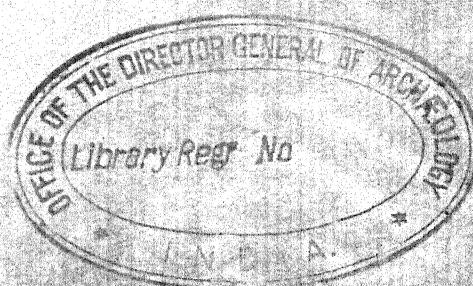


The Mission of Sindhu

W. T. Blanford.

geographical Essays  
by H. G. Raverty

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*An Account of Upper Kásh-kár, and Chitál, or Lower Kásh-kár,  
together with the independent Afghán State of Páni-korah, includ-  
ing Túl-ash.\* By Capt. H. G. RAVERTY, 3rd Regt., Bombay N. I.*

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Most modern travellers have either not mentioned the two first-named countries at all in their works, or have, from ignorance of oriental languages, or carelessness in writing names, so confounded them with a province of Chinese Túrkistán, that their very existence has been called into question, and even totally denied, by many authors.

Mr. Elphinstone, in his excellent work—"The Kingdom of Caubul," remarks on this very subject in the following manner:—"The resemblance of the names led us into great mistakes when we first arrived at Pesháwar. We bought tea, which we were told was brought from Kaushkaur (Cashgar), and the first people whom we asked respecting the distance told us we might easily go to Kaushkaur, and return within a fortnight. In time, however, we obtained more precise information." These doubts and mistakes have been solely occasioned by not taking proper account of the mode of writing, and the pronunciation of the names of the two countries; that of Chinese Tartary being written كاشغر (*kásh-ghar*), whilst that of which I intend giving some account, is written قاسغار (*kásh-kár*), a very different sound to that of the former.

The native land of all the chimeras of Bákhtro-Indian origin, contained in the mythological system of the ancient Persians, as indicated

\* Being the continuation to "Notes on Káfiristán," in No. 4 of the Journal for 1859.

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from the ruins of Persepolis, is the range of mountainous country which separates Báktríánah from Hindústán and China, bounded on the east and north by the desert of Kobí; and, as we gather from the first chapter of the Zand-áwestah, is included in the country therein called Eeriene—the supposed abode of the old Medo-Persian race. It was celebrated for its gold and gems, and other precious productions, which it continues to yield, in some degree, up to the present time. It is also the legendary abode of the traditionary monsters, celebrated in Oriental poetry and fable, now become familiar to the natives of the west.

In this mountainous range lies Kash-kár, or Chitrál, as the lower portion of the valley is also named; it is what has been sometimes called the country of Sháh Kaṭor. It is included in the valley of the upper sources of the river best known as the Kámah, and the Kunar.\*

Kásh-kár (concerning which, probably, less is known than of any other part of Central Asia, not including even Káfiristán), is bounded on the north by the high land of Pámír; south by the Lás-púr range of mountains, bounding the Afghán district of Panj-korah to the north; north-east by the mountainous region to the west of the Yárcand river, known to the people of these regions as Bilauristán or the “Region of Crystal,”† from the quantity of that substance with which it abounds; south-east by Gilgitt and Little Thibet; and west by the hills of Wákhán, bordering the left bank of the river Oxus, and separating Chitrál, or Lower Kásh-kár, from Badakhshán and the eastern frontier of Káfiristán, running parallel to the right or northern bank of the Chitrál or Kásh-kár river. It is a long valley into which a series of smaller valleys and defiles open out, which, in the northern part, act as water-courses to drain Pámír. It is oblong in form, and runs almost in a north-east and south-west direction. It resembles Káfiristán in physical appearance and coldness of climate;

\* On looking over the paper on Káfiristán, I find the name of this river has been printed “Kunir” and “Kuner.” This spelling, however, is not right: “Kunar” is the correct orthography. In the same paper also, “Bájawer” appears instead of “Bájáwṛ.”

† “There are certain other mountains called *Bilor* (Bilaur) in the country of the tribe of Turks denominated Hamilán. In two days’ journey you arrive at another part of Túrkistán where the Bhotyas and Dyán dwell. Their king is Bhot Shah, and their cities are Gilgitt, Asnárah (Astor?), Salas (Chilás?), etc., and their language is Túrkí.” Sir H. M. Elliot’s INDEX TO MUHAMMADAN HISTORIANS, page 31, vol. I. See also the extract from Khushhál Khán’s Pus’hto poem, in the “ACCOUNT OF SUWÁT;”—Journal for 1862, page 278.

but it lies somewhat higher, and although rough and difficult in many places, it contains a greater portion of *plateaux*, and a greater number of level and open valleys. In some parts, also, it is well sheltered; and the soil, generally, is rich and fertile, producing much grain, and several descriptions of fruit.

It is divided into two states—Kásh-kár-i-Bá-lá, or Upper Kásh-kár, and Kásh-kár-i-Pá-in,\* or Lower Kásh-kár—both of which are ruled by separate chiefs, entirely independent of each other; but, at the same time, on the most friendly terms.

The former principality is less known than the latter; hence the two have often been confounded together, and called the country of Sháh Kátor. Both rulers are absolute over their subjects, and have the reputation of selling them into slavery without the slightest compunction. The people are designated among themselves by the general name of Chitrár.

#### LOWER KÁSH-KÁR.

Lower Kásh-kár, or Chitrál, is the real country of Sháh Kátor, and is the most westerly of the two states. It lies immediately under the southern slopes of the mountains of Hindú Kush, which separate it from Badakhshán; and through the centre of this state, as well as of Upper Kásh-kár, the river, here named after the country fertilized by its waters, flows to the south-west, and joins the Kámah at Cheghán-saráé.†

The chief town or capital of Lower Kásh-kár is Drúsh, the residence of Tajammul Sháh, the son and successor of Sháh Kátor, who appears

\* For the information of "Comparative Philologists," I beg to say that the words *Bá-lá* and *Pá-in* are Persian.

† "The original country of the *C'hasas* seems to have been the present country of Cashcar to the N. E. of Cabul; for the *C'hasas*, in the institutes of Menu, are mentioned with the Daradas, who are obviously the *Dardæ* of Ptolemy, whose country now called *Darad* by the natives, and *Dauurd* by the Persian authors, is to the N. W. of Cashmir; and extends towards the Indus: hence Ptolemy, with great propriety, asserts, that the mountains to the north-east of Cabul, are the real Caucasus. The country of Cashcar is situated in a beautiful valley, watered by a large river, which, after passing close to Chágá Seray, Cooner, and Noorgul, joins the *Lundy Sindh*, or little *Sindh*, below Jeláiábád, in the small district of *Cameh* (for there is no town of that name), and from this circumstance the little *Sindh* is often called the river *Cameh*. \*\*\*\* Cashear is also Cashtwar, which denomination is generally distorted into Kétwer and Cuttor by Persian authors and travellers. The town and district of Ketwer, mentioned in the life of Amir Timur, is different from this; and lies about fifteen miles to the N. W. of Chágá Seray, on a pretty large river, which comes from Valí Gálamb: it is generally pronounced Catowr." WILFORD: *On Mount Caucasus*;—*Asiatic Researches*, Vol. VI. pp. 437-8.

to have been a good ruler, and deservedly popular. He was, however, a soldier of fortune originally, and dethroned the rightful sovereign, a grandson of whom Vinge met with, living under the protection of the kind-hearted and hospitable Ahmad Sháh, the Gylfo or prince of Little Thibet. The town is situated in the centre of the valley on a rising ground, on the eastern, or left, or southern bank of the river previously referred to, and over which there is a large and well built wooden bridge, considered by the natives a somewhat wonderful object. The town is said to contain about two thousand houses, and between nine and ten thousand inhabitants. All the chief men of the country have dwellings of considerable size in the capital, where they are expected chiefly to reside. Persons engaged in trade to any extent, together with artizans and mechanics, also dwell almost exclusively at Drúsh.

The other considerable towns are,—Lás-púr (giving name to the mountains so called) to the east of Drúsh and north of Drál;\* Puritt to the north of Drúsh and south of Ash-rít; Ash-rít north of Puritt and east of Drúsh; Bedlur† to the northward of Drúsh and south of Hích-gun.

The country lying to the south of the capital is thinly peopled; but towards the north-east and west, it is very populous. The inhabitants are Muhammadans professing the Shí-áh doctrine, the same as followed by the Persians of the present day.

All complaints of importance, and cases of litigation, are investigated and determined at Drúsh by the ruler himself; indeed, all complainants residing within four days' journey, are required to appear before the supreme authorities in all cases. Persons dwelling at a greater distance are permitted to appear before the subordinate chiefs, who are empowered to hear and decide matters of minor importance, subject to appeal to the Sháh.

Tajammul Sháh can collect, upon occasion, a force of 12,000 match-lock-men, who are not paid in money for their services, but in kind. The whole of the people are well provided with fire-arms with rests; indeed, there are few persons without arms. These match-locks are long and heavy, similar to those of Túrkistán (from whence, most likely, they are obtained) and carry a ball a long distance. The Kásh-

\* A valley containing several small hamlets, belonging to Panj-korah. See page 23.

† Bilaur (crystal)?

káríš are excellent marksmen ; and powder and lead being exceedingly expensive, when they do discharge their pieces, it is generally with effect ; and no shots are thrown away.

About 10,000 Sf'áh-posh Káfirs,\* of the Kámúz tribe, who inhabit the upper, or northern part of the valley of the Kásh-kár or Chitrál river, lying nearest to the valley of the Kok-cháh river of Badakhshán, and north of the country held by the Kaṭṭár and Kampar tribes of Sf'áh-posh, are subject to the Sháh, to whom they pay a small tribute. Their religion is not interfered with ; and they are, upon the whole, very obedient subjects, and are unlike the generality of mountain tribes, inasmuch as they do not rob. The Askín Káfirs, a great portion of whom have embraced Muhammadanism, as well as the Ashpíns, are also subjects of the ruler of Lower Kásh-kár, as already mentioned in my account of that people.

#### UPPER KÁSH-KÁR.

This is the territory of Gauhar Amán Sháh, surnamed Chál, son and successor of Malik Amán, the former ruler. The people are Shíáh Muhammadans—that is to say, if a person should ask them what religion they profess, they will answer that they are Musalmáns and Shíáhs ; but if he enquire of them what is meant by the word Shíáh, they will probably say they do not know. In the other state of Chitrál, or Lower Kásh-kár, the people, as far as prayers, fasts, and other exterior observances go, are Muhammadans ; but there are few signs of it in Upper Kásh-kár.

The chief town is Más-túch, or Más-toj, lying about three stages or *manzils* of 25 coss, or 37 to 38 miles each, N. N. W. from Gilgitt; but it is a place of no great size, containing only four hundred houses, and about 2,000 inhabitants. It lies in the same valley as Lower Kásh-kár ; and also stands on the right or western bank of the Chitrál or Kásh-kár river, but nearer its source. The town is protected by a small fortress ; and the main routes followed by the caravans of merchants from Pes'háwar, Badakhshán, and Yárkand, meet here. Gauhar Amán, the ruler, resides a good deal at Yasín, which is a still smaller place than Más-túch, but it is more conveniently situated, being nearer towards Dar-band, the fortified pass leading into the country, towards the west. There are numerous ancient ruins in this neighbourhood. Drúsh, the capital of

\* See "Notes on Kájiristán" in the Journal for 1859.

Lower Kásh-kár or Chitrál, lies to the south-west of Más-túch. To the east of the latter place is Hích-gún, to the south of which again is Shotai.

The elevated *plateau* of Upper Kásh-kár is inclosed by towering hills surrounding it on all sides, except towards the south-west, in which direction the Kásh-kár or Chitrál river, so often referred to, flows. At the same time, however, it must be remembered, that the whole of Kásh-kár, both Upper and Lower, is crossed by several smaller ranges of hills, and by numerous narrow valleys, some of which are of considerable length.

Several passes lead into the two Kásh-kárs, the chief of which is the *Kotal* Lahorí, or Lahorí Pass leading into Panj-korah through the Lásprú mountains, dividing the latter from the former state. By this route Más-túch may be reached from Drúsh, which is distant three manzils or stages, occupying two nights and a day, in the summer months. The Sí'áh-posh Káfirs infest the Pass at times, and plunder travellers. The road is also somewhat difficult between Panj-korah and Drúsh; but beyond, it is very good; and the country is like a vast plain, gradually sloping upwards towards the high land of Pámír, to the north and east. The roads throughout Lower Kásh-kár or Chitrál, and Upper Kásh-kár, are generally good, and clear of much obstruction; consequently, there would be no difficulty for the passage of light artillery.

The nearest road from Chitrál or Lower Kásh-kár to Badakhshán lies across the range of Hindú Kush—called the Badakhshán Ridge by Macartney\*—on the northern slope of which a small river rises, and after flowing about twenty-five miles, enters the Panj, or Upper branch of the Oxus, at Ishtárak in the latter country. The path lies along the banks of this stream, and is only practicable in the summer months, and then only for persons on foot, who can thus reach Chitrál in three days.

Another route into Badakhshán, practicable for beasts of burden, and that pursued by caravans of merchants and traders, is by the Más-túch Pass—so called from the town of that name—and by descending from thence, along the banks of another small stream, rising on the northern slope of the mountains bounding Lower Kásh-kár to the north-east, which falls into the Panj at Issár (His-ár?) in the

\* Elphinstone's Caubul: Vol. 2nd, Appendix D. pp. 453.

canton of Wákhan.\* This is the main road between Badakhshán and Gilgít to Kashmir. The Yárkand road branches off from Issár to the north, through the *darah* or valley of lake Sir-i kol† over the table land of Pámír.

Further west there is another Pass into Badakhshán, called “*Kotal-i-Nuksán*,” or the “Defile of Mischief.” This road winds along the face of tremendous precipices, and through frightful defiles, by which the hamlet of Gáo-khánah (signifying “Cow-house” in Persian,) lying in a plain, may be reached in two or three days. Further north is Rabát, (“Robat” of Wood) on the Wardoj river. A route into Káfiristán joins the above road amongst the defiles of Hindú Kush, by which the districts held by the Kámúz, Askín, and Ashpín tribes of Síáh-posh Káfirs may be reached in from three to four days, without much difficulty, in the summer months.

To the north-east of Upper Kásh-kár (which some also term Shagh-nán), is Shágat, distant five *manzils* or stages. It is also called Kásh-kár, so I am informed; but the people are different in their manners and customs, and are under a different ruler.

The river of Chitral or Kásh-kár, also known as the Cheghán-saráe, from the small town of that name, near which it falls into the Kámah, or Kunar, as it flows south to join the river of Kábul, appears—as I have already pointed out at page 3—to have been long confounded with the Kamah or Kunar, of which it is only a feeder. The Chitral river rises at the “Taláb-i-Níl,” or “Cerulean Lake.”‡ This lake must not be mistaken for lake Sir-i-kol,§ from which the Panj, or

\* “At Issar 10,000 feet, on the termination of the main valley of the Oxus, the road divides into two, which when beyond Killah Paúj bore respectively E. 20° S., and N. 40° E. The former conducted to Chitral, Gilgit, and Kashmir, and the latter across the table-land of Pamir to Yarkand,” Wood.

† “There is a Pass called Mustodj, or Mastuch, which joins the valley of Wakan (Wákhan). I suppose that the name may be extended to the mountains bounding Chitral on the eastward, as I was told that after crossing the Mastuch Pass, the traveller descends with a stream for several days until he reaches Chitral, the country of Shah Kator.” Vigne: “Travels in Kashmir?” Vol. II. p. 309.

‡ “An individual who had seen the region between Wakhan and Kashmir informed me that the Kunir (Chitral) river had its principal source in a lake resembling that in which the Oxus has its rise, and that the whole of this country, comprehending the districts of Gilgit, Gunjít, and Chitral, is a series of mountain defiles that act as water courses to drain Panir.” “Wood’s Journey to the Oxus.”

“There is said to be a lake in Shaghman, half a day’s journey in circumference, which drains the country on the left bank of the Panj, as the Oxus is here called.” IBID.

§ *Sir* in Persian signifies the head, top, summit; great, highest, etc.; and *kol*, in the same language means a pond, a reservoir, a lake, and so forth.

main branch of the Oxus takes its rise ; for the Taláb-i-Níl lies much further to the south. The river of Kásh-kár flows from it, and having passed Más-túch on the west, flows towards the south and south-west, through the two states of Kásh-kár, and joins the Kámah or Kunar at Cheghán-saráe, as before stated. The existence of this lake was mentioned to Lieut. Wood by natives of Badakhshán, and it is also corroborated by the account of Moorcroft and Trebeck,\* who call the lake by the name of Hamú-sar ; but which, if it is a Persian name, as it appears to be, would rather seem to refer to that of "Sir-i-kol," the source of the Oxus, and then, interpreted, would signify the "Head or Source of the Hamú," which latter word, in all probability, is more correctly Amú, (ام) the name by which the Oxus is known to the natives of these regions.

North of Más-túch all the streams take a northerly course towards the Oxus and the river of Yárkand ; whilst those south of Más-túch run towards the south, and are, ultimately, absorbed into the Indus.

From Upper Káshkár, the road to Gilgit lies to the south, south-east ; and that place is seven stages distant. From thence, pursuing a westerly route, Little Thibet is reached in another seven stages. The Kashmír route lies to the south of Thibet, and is distant about eight stages.

The dress of the people of Upper and Lower Kásh-kár, from the severe nature of the climate of the country, consists of a number of garments worn one over the other. They are made with immense sleeves ; and, when on, lie in a number of folds or rolls. The dresses of the women are made longer and more loose than those of the men, and assimilate, in some measure, to the dress worn by the females of Kashmír.

The men are tall and well made ; and the females are remarkable for their beauty,† which is said to surpass that of the Si'áh-posh women.

\* "Westward from Gilgit is Chitrál, distinguished as Upper and Lower. The latter, which is nearest to the Hindu Kush, is situated on a river flowing from a lake called Hamú-sar, and ultimately falling into the river of Kábul."—MOORCROFT AND TREBECK.

† "Close to Gandhamádana, along the banks of the Apara Gándicá, or western Gándicá, is the country of the Cetu-mála, 34,000 Yojanas in length, and 32,000 broad. The Cetu-málas are mighty in deeds, strong, and powerful, the women bright like the *Lotus flower* : and whoever sees them, falls in love with them."—WILFORD, on the Sacred Isles of the West : ASIATIC RESEARCHES Vol. VII., page 359.

who are so much celebrated for their good locks. A great many people are yearly sold into slavery ; and a boy or a girl can, generally, be purchased for one hundred rupees. The more comely of the females fetch high prices, varying from five hundred to one thousand rupees. Two or three hundred slaves are sent annually into Túrkistán, by the Darwán Pass of Badakhshán, and constitute one of the chief exports from the country.

The imports consist of salt, which is very expensive ; chintzes and other piece-goods of low price and coarse texture from Yárkand, Pes'háwar, and Badakhshán, together with boots and shoes, metals, and a few pearls and precious stones from the latter country ; tea, sugar, and horses from the former state ; sundries, consisting of needles, thread, scissors, knives, combs, &c., of rough workmanship, from Kashmír, and Pes'háwar ; iron from Panjkorah ; *gur* or coarse sugar, spices, medicines, matchlocks, swords, ammunition, and copper cooking utensils.

The other exports besides slaves, are unbleached silk, the produce of the country, and known amongst the traders of Kábúl and other parts of Central Asia, as *koráh*\* *Kásh-kári* ; shawls also the peculiar manufacture of the country, the woof of which, termed (پوڈ) *púd*, is sometimes of a coarse description of silk called *patt*† by the Kásh-káris, and sometimes of cotton, and the warp called (ٹر) *tár*, of pure silk. These are rather expensive, ranging in price from twenty rupees ; but a cheaper description is manufactured, the woof of which is of wool, and the warp of cotton, and which can be procured as low as two rupees each ; *chokahs*, or cloaks with sleeves, the cloth of which is woven from *pashm*, a species of wool or fur, of three different colours, with which all animals, even dogs, are provided, in this cold region, but more particularly goats. It is called shawl-wool. These garments vary in price from one to twenty rupees.

The peculiar method of weaving these mantles or Kásh-kári shawls brings to mind a passage in Pliny with regard to the fabric from which the Coan vests, so much esteemed by the Greeks and Romans, were made. Heeren in his " Asiatic Nations," also refers to the subject in the following terms. " The first Grecian author who has made mention of the silk-worm, and described its metamorphosis, is Aris-

\* In Hindí means " unbleached" or " raw."

† The terms پوڈ and ٹر are Persian. The Sanskrit for silk is पत् *patt*.

totle in his Natural History. His account, however, does not tally with the silk-worm known in Europe ; and it is probable that he had another species in view, though his commentators are by no means agreed on this point. He tells us that the web of this insect was wound off by women, and afterwards woven ; and names a certain Pamphyle, of Cos, as the inventress of this art. Whence then was the raw material derived ? The Grecian philosopher does not expressly inform us, but Pliny,\* who has translated his works, and perhaps had a more accurate copy before him than we possess, speaks of Assyrian,† that is, Asiatic silk, and interprets in this manner the obscure expressions of Aristotle. The Grecian women, he says, ‘unravel the silken stuffs imported from Asia, and then weave them anew ; whence that fine tissue, of which frequent mention is made by the Roman poets under the name of *Coan vests*.’ A celebrated scholar understands this passage as implying that all the Asiatic garments, described as silken, were in fact *only half composed of silk*, and supposes that the Grecian women *separated the two materials of which they consisted, and that the cotton woof having been withdrawn, the texture was filled up with silk alone.*‡

Kásh-kár is, by no means, a poor country ; in many places it is well sheltered ; and the climate, on the whole, is temperate, but, in winter, it is severe. The soil is rich and fertile, producing much grain, including great quantities of rice. European fruits, such as apples, pears, apricots, plums, peaches, etc., are produced in great quantities, as well as excellent grapes, from which vast quantities of wine are made ; for the Kásh-káris, although professing Muhammadanism, are, like their neighbours, the Si'áh-posh Káfirs, and the people of Gilgitt, notorious for their wine-bibbing propensities.

The herds and flocks, particularly the latter, constitute the chief wealth of the inhabitants of Kásh-kár and the neighbouring petty states, and for which they have been celebrated from remote antiquity.§

\* PLINY, XI. C. 22 and 23.

† Bakhrá and the regions between the Indian Caucasus and the Indus were included in the Assyrian empire.

‡ Foster, De Bysso Antiq. p. 16.

§ “ In the mountains also of northern India, the district of Belur (Bílauris-tán), or vicinity of Cashmire, were found then, as at present, large flocks of sheep which constituted the wealth of the inhabitants.” CTESIAS : XIII. 22.

There is no fixed rate of taxation in either of the two states ; sometimes a fifth or a fourth of the produce is levied ; but, at times, as much as one half has been collected.

Trade is chiefly carried on by means of barter, money being very scarce.

The language of both Upper and Lower Kásh-kár contains a great proportion of Persian words. This, however, is no matter of surprise, when we consider that these countries formed a portion of the extensive empire of the Persians. The people are said to express themselves with much circumlocution.

The Venetian traveller, Marco Polo, appears to have visited Kásh-kár, which he thus briefly describes. "At length you reach a place called Kásh-kár. The province is extensive, and contains many towns and castles, of which Kásh-kár is the largest and most important\*\*\* Besides the Muhammadans, there are amongst the inhabitants several Nestorian Christians." The matter of the Nestorians is a somewhat difficult one to solve. The Si'áh-posh tribes, inhabiting a portion of the valley of the Kásh-kár river, may probably be the people he referred to ; and whom, differing widely in manners and customs from the Muhammadans of those parts, he, without due inquiry, and chiefly, if not solely, on native report, may have fondly concluded to be Christians.

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#### INDEPENDENT AFGHÁN STATES.

The petty states at present held by the powerful and numerous Afghán tribe of Yúsufzí, the most turbulent, and the most independent of the Afghán clans, who have reduced the original inhabitants of these countries to a state of vassalage since their exodus from Kábul in the reign of Mirzá Ulagh Beg, grandson of Timúr (the account of Herodotus and the Πάκτες of the Pes'háwar oracle notwithstanding) in which they themselves reign in feudal turbulency—consist of Panj-korah, including that part of the "Sama'h"—above the junction of the Panj-korah river with the river of Suwát, called the district of Talásh ; Suwát ; Buner ; and Chumlah ; the whole lying to the north of the British possessions, part of which includes the south-western portion of the Sama'h, lying nearest to the left bank of the Landdaey or Panj-korah river. I have given a description of the valley of

\* A Pus'hto word signifying "a plain."

Suwát, in a late number of the Journal. The other two districts are, comparatively, little known.

#### PANJ-KORAH.

Panj-korah, a compound word, signifying "five houses or clans," from the Persian "*panj*," "five," and the Pus'hto, "*kor*," "a house, clan, tribe, etc.," is so called from the five clans of the Malí-zí subdivision of the great Afghán tribe of Yúsuf-zí, which originally peopled it, after the conquest of those parts, north of the Kábúl river, by the Afgháns about the beginning of the sixteenth century. Those clans were, Pá'índah Khel, Doshah Khel, Sarandí Khel, Sultán Khel, and Pá'i Khel. At present there is a slight difference, from the fact of other clans having sprung up, during the course of so many years.

Panj-korah is the most important, and most considerable of these minor independent Afghán states, lying almost immediately under the southern slopes of Hindu Kush. It runs in a north-east and south-west direction; is of oblong form, being about ninety-five miles in length, from north to south; and forty-eight from east to west. It is bounded, north by the two Kásh-kars; south by Tíl-ásh, and the Pes'háwar district; north-east by Bilauristán, Gilgitt, and other little known principalities towards the upper sources of the Indus; south-east by the Suwát valley; west by Káfiristán; and south-west by Báj-áwṛ, a district belonging to the Tar-kolání tribe of Afgháns. It is surrounded on all sides, and is crossed in various directions, by lofty hills, inclosing as many valleys through which the principal rivers flow, fed by numerous smaller mountain streams. The hills are clothed with dense forests of fir, pine, oak, wild olive, and other trees indigenous to these alpine regions.

The principal rivers, that intersect Panj-korah like the ramifications of a leaf, are, the Lahorí—also called the Dír river (rising on the southern face of the Lás-púr mountains separating it from Kásh-kár, and giving name to the pass leading into the latter country, the road winding along its banks) which flows nearly due south, passing the town of Dír, the residence of the ruler, for about twenty miles. It is then joined by the Tal from the north-east, which takes its rise in the hills bounding Yasín to the west. This stream has the longest course, and its Pus'hto name, signifying "always," "ever," "perpetually," etc., may refer to the fact of its never becoming dry, as some of the smaller rivers are liable to become in the winter months

The other streams in succession are, the U'-sherí, whose volume is the most considerable of the Panj-korah rivers, and the Kárah, both of which run in an almost parallel direction to the Tal, with intervals of from twelve to twenty miles from each other ; and the Biráh-wol from the north-west, whose source is in the lofty hills held by the Sí'áh-posh Káfirs, separating the valley of the Kásh-kár or Cheghán-saráe river from the Panj-korah district. All these (except the Biráh-wol) unite near the village of Rabát, and after flowing south for about another twenty miles, under the names of Panj-korah, Usherí, and Malízí river, receives the small rivers of Bábá Karah, Jandáwal, and Báj-áwṛ from the north-west, which, after watering the small valleys bearing those names, unite with the Biráh-wol river before they fall into the main stream in the district of Tálash. About twenty-six miles further south, the Panj-korah river receives, near the village of Khwadarzí, the river of Suwát—the supposed *Suastus* of the ancients—a stream of great rapidity in many places, and of considerable length and volume—from the north-east. It rises in the hills bounding Gilgit on the west, and runs, for some distance, nearly parallel to the other streams on the same side.\* The united waters now become a clear, deep, and rapid river, known as the "Landdaey Sind," in Pus'hto signifying "The Little" or "Lesser River" (in reference to the Indus, which is called the "Abá Sind," or "Father of Rivers," in this part of its course), which, lower down, near the village of Abází, separates into several branches, which at Hasht-nagar, in the Doábah of the Pes'hawar district, again unite, and, at length, disem-bogues into the river of Kábúl, near the village of Noh-satah, about forty-five miles from its junction with the Suwát. The Panj-korah or Landdaey river is supposed to be the *Guræus* of the classical authors, and is the most considerable river of these regions after the Kábúl.

The Panj-korah district slopes down considerably from north to south ; hence the rapidity of the rivers, the main streams of which, in the summer months, increase so much in volume and rapidity on the melting of the snows, as to become impassable altogether, except by means of rafts, and even then, with considerable difficulty and danger. The Lahorí, or Dír, becomes dry in the winter months ; and the other lesser rivers, or *khwārys*, as they are termed in the Afghán

\* See my "Account of Suwát," in the Journal for 1862, page 227, in which an account of the upper sources of the Suwát river will be found.

tongue, viz. the Biráhwol, the Tal, the Kárah, and the Báj-áwír river and its feeders, are generally fordable at that season.

The whole of these streams give names to as many *darahs*—long, narrow, fertile, and pleasant valleys, inclosed by ranges of lofty hills running in a parallel direction to each other, which are again intersected, in opposite directions, by hills less lofty, and valleys still smaller, each of which has its own little stream, acting as a feeder to the larger ones, and generally its village or small hamlet.

In the winter months, the hills are covered with snow half way down their sides ; and in the valleys also, as far south as Dír, snow falls in considerable quantities, and lies on the ground for many days, and sometimes even, for weeks together. Lower down, they have copious showers of rain in the winter season.

The whole of these valleys, as well as the extensive level tract known as the “*Sama'h*,” (except some parts of the latter, which approach the *Merra'h*, or Desert) are fertile, and the land is carefully cultivated. It produces an abundance of grain, chiefly wheat and barley ; but *ju'ár* (*Holcus sorgum*), and *bájrá* (*Holcus spicatus*), are produced in smaller quantities.

The other principal productions are, cotton to a small extent, sufficient for home consumption ; tobacco, and sugar-cane, which are grown in the more southerly parts. Most agricultural produce is exceedingly cheap, and is calculated to be eight times more so than at Kábúl. When at the dearest, eight Kábúl *sírs* of wheat—equal to about 88 lbs. English—sell for one *rupee* or two shillings.

Many European fruits are also produced in considerable quantities and some wild, but of no great variety. The former consist, chiefly, of apples, pears, and a sort of plum. The hills and valleys, in many places, are also clothed with several sorts of wild flowers, indigenous to these northern climates.

The land, in the more elevated parts, depends solely on rain for moisture ; but in the valleys, the irrigation is artificial wherever the water of the numerous streams can be conducted. The chief harvest is the *khurif* or autumn ; and but little corn is sown in the spring months.

The northern part of Panj-korah, where the climate is severe, is somewhat thinly inhabited ; but towards the south the country is densely populated.

The people, who depend chiefly upon tillage for subsistence, also possess numerous herds of cows and oxen, goats, and buffaloes. Sheep are met with in great numbers, and never reach a higher price than three *rupees*, or six shillings. Lately, I find, they have been brought to Pes'háwar for sale, in considerable numbers. A good buffalo can be purchased for from twelve to twenty *rupees*; but cows constitute their chief wealth. Loads are mostly carried on the backs of oxen and asses. Notwithstanding that fodder is abundant, horses and mules are by no means common; but some few of the former animals are kept for military purposes. Camels are seldom seen in the country.

One-tenth of the agricultural produce is received by the ruler. Cattle are not subject to any tax; but a capitation, or house tax is levied on each house at the yearly rate of three *rupees*.

The *rupee* in general currency throughout the country peopled by the Yúsufzís, is the old Herát coin, worth about twenty-five per cent less than the East India Company's *rupee*, which is also in circulation, since the annexation of the Panjáb, to a limited extent.

From the bounds of the village of Panj-korah to that of Ushírí, grain is sold by weight; but beyond, a measure, called *ao-ga'í* in Pus'hto, is used instead. The *sír* of Panj-korah is one-fifth less in weight than that of Kábúl; and the *ao-ga'í* is equal to three quarters of the Panj-korah *sír*.

The present\* prices for articles of general consumption are at the following rates:—Wheat, seven Panj-korah *sírs* the *rupee*; barley eight *sírs*; *shálí* or unhusked rice, eight *sírs*; *ju'ár*, seven *sírs*; salt, brought from Pes'hawar, six *sírs*; *roghan* or clarified butter, one *sír*; *gur*, coarse sugar, brought from Pes'hawar and Jelálábád, one *sír* and quarter; honey, one *sír* and a quarter; cotton, five-eighths of a *sír*—about eighteen ounces English; iron three *sírs*; *ká-dí*—the coarsest description of cotton cloth—eight Lam-ghán yards.

A few articles, the produce of Hindústán, are imported; but the chief imports, which consist of articles of apparel and clothing of various descriptions, and a little indigo, are brought from Pes'hawar by the traders of that city and district, numbers of whom visit the country, and take back in exchange, iron, honey, and *roghan* or clarified butter.

\* This paper was written a few years since: the prices may have therefore altered, and allowance for any errors must be made accordingly.

There are a number of iron mines throughout Panj-korah, from which all the neighbouring countries are supplied. Some are situated in the Lás-púr mountains, and in the neighbouring hills of Biráh-wol, but the most extensive mines are in the Aw-shírí and Kárah *darahs*. In fact the whole of the Panj-korah district teems with iron and galena (called *surmah* or black antimony by the Afgháns), and there is no doubt but that it contains other even more valuable minerals.

Great quantities of yellow soap are made from the fat of sheep and goats, at the village of Gúna-tír, where all the houses, with but few exceptions, are provided with oil-presses and machines for boiling the soap, which sells at the rate of five sírs the rupéé. This village supplies the whole of the surrounding hill countries with this necessary. It is held in great estimation as being free from adulteration with *júar* flour and the like; and is pure fat and potash.

There is a considerable trade carried on between the districts to the south-east and west, as well as with Badakhshán, Kásh-kár, Yárcand, and other places in Chinese Túrkistán, by menns of *káfilch*s or caravans. The route to the latter countries is through the Lahorí Pass, near the town of Dír, where the chief of Panj-korah resides; and where he imposes a small tax or transit duty on merchandize. Travellers and traders are treated with great kindness and hospitality throughout the Panj-korah district; and with the exception of the independent tribes of the Sfáh-posh Káfirs (who are not subject to the ruler of Lower Kásh-kár) who, at times, infest the Lahorí Pass, the roads are safe, and the honesty of the people is so great, that the trader may generally penetrate into the remotest valleys, and in the hilly tracts, without danger of being molested by thieves or robbers.

The *darahs*, or valleys to the east of the main stream of the Panj-korah river, which divides the district from north to south, together with the names of the villages, clans occupying them, and names of their *Kad-khudás* or head-men, are as follow.

## E/

### SHAKOLAY DARAH.

Village.	Clan.	Chief's or Head-men.
Karah,	Sháhí-Khel,	Zardád Khán.
Deh Harún,	Sháhí-Khel,	Maæsúm Khán.
Kot-ki,	Sháhí-Khel,	Hyder Khán.

<i>Village.</i>	<i>Clan.</i>	<i>Chiefs or Head-men.</i>
Kári,	Pá-índah-Khel,	Saæd-ullah Khán, brother of the Chief of Panj- korah.
Shakolaey,	Núrah-Khel,	Aiyúb Khán.
		TÍMÚR-KALAH DARAH.
Tímúr kalah,	Núrah-Khel,	Sirdár Khán.
Khún Koh,	" "	Mohsan, and Ghaffár.
Dán-wah,	Akhúnd Khel,	
Char-pírah,	Nasr-ud-Dín Khel,	Muhammad Khán.
Shahr,	" " "	Sarwar Mí-án.
Míán-mándah Sáhib-zádahs, or descendants of some holy man.		
		RABÁT*-I-MUHAMMAD KHÁN DARAH.
Sám-rí,	Pá-índah Khel,	Gul Khán.
Rabát,	Nasr-ud-dín Khel,	Mahabbat Khán.
Kánj-lah,	Mí-án Khel,	Aká Sáhib.

## KÁW-NÍ DARAH.

This *darah* contains only one village, named Dilkháh, but there is a number of small *bándahs* or hamlets, some of which do not contain more than a few families. This valley contains altogether about a thousand houses. The people are Pá-índah Khels, and the headman for the whole is nominated by Ghazan Khán, the chief of Panj-korah.

## MALAH-KAND DARAH.

This *darah* is held by people of different clans. The hamlets are very small, and the whole *darah* may contain about eleven hundred houses.

## TÚRMANG DARAH.

Akhkrám,	Pá-índah Khel,	Suyed Rahmán.
Dúd-bá,	" " "	Sher Æalé Khán.

There are also several other smaller villages or hamlets containing a few families.

## KÁRÚ DARAH.

This *darah* is inhabited chiefly by families descended from the original inhabitants of the country, who live in a state of vassalage to their Afghán conquerors. There are also a few Yúsufzís residing in it, belonging to the clans already mentioned.

\* Arabic for a caravansarác.

<i>Village.</i>	<i>Clan.</i>	<i>Chiefs or Head-men.</i>
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NÁ-HÁK DARAH.

Nahák,	Pá-índah Khel,	Chirágh Sháh.
Wáraey,	" "	Bázúe.
Izghánch,	Gudaeey Khel,	Allah Yár Khán.
Dárojnah,	Sultán Khel,	Suyed Amír.

U-SHERÍ DAEAH.

U-sherí,	Sultán Khel,	Kází, Æabd-ur-Rahmán.
Jabar,	" "	" "
Kandí-kár,	Mí-án Khel,	Saiyid Ádam.
Kázan,	" "	" "
Bíbí Yáwarah,	Pá-índah Khel,	Æabd-ullah Khén.
Mír Al-más,	" "	Zaríf Khán.
Tar-pah-tár,	" "	Hajúm Khán.

BAR (UPPER) U-SHERÍ DARAH.

Bar U-sherí,	Pá-índah Khel,	Anwar Sháh Khán.
Damah-zár,	" "	Ahmad Khán.
Pálím,	" "	Fazal Sháh.
Sam-kott,	" "	Sher-i-Zamán.
Bátıl,	Mí-án Khel, or de-	Khair-ullah Mí-án.
Bar-kand,	scendants of Akhúnd Darwezah, and his family,	Karím Dád, a direct descendant of the celebrated Akhúnd Darwezah, author of the Makhzan Pus'hto.*
Kor-koaney,	" "	} Mí-án Nazím.
Násht-ámal,	" "	
Habíbi.	" "	
Kamán-gar,	Núrah Khel,	Hasíb.

This last mentioned village derives its name, signifying, in the Persian language, " Bow-maker," from the fact of the first inhabitants having been makers of that weapon, for which their descendants are still celebrated.

ZARAH-KHEL DARAH.

This valley contains a number of small hamlets having but few inhabitants. The head-man is appointed by Ghazan Khán, the chief.

\* For account of his writings, see my Pus'hto Grammar.

## DRÁL DARAH.

This valley is very secluded, being inclosed on all sides by lofty hills ; and the hamlets are very small. The people pay a small tax to Ghazan Khán.

The following *darahs* and villages are situated to the west of the Panj-korah river.

## HÁRÁNG DARAH.

This valley contains a number of small hamlets, many of which are now in ruins and deserted. The zíarat or shrine of a saint, named Ghází Sáhib, is situated in this *darah*.

## SHÚH DARAH.

The river of Bájáwṛṛ, which rises in the hills to the west of Panj-korah, flows through this *darah* from west to east ; and after receiving the Jandáwul and Bábá Karah rivers, from the valleys bearing those names, joins the Biráhwol. The *darah* of Biráhwol, through which the last named river flows, before entering the *darah* of Shúh, lies higher up, and will be noticed in its proper place.

There are numerous small villages on both sides of the river, in this valley, the whole of which have numerous gardens and orchards. Ghazan Khán of Dír, the chief, appoints the head-man.

## BÁHÁ KARAH DARAH.

This valley contains small hamlets only. The people were formerly independent, and were under a chief or head-man of their own, named Aslam Khán ; but several years since it became dependent on Ghazan Khán, who appoints a head-man of his own.

## BIRÁHWOL DARAH.

The chief place in this valley is Biráhwol, hence its name, and that of its river. It is the residence of a petty independent chief, named Muhammad Æalí Khán, of the Afghán tribe of Tarkoláni, which possesses Bájáwṛṛ ; and, therefore, although included in Panj-korah, it can scarcely be deemed a dependency of it, as the chief pays no tribute to Ghazan Khán. There are several iron mines in this valley, which have been worked for centuries past. There are also several hamlets, but they are small in size.

## MAÍDAN DARAH.

The only village of any size, contained in this *darah*, is Khemah, inhabited by Sháhí Khels, of whom Bárún is the head-man. There

are, however, numerous small hamlets. The people have the name of being the only robbers in the district of Panj-korah, which may be accounted for, in some measure, from the fact of this valley being the most difficult of access in the whole district.

#### PANJ-KORAH DARAH.

Bar (upper) Panj-korah,	Sultán Khel,	Sher Æalí.
Kúz (lower) Panj-korah,	" "	Págul.
Pát-áw,	" "	Mardán.

Dír, the residence of the chief.

Dír, the capital of the Panj-korah district, contains about two hundred houses, not including the citadel, and some twelve hundred inhabitants. It is protected by a considerable fortress or citadel, situated on a high mound or eminence, a spur from the Lás-púr mountains. The walls, which are substantially built of mud and stone, are about four hundred yards long, three hundred in breadth, and twelve yards in height; and are flanked by four towers or bastions. Within the citadel, which is kept in excellent repair, there is a large mosque, besides several other buildings, including the residence of the chief Ghazan Khán, and his numerous family, together with his immediate followers, constituting his standing army, the whole of whom, with their families, amount to about two thousand five hundred people.\*

There are, in this, as in the other valleys, numerous small hamlets.

#### SHAMÚR-GAR DARAH.

Shamúr-gar,	Pá-índah Khel,	
Khír,	" "	Allah Yár Khán.
Amlúk-nár,	The people are the descendants of the aboriginal	
Jabalak,	inhabitants of the country, and called by the	
	Yúsufzís <i>ræçyats</i> (vassals) and <i>fakírs</i> (villains).	

The two smaller *darahs* of TAHÁNKÍ and DÚDEÁ are contiguous to this valley, and open into it. They contain a few hamlets.

The other chief places in the Panj-korah Darah, are Ghundí,† Chakyá-tan, Arotṭah Sín, and Panah-kút.

\* BÁBAR calls this place Panj-korah, probably as it was the capital of the district. He notices it as follows. "Panj-korah lies a little above the middle of the slope of the hill. It is necessary, for nearly a *kos*, to climb up, laying hold of the ground." MEMOIRS, pp. 250.

† Signifying, in Pus'ho, a detached hill.

The chief *bázár*, or market towns, or marts of trade in the district are, Dír, Biráh-wol, Sam\*-khál, and L'warr†-khál.

There are three other *darahs* dependent on Dír, or the Panj-korah Darah, viz. KÁSH-KÁRÍ, so called from leading into Kásh-kár by the Láhorí Pass; DO-BUNDÍ, by the other Pass through which Kásh-kár may be reached in two stages; and KAHLÍR. They all three contain some small hamlets at considerable distances from each other.

From the Maidan Darah towards the west, there is a route leading into Bájáwṛ; and another from the Biráh-wol Darah, in the same direction. There are also two principal routes into Suwát from the Panj-korah district; one through the U'-sherí, and the other through the Kárú Darah. Proceeding south from the villages of Tímúr-kalah and Kát-kalah, and passing through the small district of Tálásh (a short account of which will be found further on), the main road leads by Hashtnagar to Pes'háwar. It is good, and clear of obstruction, and is the only one by which guns could be taken into Panj-korah. Sultan Muhammad Khán, Bárakzi, the brother of Dost Muhammad Khán of Kábúl (a person who is likely to cause us some trouble ere long, when the Dost shall have been gathered to his fathers), entered the Panj-korah district by this road, several times, whilst he was in possession of Pes'háwar.

Ghazan Khán of Panj-korah is the most powerful chief amongst the whole of the Yúsufzís, whether Yúsuf or Mandar; and by his great abilities and foresight, has rendered himself, for many years past, respected by all the other princes and chieftains of these parts. He is on friendly terms with the chief of Bájáwṛ; and is in alliance with the rulers of Chitrál and Upper Kásh-kár. He is the son of Kásim Khán, mentioned by Elphinstone in his account of the kingdom of Kábúl, son of Zafar Khán, son of Ghulám Khán, son of Akhúnd Ilyas; and belongs to, and is the chief of, the Pa-índah Khel branch of the Yúsufzí tribe, which is also known as the "*Akhúnd Kor*," signifying, in the Pus'hto language, "The Teacher's family or house." At the time these notes were made, three years since, Ghazan Khán was about seventy years of age, and has since probably died; but I have not heard of his decease.

The following tradition concerning the foundation of the family of

\* Sam, level, flat.

† L'warr, high, lofty, etc.

Akhúnd Ilyás, who lived in the reign of the Mughal Emperor Aurangzeb, is related by the people of those parts:—Akhúnd Ilyás, a Darwesh and God-fearing man, was blessed with two sons—Aiyúb and Ismáxil. The former who was the elder brother, had occasion, one day, to give some admonition to the younger, which the latter was not inclined to listen to in future, so he left the paternal roof in disgust, and proceeded to Kábúl; and although of tender years only, he succeeded in obtaining service with the Governor of that province. Here his cleverness and great talents attracted his master's notice; and he was advanced from one post to another, until, such was the confidence placed in him, he was admitted within the Haram-saráé,—the most private apartments.

One day, the Governor, who appears to have been, himself, under petticoat-government, had a dispute with his wife, which ended in her beating the ruler of the province with one of her slippers. Aiyúb happened to be present on that occasion; and it tended, in no small degree, to add to the shame of his master, consequent on such an exposure. In order to comfort the Governor, if possible, and soothe his irritated feelings, Aiyúb remarked, that the women of all countries are naturally violent in temper, as well as tyrannical in disposition; and, that in his own country they were more violent still, and had even been known to take the lives of their husbands. He therefore begged his master to take no further notice of his wife's behaviour, but to serve her after the same fashion in future, should she indulge in such fits of violence.

After this untoward occurrence, however, the Governor, fearing, no doubt, lest the matter might leak out, and that he should, consequently, become a laughing-stock amongst the people, took care to treat Aiyúb with great consideration, and never to be angry with him; in fact, he let him have his own way entirely. He accordingly rose in his master's favour more than ever, particularly when, after inquiries, he found that Aiyúb had faithfully kept his secret.

Aiyúb at length became desirous of revisiting his home and friends; and he was dismissed by the Governor of Kábúl, with great honour, and loaded with presents, both in money and goods.

There being no mechanics or artizans in his own country, Aiyúb obtained permission from the Governor to take along with him from Kábúl, a carpenter, a mason, a goldsmith, and a huntsman, together

with their families, who settled in Panj-korah. Their children followed the occupations of their fathers, and their descendants are now a considerable community, much respected in the country. These people are known as *fakírs*, a name also borne by the aborigines of those parts, subject to the Yúsufzí Afghans.

Aiyúb was also attended by a number of other followers; and shortly after he reached home, Akhúnd Ilyás, his father, who was still alive, called his two sons into his presence and said unto them: "Out of the goods of this world, I have but two things to bequeath—my sword, and my *kachkol*" (a wooden bowl, or a gourd, in which a Darwesh receives alms): "take your choice of them." Ismáæil, the elder brother, chose the *kachkol*, and Aiyúb the sword; and soon after, Akhúnd Ilyás, who had attained a great age, was gathered to his fathers. The children of Ismáæil practise austerity; and are seekers after "the truth"<sup>\*</sup> unto this day. They have the credit of being very learned. Aiyúb, who kept up a small number of soldiers, at length, obtained the title of Khán amongst his countrymen, and acquired considerable power, which increased from generation to generation, up to the time of Kásim Khán, father of Ghazan Khán, the present chief, whose rule extended over twelve thousand families of the Yúsufzí tribe.

Kásim Khán was the father of three sons—Azád, Ghazan, and Saæd-ullah—by three several Yúsufzí mothers, each of different clans. Azád, the eldest, by some untoward and unfortunate chance, became the slayer of his father; and some time subsequently, was, in like manner, slain by the youngest brother Saæd-ullah, in retaliation. These events occurred during the short and stormy reign of Sháh Mahmúd, (son of Tímúr Sháh, and consequently brother of the unfortunates, Sháh-i-Zamán and Sháh Shájáæ-ul-mulk), over the kingdom of Kábul, about the commencement of the present century.

Ghazan Khán was possessed of prudence and foresight in no small degree. He also had great wealth; and succeeded, by degrees, in gaining over the people to his side; and with the support and assistance of the late Sháh Kaṭor of Chitrál, or Lower Kásh-kár, he was acknowledged as the chief of his tribe, and ruler of the whole country of Panj-korah. The former friendship with the late, has been continued with the present, ruler of Chitrál—Tajammul Sháh, son of Sháh Kaṭor. Ghazan Khán, however, is at enmity with his younger

\* Súfi-ism: see my "SELECTIONS FROM THE POETRY OF THE AFGHÁNS."

brother Saæd-ullah, who still continues at the head of some four thousand families. In the month of *Muharram*, in the year 1839, during our occupation of Afghánistán, some cause of dispute having arisen between them, they assembled their followers, and Ghazan Khán advanced against his brother ; but the forces separated after a slight skirmish, in which from twenty to thirty of their people were killed and wounded.

The Panj-korah chieftain was on friendly terms with the late Government of Lahore, during the time of Mahárájá Ranjit and Mahárájá Sher Singh ; and they were in the frequent habit of sending presents to each other. In 1839, when it was the policy of the late Ranjít Singh to conciliate the Panj-korah chief, he sent him amongst other valuable presents, a fine elephant ; in return for which Ghazan Khán sent the Mahárájá several fine Kohistání horses, and some other rarities, through Sultán Muhammad Khán, Bárakzí, who then held Pes'háwar of the Sheikh ruler. During the time that the Neapolitan Avitabile was Governor of Pes'háwar for the Lahore Government, the chief of Panj-korah used to send him Chitrál slave-girls for his seraglio, besides male slaves, from the hill countries in his neighbourhood.

The regular paid troops of Ghazan Khán do not exceed two hundred men ; but the *Ulúst* or militia, or feudal retainers, amount to above ten thousand matchlock men ; and they can be assembled on very short warning.

The chief subordinates of Ghazan Khán, or his ministers as they are termed, are, his son Ráhmat-ullah Khán, Suyed Mír Æalám, Kází Æabd-ur-Rahmán, of the Pá-índah Khel, and Æabd-ul-Kádir, who was formerly a slave, but has now become the Názir of income and expenditure.

It now remains to say a few words respecting the *Ræyats* or *Fakírs*, who are much more numerous than the Yúsufzís themselves. The greater part of them are the descendants of the aboriginal inhabitants whom the Afgháns found there when they conquered those parts at the end of the and beginning of the fifteenth century. They are also called Suwátís, and Degáns ; and are, with the Shalmánís and other tribes, such as Hindkís, Awáns, Paránchezahs and others, the original people of these parts. It is strange that those who say so much about Herodotus, and the *Iláktvés*, who they contend are the

Afgháns, do not first provide for these people, who were in those countries when the Afgháns conquered them, and had been there centuries previously. As I said before, the greater part of those people, now to be found in the country held by the Yúsufzís, are called Suwátis, and are the descendants of those who remained in their country\* after it was conquered ; a goodly number of Degáns ; some Hindkís, who have emigrated from the Panjáb ; a few Kashmíris, and Hindús, who are attracted by the desire of gain ; and some members of other Afghán tribes who have been obliged to fly from their own people, and who thereby have become degraded to the rank of the *Fakírs* and *Raeeyats*. The *Fakírs* cannot hold land, and are not considered equal to their conquerors, who live like Spartans among Helots ; and they are not allowed to be present at *Jirgahs* or assemblies of the clans. They are subject to the person on whose land they dwell, who is styled the *Kháwind* or master. They pay him a small tax and are obliged to work for him gratis, for certain periods, like the *villains* in our own country in days gone by. The master can beat, or even take the life of his *Raeeyat*s or *Fakír*s, without being questioned for it. But, at the same time, they are sure of every protection from their *Kháwind*, who would not, at the risk of his life, permit any other person to injure them. They may pursue any trade, work as labourers for their own advantage, or rent land as a *Bazgar*, and their master would have no demand upon them but for the fixed rent, a few taxes, and a certain share of their labour, as already mentioned ; and, altogether, they are mildly treated. The *Kháwind* is deterred from ill-treating his *Fakír*s from the disgrace attached to oppression by the Yúsufzís, as well as the other Afghán tribes ; and, moreover, a *Fakír* or *Raeeyat*, if oppressed can remove to the lands of another Afghán, who would gladly receive, and give him protection, for there is a great competition for them. The number of clans and independent communities among the Afgháns are a great protection to these people ; and should one of them receive any deadly injury requiring retaliation, he could revenge himself on his oppressor, and afterwards fly to another clan, or independent community, and demand protection, which would always be freely granted.

The *Kháwind* is not permitted to extort money from his *Fakír* ; but he is allowed to levy a few fines, such as, on the settlement of a

\* I shall return to the subject of the Suwátis in a future paper.

*Fakír* upon his land, on a marriage among them, and on account of crimes, both of minor and more serious consequence. The amount of these fines are fixed by custom, and any attempt to extort more would be considered gross oppression. They are not forbidden to carry arms, but rarely do so.

Most of these people work as husbandmen, but some feed herds of cattle on the mountains, and some amass money by the profits of their labours as artizans; for an Afghán considers any handicraft trade a disgrace.

#### TÁLÁSH.

Before bringing this paper to a close, I must give some account of the small district of Tálásh, which is also held by the Yúsufzís, and is considered as a part of Panj-korah, of which it forms the southern portion. It consists of the oblong strip of land through which the river of Panj-korah flows, after its junction with the river of Bái-áwír, as far as its junction with the Suwát. It is consequently bounded on the west by Bái-áwír, and to the south by the hills held by the Utmán Khel, an independent tribe of Afgháns. Tálásh is well watered, and is, therefore, exceedingly fruitful, well cultivated, and very populous for its extent. It exports a good deal of grain to Pes'háwar, the main road between which, and Panj-korah, Badakhshán, and the two Kásh-kárs, lies through it.

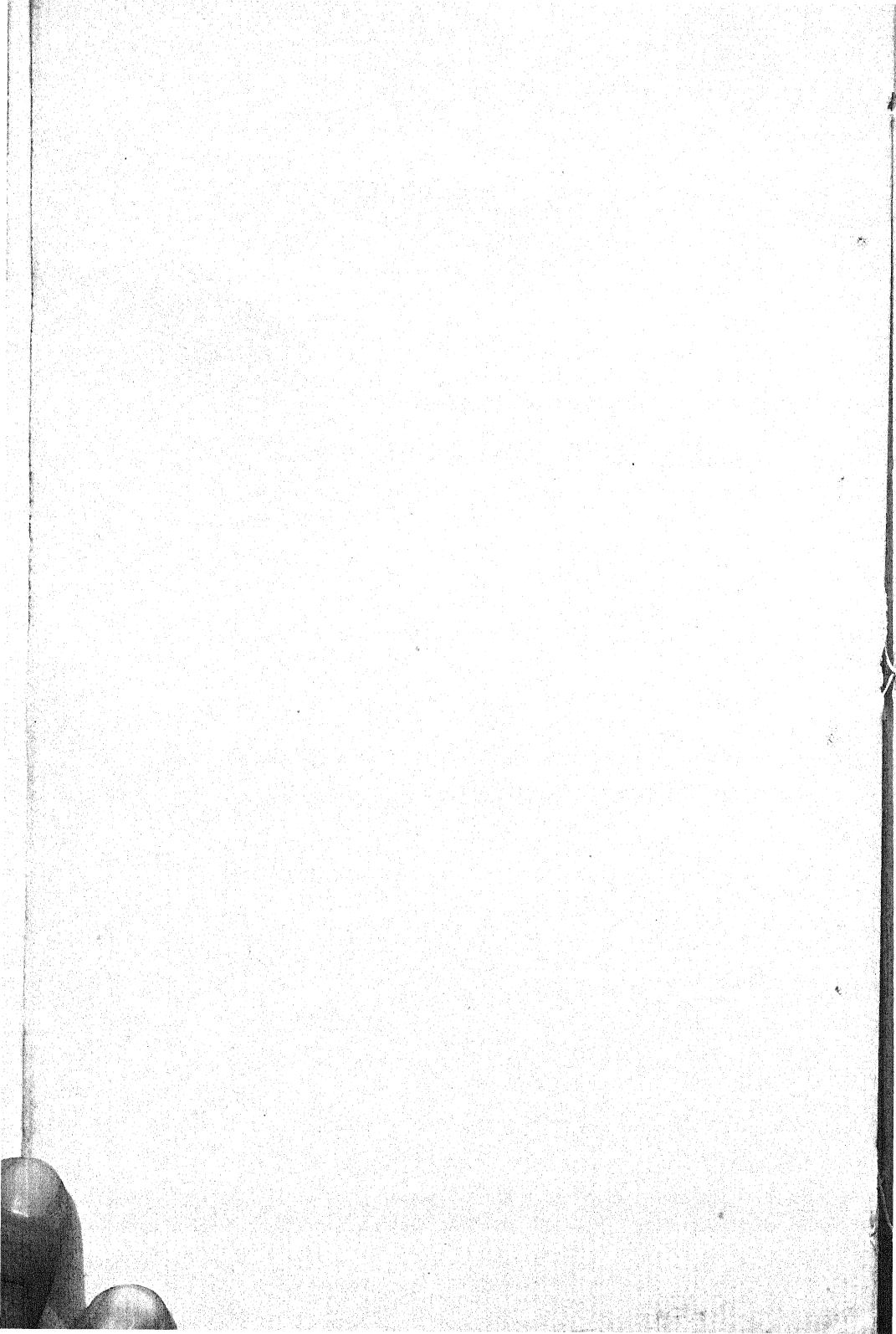
The chief towns, or large villages of Tálásh, with the names of the clans to which their inhabitants belong, and their head-men, are as follow.

<i>Village or Town.</i>	<i>Clan.</i>	<i>Chief or Head-man.</i>
Bágh,	Sháhí Khel,	Ghulám Sháh.
Shamsí Khán,	" "	Afzal Khán.
Kambaṭaí,	" "	" "
Amlúk Darah,	Raeyats or Fakírs,	
Mucho,	Núrah Khel,	Ghazan Khán.
Bájorú,	{ Sháhí Khel and Núrah Khel,	Sher Sháh, and Afzal Khán.

The village of Kamán-gar, the people of which are bow-makers by trade—hence the name of their village—is, sometimes, considered as belonging to the Tálásh district, but it is, properly speaking, in the U-sherí Darah of Panj-korah. It has been, therefore, mentioned among the villages of the Bar (upper) U-sherí Darah, already noticed.

There are numerous small hamlets in Tálásh, inhabited by people of the Núrah Khel, who constitute the most considerable number of its inhabitants.

The district of Tálásh is very rich in monuments of antiquity, consisting of domes or cupolas, on the face of one of which, I am informed, there are several tablets, half a yard long, and inscribed in an unknown character, said to be Yúnání or Greek, but probably Pálí. If Greek, the examination of these ancient monuments would, no doubt, throw an extensive, and clearer, light on the proceedings of the Greeks in these quarters, which are so mixed up with nonsensical fables, as to furnish ready tools in the hands of those ignorant of the antecedents of the Afghán nation, for working out their own theories.



*Notes on Kokán, Kashghár, Yárkand, and other places in Central Asia.—By Lieut. H. G. RAVERTY, 3rd Regt. Bombay, N. I., Assistant Commissioner, Multán.*

About six years since, the Right Hon'ble B. Disraeli, M. P., at the prayer of the sisters of the unfortunate Lieutenant Wyburd of the Indian Navy, at that time supposed to be in slavery at Kokán, the capital of one of the petty states of Central Asia, had, by a motion in the House of Commons, endeavoured to rouse the British Government to effect his release.

This officer had been despatched from Persia to Bokhárá for the purpose of making enquiry into the fate of Stoddard and Conolly, and had never returned. He appears to have been sold into slavery by the ruler of Bokhárá.

Some months previous to the motion of Mr. Disraeli, an agent, said to have been despatched by the reigning chief of Kokán, had arrived at Pes'háwar, with information, that a European calling himself Wypárt, was then in confinement in that city under the suspicion of being a spy of the Russians (with whom the Kokán chief was at enmity); but that he protested he was an Englishman and had escaped from slavery at Bokhárá. The agent in question, I was informed, had stated the readiness of the Chief to release the unfortunate man, if any British officer were sent for that purpose, and would satisfy him as to his being a British subject.

As soon as I became aware of these circumstances, I tendered my humble services, both to the Government of Bombay, and the

Supreme Government, and offered to proceed through Kashmír and endeavour to effect the release of the officer in question.

Quite by accident I met with a Jew at Bombay, who had accompanied Dr. Hoff on his journey to Bokhárá, and who readily offered to accompany me; and two respectable natives of Kokán itself, who were returning to their native land from the pilgrimage to Mekkah, were ready to attach themselves to me, and answer for my safety, if necessary.

I was therefore sanguine of success, but, I am sorry to say, my services were not accepted; and it appears that a native was despatched on the mission, who, as might naturally have been expected, failed. He has lately returned, and from the exceedingly meagre account of his journey, published in the Journal of the Society, No. IV. of 1856, he appears to have gone to very little trouble in the matter, and to have confined himself to asking questions in bazars, and in despatching natives of the country to the adjacent districts for the same purpose. Whether he was duly accredited to the Chief of Kokán or otherwise, does not appear.

There is very little chance of the unfortunate officer, or European whoever he may have been, being still in the land of the living; the unfulfilment of that hope, so long deferred, which maketh the heart sick, must long since have brought to a termination the earthly troubles of the wretched captive.

For a number of years, I have made it a rule to collect every item of information respecting the geography, inhabitants, and resources of the little known parts of Central Asia. What I had already gleaned, at the time I offered to proceed to Kokán, and information furnished by the two Kokáries, I have referred to, I now submit, as giving a better and more minute, although still very meagre, account of this important and little known country, than that furnished by the unsuccessful agent, Khwája Ahmad, Nakshbandí.

\* \* \* \* \*

Kokán, originally called Kokand, Korán, and Khoká, the capital of Audíján or Ferghánah, the native country of the Emperor Báber, is a large, populous, and well built city, surrounded by numerous

gardens, for which it is celebrated throughout Túrkestan. The city has considerably increased under the rule of the present Khán, Muhammad Omar,\* son of Muhammad Alí Khán, during whose reign the city of Khojend became depopulated.

The houses of the city are generally built of wood, of several stories in height, with a foundation of burnt bricks. There are several large and well supplied bázars, many of which, according to the general fashion in oriental cities, are covered in. It has one college, and several large Kárawánseráis for merchants.

The Arg or citadel, in which the Khán resides, a small city in itself, is situated west of the city, being divided by a large rivulet, a feeder of the Sirr, Jihún or Jaxartes river, which divides the two from north to south. The city is therefore amply supplied with water, which is considered to be one of the principal causes of its prosperity, its present population being at present computed to be about 100,000, half of whom dwell in houses, the remainder are nomades who dwell in tents.

The ruler, Muhammad Omar Khán is very popular. He hears all the complaints of his subjects, and administers justice to them in person every day, and settles their disputes.

This city is remarkable for the number of its public women, called in the Kattai (Northern China) language, Aghchha. They amount to about 4,000; and may be seen driving about the city, in carriages drawn by horses, at all times of the day.

Great quantities of opium, *chirs*, an intoxicating drug made from hemp flowers, and a decoction made from poppy-heads (different from opium), are made here. In every bázár numbers of people may be seen in all states and degrees of intoxication, and no one interferes with them; indeed people may do just as they choose here, with the exception of acting tyrannically, such are the Khán's commands. Tyranny and oppression in this city will not answer.

The ruler is on friendly terms with the Khán of Khwárazm, but no intercourse takes place with the Russians, Bokháráns, or Chinese. He has a standing army of about 55,000 men, with thirty

\* Said to have been dethroned since the above was written. His son Khuda Yar, is the present ruler.

guns, the whole of which, however, are not mounted. The private soldier's pay amounts to about ten tillahs, each tillah being worth about fourteen shillings English.

The country is small in extent, and surrounded by mountains on all sides, with the exception of the south-west, in which direction the city of Khojend is situated. Round about the city the country is densely populated, and well cultivated and fruitful. All kinds of grain, fruits, and other necessaries are plentiful and exceedingly cheap. Flocks and herds are also numerous.

The principal taxes levied from the agriculturists are ten per cent. on grain; on the value of sheep, goats, and cattle five per cent.; on the sale of a camel three tangas; on a horse two; on a sheep one. Merchandise is subject to a duty of two and a half per cent., and as the trade is very extensive, it yields a large revenue to the Khán. The inhabitants have to pay a yearly tax of one tillah on each house.

The chief towns of the Khánát of Kokán are; Murghelándasht, distant about thirty-six miles; Kársandasht, thirty-five miles; Muangándasht, about the same distance; Takht-Súlímán-dasht or Ush, thirty-four miles; Karghar-kohistán, sixty miles, and other places of less size.

The road lies through a desert tract of country, and no signs of habitation or cultivation are seen except in the vicinity of the different *manzils* or stages. The range of mountains, called the Takht or throne of Súlímán, lies to the west of the city of Kokán, distant about one hundred miles. It has two peaks.

On the arrival of a Kárawán at the *Ourtang* or Custom-house, the chief revenue officer who is stationed there, personally inspects the merchandise, and makes out two lists of the contents. One copy he transmits to Azím Khán, the Kattai chief, and retains the other himself. After due examination of the goods he grants a pass to the merchants, and they can then proceed on to Káshghár.

On approaching any *Ourtang* or Custom-house, on a journey, it is necessary for the Káfilah Báshí, or leader of the Kárawán, to proceed there on foot, and show his pass; as it is considered insulting to approach a government establishment on horseback or mounted.

In cases where any doubt may arise respecting the goods being more or less than specified in the pass, the trouble these revenue authorities give is most vexatious; nevertheless, should any article mentioned in a pass be lost or stolen on the road they are prompt in recovering it. On such a circumstance occurring the conductor of the Kárawán must report it at the nearest Custom-house, giving a description of the goods whatever they may be. The authorities have a stated time for the decision of such matters, and in case the articles are not recovered within the prescribed period, some compensation is allowed, but in kind, not in money.

On a Kárawán or Kásilah reaching the city, or any other place in the Khái's dominions, where duties are leviable, the conductor must report his arrival at the chief Custom-house, stating all particulars, from whence he has come, together with the value, and description of goods he may have brought. On this an officer proceeds to inspect the merchandize, and on goods of superior quality five per cent. on the value is levied, and on commoner descriptions half the above rate.

The city of Táshkend is subject to Kokán, and lies ten stages or *manzils* to the north-west. It was once a very large and rich city, but is now gone to decay. The numerous ruins of mosques and other buildings shows what its former extent must have been.

The city of Kashghár lies south-east from Kokán, and is distant from it ten *manzils* for Kárawán camels. It belongs to Chinese Tartary, is populous, and contains about 50,000 inhabitants. It is surrounded by a fortified wall, which is very strong and lofty, and said to be very ancient. The citadel, which is within the *enceinte*, occupies an area of about two miles, and is garrisoned by 2,500 soldiers, with several pieces of artillery. An army of Chinese troops is also stationed here as being a frontier city. It formerly amounted to 10 or 12,000 men, but lately the force has been considerably augmented, and at present is computed at 30,000 men. The chief cause of this increase, however, appears to be for the purpose of overawing the Muham-madans, who constitute the majority of the inhabitants. Some time previously they created a serious disturbance, in which a great number of Chinese were killed and an immense amount of property

plundered. A strong body of celestial troops was sent to quell this revolt, and the faithful were severely punished.

The residence of the governor, who is styled Umbán, is called the Gúl Bágh, distant about two miles from the city, between which a portion of the troops are encamped.

The city gates are closed from sunset to sunrise, as is the custom throughout Northern China. Each soldier of the city police, which is a well organized body of men, is provided with two pieces of wood called a *chang*, and at the termination of each watch of about three hours, he produces a sound by striking them together in a peculiar manner, and afterwards calls out the hour of the night or day. These soldiers go by the general name of Halláts.

The country is very productive, and the city, the houses of which are regularly laid out, is surrounded by numerous gardens. There are six gates which are defended by cannon, and a number of mosques. The chief fiscal authority is vested in a Muhammadan who bears the title of Hákim Beg.

The people are a lively comely race, and the women are remarkably handsome. Merchants may take temporary wives, as in Persia, by entering into a contract for a specific sum during the period of their sojourn in the country. The Káshghárís are also great wine-bibbers, and are very old women in their fondness for a "dish of tea."

The lands depend in a great measure on rain for irrigation, but artificial irrigation is also extensively adopted, and this, from the number of streams running through the country, is by no means difficult. Snow lies on the ground in winter to the depth of two, and sometimes three feet, but never for more than a few days together.

The distance from Káshghár to Yárkand is three *manzils*, of about seventeen miles each. As the country all along the line of route is highly cultivated and exceedingly populous, the different stages are not prescribed to certain places, as between Káshghár and Kokán. The Yákiang river, also called the Eergo-ú, flows past the city to the north.

Yárkand, which is the largest city of Moghalistán, has two citadels within its walls, one in which the Muhammadan go-

vernor dwells, and the other, on the southern side, where the Chinese chief, who commands the army quartered here, resides.

This force, which is intended to overawe the Yárdanis amounts to about 40,000 men with several guns. This is the largest force the Chinese have in this direction of their empire, and the best and most efficient, being picked men. They are relieved yearly. Of this force, 10,000 are quartered within the city, the remainder in the vicinity.

The police arrangements are similar to those of Káshghár, with this exception, that an equal number of Chinese soldiers are associated with the police in their duties; and one celestial accompanies each of the *cháng nauázán* (ringers or strikers of the *cháng*) as the watchmen already described are called, in his rounds.

Russian Kárawáns come here, and bring all sorts of European manufactures, consisting of hardware in a greater proportion. They take back with them teas, silk, and other articles of Chinese manufacture, but they are not allowed to proceed further east.

From Yárdan, distant fifteen *manzils* or stages to the north-east is Aksú (*āk*, white, *sú*, river), a city whose wealth and population increase steadily every year. All descriptions of food are excessively cheap, and even when prices are at their maximum, a *maund* and a half of grain, Kábul measure, (about one hundred and twenty pounds English) may be obtained for two shillings. The governor of this city is appointed by the Chinese, but the people are chiefly followers of Islám.

From Aksú to Yílih or Ileh is ten days journey to the north-east. The road is difficult on account of the traveller having to cross the glaciers of the Tiánchán or snowy mountains. A body of fifty men are maintained here by the authorities for the express purpose of assisting travellers over the mountains, and for making roads for their passage through the ice. When a party of travellers reach the foot of the mountains, they proceed in front, and make a road over the ice as they advance, the travellers following close at their heels; and it generally occupies a whole day in crossing the range. So quickly does this track become impassable, that the pioneers, who return on the following day, have generally to clear a new path for themselves. This place is called by the people of the country,

*Makán-i-Sarwar júdúgar*, or the “dwelling of Sarwar the magician.” Showers of rain, and snow storms are of daily occurrence in this vicinity.

Yílīh or Ileh contains about 8,000 houses and 40,000 inhabitants, consisting of Chinese and Muhammadans in about equal numbers, whose quarters are quite separated from each other.

The chief authority of the province is styled the Ján Jang or Governor-General, who resides at Kowrah or Kowreh, one stage from Yílīh. It contains upwards of 60,000 inhabitants, and a Chinese army of about 40,000 men are located there. The authority above named, is the supreme head of the Muhammadans of Moghalistán, to the west; eastward is the country of Khattai, or Chinese Tartary.

From this latter city to the Russian frontier town of Semí Pulád Oská (Semipolatinsk) the most southerly town of any consequence in Southern Siberia, is twenty-five days' journey through a difficult country almost uninhabited. This mountainous district is rich in silver mines which are profitably worked by the Chinese. They also produce a metal known here by the name of yámbú. Some years since the Russians demanded a share in the profits from these mines on account of their being situated mid-way between the two countries. The Khattais, as the Chinese are called, refused, however, to accede to the demand, giving answer (I here use the very words of my informant) “If you Orús have six laks of soldiers altogether, we have six laks in one place alone, then what occasion is there for us to let you have a share in the mines?”

The town of Semí Pulád Oská contains a population of between 7 and 8,000. It is situated on the right bank of the river Irtisch, which forms the boundary between the two countries, and at the foot of the Altai or golden mountains.

From the frontier city of Kowreh, or Kúrá, distant fifteen stages, is Karán-sher or Kárá-shehr, beyond which, there is a most stringent order not to permit Yáwahs (barbarians), as the Chinese term all foreigners, to pass into the interior. This is a large and populous city with a numerous garrison, or army rather for its protection.

Muliyán is distant from the above place five stages, Kután or Kotán fifteen, and Túsfán twenty. To reach Má-chín, from whence

the tea is chiefly brought, it occupies two months and half with a Kárawán; and to reach Jánán, where the China-ware is manufactured, it takes another three months. Beyond the last mentioned place is the ocean.

The Chinese are much given to pleasure, and once a year, in the first month, they hold a grand festival which lasts for ten days, during which time they give themselves up to all sorts of pleasure. The festival is called Chághán.

Cottrell in his "Recollections of Siberia," refers to this style of commencing the new year in the following terms: "They (the Chinese merchants at Mai-ná-chín, the small hamlet where they and the Russians meet to trade, and in which merchants are allowed to reside) have, however, learned from their Russian neighbours to appreciate the merits of champaigne, which is drunk in torrents in the *white month*. This white month is the beginning of the Chinese year. \* \* \* \* The scene of carousing and gaiety during this month is described as most amusing, and would be doubtless the best opportunity of seeing the Chinese under the most favourable colours."

The dress of the men of Chinese Tartary is of various colours, one suit over the other; and their caps they ornament with a tassel like the girls of Orgunge, to which according to their means, they attach jewels. Their shoes are of silk with soles of cotton. The women dress much in the same style as those of Kashmir, and their head-dress consists of a cap or turban, which they ornament with flowers made of coloured silks. All the people use chairs, in fact they cannot sit comfortably otherwise.

They are of two tribes, the Akh Khattai, and Karah Kattai, which signifies in the Túrkí language, the White and the Black Chinese. The former shave all round the head, but leave a tuft in the centre, the hair of which when sufficiently long they twist and allow to hang down like a cow's tail. They also shave off the beard but retain the moustache. The latter, on the contrary never shave.

There are two routes from Kashmir to Yárkand and Kokán. The most direct one is by way of Iskárdoh and along the banks of the Shighún river, and over the Musták range of mountains by the Hanzí pass. The other, a more round about road, is by way of

Leh or Ladákh, through the valley of the Shai Yak, as the northern branch of the Indus is named, and over the Karah Korrum mountains, which appears to have been the route followed by the Sayed. There is another route from Leh to the Karah Korrum range, further to the west by way of Núbra, but it is only used when the Shai Yak is too deep to be crossed. The route by Iskárdoh is less than the other by ten stages, but it is only open from the middle of April to the end of October, whilst the Leh route is practicable, though difficult, for the greater part of the year.

*Multán, 10th April, 1857.*

*An account of Upper and Lower Suwát, and the Kohistán, to the source of the Suwát River; with an account of the tribes inhabiting those valleys.—By Captain H. G. RAVERTY, 3rd Regiment, Bombay N. I.*

In August, 1858, I sent an intelligent man, a native of Kandahár, who had been for many years in my service, and who spoke and understood the Pushto language well, for the purpose of obtaining a scarce work in the Pushto language "the history of the Yúsufzí tribe, and their conquests in Suwát and other districts near Pesháwar, by Shaykh malí, Yúsufzí," a copy of which, I was informed, was in the possession of the chiefs of Tárrnah, one of the divisions of Suwát. That valley, although so close to Pesháwar, is almost a *terra incognita* to us; and various incredible reports have been circulated about the fanaticism of its people and their Akhúnd,\* who is made out to be employed, the whole of his time, in plotting against the English; and has had the credit of every disturbance that has taken place on the frontier since the annexation of the Panjáb. Such is his power, so they would make out, that armies of Gházís arise at his bidding, and that he makes and unmakes kings at his will. On this account, now that an opportunity offered, I was anxious to gain as much information as possible on this subject. The person I sent had on previous occasions collected information for me, on such matters, and was acquainted with the chief points on which inquiry should be made; but I also furnished him with a number of questions, the replies to which have been embodied in the following pages, and will account for the rambling style in which, I fear, it has been written. At the end will be found a description of Suwát, taken from a poem in the Pushto language, written about two hundred years since, by the renowned warrier and poet, Khushhlá Khán, chief of the Khattak tribe of Afgháns.

"On the 14th August of the year 1858, agreeably to your orders, I set out from Pesháwar, in company with the KHÁN SÁHIB,† towards Suwát. Our first journey was to Hashtnagar; and in the

\* A Persian word signifying, a tutor, a preceptor.

† The name of this chief I have not given, as he would not like it to be known, lest it might create heart-burning against him.

village of Prráng I purchased three quires of English paper, as requested by him, which I made over to Sháhbáz Khán to have the manuscripts of the poem of Khusrau and Shírín copied thereon by the time I returned. The next stage brought us to Jamál Garraey, the residence of Muhammad Afzal Khán, Khattak. On the 17th August, we proceeded by way of the mountain of Chíchárr, and the village of Káttlang, which I visited with you when the 3rd Bombay N. I. was here with Colonel Bradshaw's force, in December, 1849. We halted at the village of Kúhai, a short distance in advance, for the night; and the KHÁN SÁHIB sent for the Malik, or head man of the village, to ask his advice as to our entering Suwát, which, as you are well aware, is difficult at all times, but more particularly so for one, like myself, who am a Mughal, not an Afghán. Malik Muhammad Æalí said, that the matter would not be a very difficult one, if Amír-ullah Khán, chief of Palaí, should consent to allow us to proceed by that route, otherwise it would be difficult indeed. At length it was determined, that in the first place, Muhammad Æalí should go to Amír-ullah Khán, and speak to him on the subject; and in case he should agree to receive us, to bring us his reply accordingly. He set out; and in due course brought us a reply from the chief of Palaí to the effect, that at the present time, there was continual skirmishing going on between himself and Khurásan Khán of Shír-khánaí and Zor-manddaí, two villages higher up the valley. You will doubtless recollect also, that these were the self-same villages which were burnt by the force under Colonel Bradshaw before referred to; and it was on the hills, to the north of these villages, that the large force of Afgháns were assembled on that memorable night when you commanded the outlying Picket of the 3rd Regiment, when you heard the Afgháns in front—to get a sight of whom you had gone in advance of your centries, with a simple sepoy—exclaiming in Pushto, that “all the Farangí dogs were asleep,” and that it was a favorable time to come on, not knowing that a hot reception was awaiting them. To return, however, to the message from the Palaí chief, he said, that in consequence of the disagreement between himself and Khurásan Khán, there were also disturbances at Tárrnah, the chief town of this part of Suwát, to the Kháns, or chiefs of which they were both related, and who were, themselves, at enmity with each other; and on this account

he considered our going into Suwát, at present, a very difficult matter. This message, however, did not satisfy the KHÁN SÁHIB; and Muhammad Æalí was again sent to the Palaí chief, Amír-ullah Khán, with another message, to the effect, that "This feud between yourselves will take a long time to settle amicably; and as you are all of one family, if you do not hinder my going, the other party will throw no obstacle in my way." Amír-ullah replied, that he would conduct us, and be answerable for our safety within his own boundary; but he would not be responsible for any injury we might sustain at the hands of Khurásan Khán, the Shír-khánaí chief. The KHÁN SÁHIB accepted these terms; and, next morning, we set out by way of the village of Ghází Bábá; and in the evening, before dark, reached Palaí in safety. We found the Palaí people, with their loins girded, sitting in their *sangars* or breast works, and occupying the roads and paths by which the enemy from Shír-khánaí and Zor-manddaí might come upon them. Some of the men too had advanced a short distance from the village, and had placed themselves in ambush amongst the fields, in order to fall upon any of the Zor-manddaí people who might venture out of their stronghold.

That night we remained at Palaí as guests of the chief, Amír-ullah, who did all he could to persuade the KHÁN SÁHIB to give up his journey; but he would neither listen to any excuses, nor admit of any obstacles. At length it was agreed on by Amír-ullah, that he should send one of his most trusty followers to his brother, Mír Æealam Khán, one of the Tárrnah chiefs, to let him know, that the KHÁN SÁHIB, (mentioning his name) was on his way to Suwát for the purpose of paying his respects to the Akhúnd Sáhib; and that it was necessary he should treat him with all honour, and perform towards him the rights of service and hospitality, and not allow him to sustain any injury on account of the feud between themselves. The indefatigable Muhammad Æalí, who had also come with us to Palaí, now went with a message to Khurásan Khán, chief of Shír-khánaí and Zor-manddaí, to let him know that the KHÁN SÁHIB was coming to his village as a guest, and that he should not be treated as the guest of the preceding day, who had been accidentally killed. This person was a traveller who had been entertained at Palaí the previous night. In the morning, about dawn,

he wished the gate open that he might resume his journey. The party there advised him to wait until it got a little lighter, but he would not consent; so they opened it for him. He had scarcely advanced a score of yards when he came upon a party of the enemy from Zor-manddaí, who were lying in ambush for the Pala'í-wáls. One of them, not knowing who it was, fired his matchlock at him, but missed. The guest began to call out, "Do not fire! do not kill me! I am a guest!" The words had scarcely time to pass his mouth and had not, probably, been heard by the enemy, when five or six matchlocks were discharged at him, two balls from which hit him, and he fell dead on the spot. On making inquiry, the unfortunate man proved to be of the Utman-khel. The messenger also added on his own part, that knowing who the KHÁN SÁHIB was, if he should receive any injury from the hands of himself (Khurásan Khán), or his followers, the powerful tribe to which he belonged would burn his villages about his head, and root out all his people. Muhammad Æalí returned with a favorable reply; and on the morning of the 18th August, we proceeded towards Zor-manddaí, which is only about the distance of a cannon shot from Pala'; but we were greatly afraid lest the stupidity of the Zor-manddaí people might lead them to try the range of their matchlocks upon us, who would be in danger of our lives, whilst affording amusement to them; as they relate of the Khaibarís, who, having seized a very stout traveller, thought it an admirable opportunity to try their knives upon him, and did so too; and, of course, killed the poor man. However, we passed Zor-manddaí in safety, and reached Shír-khánaí, where the KHÁN SÁHIB obtained an interview with Khurásan Khán, the chief, who also strongly advised us not to proceed, as we could not have chosen a worse time for our visit to Suwát; but as before, the KHÁN SÁHIB, with true Afghán obstinacy, would not listen to any advice or arguments tending to delay, or put off his journey; so, without staying at Shír-khánaí, we set out for Suwát by the Pass over the Morah mountain, which is hence called the Morey *kofat*.

*kotal*

About a mile or less from the last named village, we beheld to the right, as we proceeded, the road leading to the village of Upper Bári-darah. We passed the road or path leading to the other village of Lower Bári-darah, which was also near; but a spur of the mountains intervening, hid it from our sight. These villages lie in the

valley of Báz-darah, which is so called on account of the number of falcons taken there, for which it is celebrated ; and it is also famous as having been the residence of Durkhána'í the Peerless, whose love and misfortunes, and that of her lover, Adam Khán, have been celebrated, in prose and verse, and is sung or repeated throughout all Afghánistán. We had now to dismount and ascend the pass on foot, as it is full two miles in ascent ; and no loaded camel could possibly get up it, unless, indeed, it were one of the Bákhtrián breed ; but then at considerable risk, even if without a load. The Pass is, however, practicable for ponies, horses, mules, and bullocks. We observed immense quantities of the grass called *sábah*, with small leaves, and growing very long ; and also that description called *sar-garrí* in Pushto, which is the same as that given, dried, in bundles to horses in the Bombay Presidency. The *sábah* I never saw before. The ground is a steep ascent ; and like most paths of the kind, in this part of the world, it is full of boulders, in all directions. The path does not lead along between two cliffs, as it were ; but is trench-like, and as if deepened by heavy floods. It is very winding ; and appeared to consist of a soft description of stone, like sandstone. As we went along, the KHÁN SÁHIB remarked, that if any one wanted to make a good road into Suwát, this was the best for the purpose on account of the softness of the stone, whilst in the other *kotals*, or Passes into the valley, there was only hard rock. This I found quite correct when I returned by the Malakand Pass. The breadth, as we ascended, was in some places so broad as to allow of the KHÁN SÁHIB and myself walking abreast ; but, generally, it was so narrow that we had to proceed in single file. There are no pine trees in the path itself ; but the sides of the mountains, to the very summits, were clothed with patches of them. It is from the cones of this description of pine that the nut-like kernel, similar to the pistachio, is produced ; but they were not, then, sufficiently ripe. This Pass also contains, and in fact all these mountains contain, immense quantities of a sort of gravel, both coarse and fine, which is like small shot, and very heavy. It is called *charata'i* by the Afgháns, who use it to shoot partridges, pigeons, quail, and the like. I saw it, generally, in all the different Passes ; and in Upper Suwát, I also saw it on the roads and paths, but did not notice any in the ravines or beds of rivers. Its colour is that of earth, turbid, or nearly black, and very

heavy, not smooth like the gravel of the sea-shore or beds of rivers, but rough and many-sided, like as if stone had been broken into particles and then become somewhat rounded from having been rubbed together.\* This gravel has no doubt given the name to another Pass, a little to the west of that of Morah which we were ascending, known as the Charat Pass. I noticed the path leading into that Pass; and have been told that it is very steep and difficult, and only practicable for parties on foot, and animals without loads. The direction we proceeded in from Sherkhána'í first branched off a little to the right; and the path to the Charat Pass lay to our left, in a direction about north-west. I had collected a small quantity of *charata'i* to send to you, but lost it, somehow or other, before I reached Pesháwar. In Upper Suwát they call it *gitta'i*, but this is the Pushto term for gravel in general. I have no doubt but that it is some mineral substance containing iron, and that it has become rounded by the action of water; for, in the winter, the ravines become the beds of torrents.

We saw numbers of partridges of two species, the grey and the black, besides a great many quail.

By degrees we had now reached the crest of the Pass; and on descending a short distance on the other side, we came to a plane tree, beneath which there is a spring of the most cool, pure, and sweet water; and round about it numerous spikenards were growing. In short, it was a very delightful spot; and we sat down and rested for some time, and refreshed ourselves with draughts of the crystal element. This is the only spot in the Pass where water is procurable. When standing on the crest of the mountain, at the summit of the Pass, I could see the Suwát valley to the north, but could not perceive Tárrnah, for it was screened, or hidden, by the mountains. I could, however, see the village of Nal-bánddah; and by going a little on one side, in an easterly direction, I could discern Shirkhána'í to the south.

We now commenced to descend into the Suwát valley. The southern side of the mountain which we had just ascended, was extremely steep; but we did not find it anything near so much so descending on the northern side, the Suwát valley being much more elevated than that of Báz-darah and Pala'í which we had recently

\* Emery?

passed. At the foot of the Pass, and directly under the mountains, we came to the village of Nal-bánddah, the first we reached in Suwát. It is said, that a husbandman of this place once found a number of gold coins in a well close by; but the other villagers, hearing of it, took the treasure from him, and shared it amongst themselves, after which they filled up the well, that no one should get any thing out of it in future. We asked two or three parties on what side of the village the well was situated, but they would not point it out, and said to us: "So you are come here to discover treasure, are you! be under no concern; for your wishes will not be fulfilled."

After proceeding two *coss* or three miles further on, we reached the town of Tárrnah, to the west of which there is a small stream; and on the banks of it, there is a fine grove of *chindr* or plane trees, about a hundred in number, all very ancient, very large, and very lofty; and here we came to a halt.

Mír Æalam Khán, the chief of Tárrnah, came to pay his respects to the KHÁN SÁHIB; and after some conversation, the chief, who had been eyeing me for some time, inquired who I was. The KHÁN SÁHIB replied, "He is a Mullá, and is going on a pilgrimage to the Akhúnd Sáhib." He replied, "He is no more a Mullá than I am; but you have made him one for the nonce." On this the KHÁN SÁHIB observed, "Probably Amír Ullah Khán of Palaí may have advised you of my being on my way into Suwát." He laughed, and replied: "The day you left Jamál Garrái I heard of your coming to pay your respects to the Akhúnd Sáhib. It is all well: allow no matter of concern whatever to enter your mind; but the people of Suwát are so celebrated for their stupidity and thick-headedness, that it is necessary you should be prudent and circumspect in every thing." The Kháns or Chiefs of Tárrnah are descendants of Hamzah Khán,\* the founder of the village of that name in the Yúsufzí district south of Suwát, and about eight miles north of Hotí Mardán. He lived in the time of Khushhál Khán, Khattak; for it was his daughter that Khushhál mentions in his poem on Suwát, as having married when there, or whom he was about to marry; and she was mother of his son, Sadi Khán. Hamzah Khán was the then ruler of Suwát, and held sway over the *Samah* also. It was he also fixed

\* See the extract from the poem at the end of this paper.

upon Tárrnah as the permanent residence of the Chiefs, as it was centrally situated, amongst his own clan, the Solízis of the Bá'í-zí division, by which name the people of Tárrnah are still called; but they are, sometimes, also styled the Khán-khel, or Chieftain's clan. The Khán-khel too may be subdivided, according to what the KHÁN SÁHIB said. The one being the family to which the Chief *de facto* belongs, the whole of the males of which are called Kháns; and the other, the family to which the Chieftainship rightfully belongs, or the Chief *de jure*, but whose family may have been set aside, or passed over, which is merely the Khán-khel. For instance: if a Suwáti be asked to what clan a certain person belongs, he will say the Khán-khel; but it must be then asked whether the person is a Khán or only one of the Khán-khel. If he be a member of the family of the Chief *de facto*, he will reply he is a Khán; but if of the family who may be the rightful claimants to the Chieftainship, but passed over, or set aside, he will say he is of the Khán-khel. The Tárrnah Chiefs *de facto*, who are the heads of the Bá'í-zí division, are of two families, the *bar-kor*, or upper family or house, and the *kúz-kor*, or lower family or house, in reference to Tárrnah and its dependencies above the Morey Pass, and Pala'í, and its dependencies below. These two families are descended from Jalál Khán, son of Hamzah Khán, above referred to, and are always at feud. Mír Æalam Khán Chief of Tárrnah, Amír Ullah Khán ruler of Pala'í, and Maæsúm Khán, their brother, who dwells at Tárrnah, are of the *bar-kor*; and Khurásan Khán, ruler of Zor-manddái, Sher-khána'í, and the two Báz-darah villages, and Bábú Khán, who resides also at Tárrnah, belong to the *kúz-kor*. Mír Æalam Khán, who is considered the greatest of the Tárrnah Chiefs, is about fifty years of age. The next in rank and consideration is Maæsúm Khán, his brother, who is about thirty years old; then comes Amír Ullah of Pala'í, aged forty, and Khurásan Khán of Zor-manddái who is about fifty years of age; and Bábú Khán of Tárrnah aged fifty, besides numerous children.

The day passed away pleasantly enough under the shade of these beautiful trees; and in the evening we went to the residence of the chief; and in his guest chamber we remained the night.

Tárrnah, which is the most considerable town in Suwát, contains somewhat more than 1,000 houses, which, at the usual computation,

gives about 5,000 inhabitants. The people are Afgháns of the Bá-í-zí branch of the powerful and numerous tribe of the Yúsufzís. About a hundred houses are inhabited by Hindús, Paránchahs, and other traders, who also follow such occupations as that of shoemakers, smiths, barbers, &c.

The town of Tárrnah lies a short distance from the skirt of the mountains bounding Suwát to the south, and on the eastern bank of the river of the same name, the Suastus of the Greeks, from which it is distant about half a mile.

The village of Nal-Bánddah, which was previously referred to, lies at the very skirt of the Morah mountains, on a spur which has become separated from the higher range and runs about three, or three and half miles a little to the mouth of Tárrnah.

After passing Nal-Bánddah, the land slopes down to the river, but not in such a manner that anything set a-going will, of itself, ride down to the river. The land of the whole of Suwát, in fact, is like a boat, the sides of the boat are the mountains, and the bottom part the land, as different materially from the mountains. The lowest land in the valley is that portion through which the river flows; and it gradually rises until close up to the mountains. It may also be compared to the two hands placed together like as when one wishes to drink out of them; but only just sufficiently raised so as to prevent the water from running out.

I found, from what I heard of the most respectable inhabitants of Tárrnah, that Shaykh Malí was a Yúsufzí Afghán, and that his descendants still dwell in Suwát; but they could not give me full particulars as to what village they might be found in; neither could they inform me regarding the place where the Shaykh was buried. Khán Kajú, or Kachú belonged to the Rárrnízí branch of the Yúsufzí tribe; and his descendants also dwell in the valley, at the village of Allah Ddard, and will be mentioned in the notice of that place, further on.

The historical work written by Shaykh Malí is not in the possession of the Tárrnah chiefs; and they, moreover, informed us, that the work would not be found in the whole country, save in the possession of Khán Kajú's family.

We now prepared to start from Tárrnah towards Upper Suwát. On the morning of the 22nd August, we left Tárrnah, bending our

steps towards the north, but inclining to the east, which might be termed N. N. E. We passed the villages of Jalálá, Haibat Grám,\* and Ddandakaey, and reached the mountain of Landdakaey, close at the foot of which the Suwát river runs. On this account, in the summer months, when the river is swollen from the melting of the snows towards its source, in the direction of Gilgit, the pathway, lying along the banks, at the foot of the mountain, is impracticable from the force of the stream, which foams and boils along with great violence. A road, has, consequently, been made over the crest of Landdakaey itself; but it is extremely narrow, and so frightfully steep, that one of our own party, an Afghán, and accustomed to the mountains from his childhood, passed with the greatest difficulty; for when he ventured to look down he became quite giddy. In the cold season, when the volume of water decreases, the path at the foot of Landdakaey is used. This last named mountain has no connection with that of Morah; but it is a spur of the range, of which Morah is a part, that has come down close upon the river, or rather the river washes its base, as appears from the map, which you sent with me to be filled up. In this part of the river, there are two branches, one much more considerable than the other. The lesser one becomes quite dry in the cold season, and in the hot season has about three feet depth of water. This is very narrow, with steep banks and rugged bed, along which the water rushes impetuously. The other branch contains a much greater volume, and lies furthest from the Landdakaey mountain. On ascending the mountain, up to the end or extremity of the spur, where, in the map, I have brought the mountain and river together, the road leading along the side of the precipice is very difficult, being naturally scarped, like a wall, for about fifty paces; and the road, if it can be so called, is built up into rough steps with slabs of stone, so very smooth, that a person is liable to slip. After this dangerous path has been passed over, you have to ascend about fifteen paces, then some twenty more in a horizontal direction; and, finally, fifteen paces, or thereabout, down again. I mentioned before, that one of our party had great difficulty in getting along: this was no other than the KHÁN SÁHIB himself. When we came to this dangerous passage, he stopped and waxed pale; and turning towards me said: "I die for you." I was

\* Grám in Sanskrit signifies a village.

astonished, and asked, "Why?" He replied: "My eyes turn dim, dim." I comforted him as well as I could, and took off my shoes; and with my face to the river and back to the mountain, I crawled along, and he followed after me; and so afraid was he, that he looked at the river every moment, although I forbade him; but he was so overcome with horrid fancies, that he had not the power to restrain his eyes. This difficult path is not quite a yard broad, and is, at least, two hundred yards above the river, which foams beneath. After we had escaped from this place in safety, the KHÁN SÁHIB came to himself again, in some measure; for he put on his shoes, and began to walk upright. I could not discover who had made this road, although I afterwards made inquiry. There is another road to the east of the one we had passed, which leads over the crest of Landdakaey itself, and by it animals are brought, when the water is at its height, but I did not examine it. We noticed that on the opposite side of the river, the mountains forming the north-western boundary of the Suwát valley approach within about three miles of this point. The river is said now to have entered that part of Suwát termed *wuchah* or the dry, which will be referred to in its proper place. Landdakaey is about three miles distant from Tárrnah, to the north.

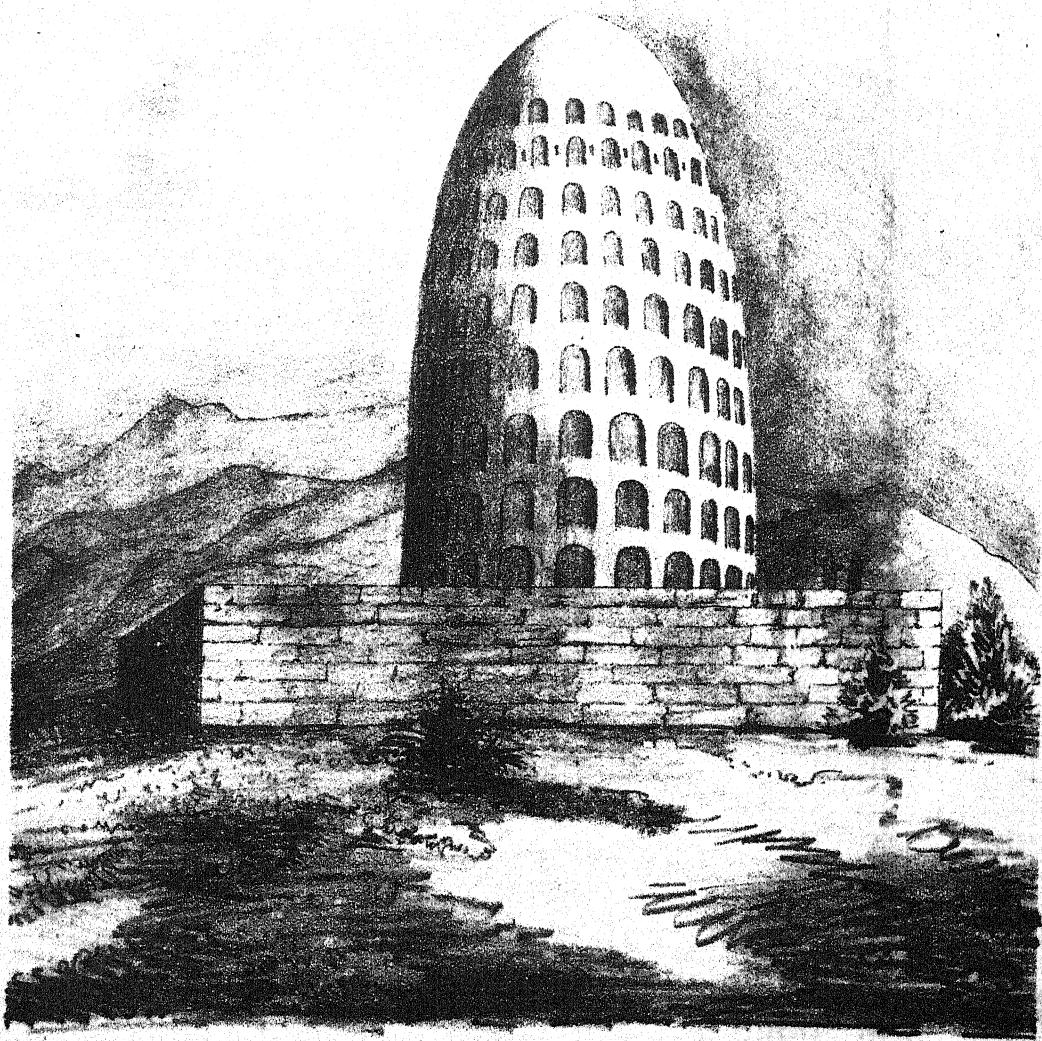
After getting clear of our difficulties, and out of our dangers, we reached the small village of Kottah, to the south of which, on the very summit of the mountains, there are extensive ruins of buildings, so numerous indeed, that I had never seen the like anywhere else. Two of these buildings were large and lofty, something as European barracks appear from a distance. They are still in excellent preservation, and indeed seem quite perfect and entire; so much so, that during very heavy rains, the villagers take shelter in them. The houses of this ruined city are not built near each other as we see in the present day, but are detached similar to the *bungalows* of officers in India. I could not discover any thing in the shape of carvings, or idols any where about. The ruins of these dwellings are square, and are built of hewn blocks of stone; and are very shapely in appearance, but not very lofty, not being more than six, or under four yards in height. The walls were about half a yard in thickness, and in some places less. Each house contained an area of about six yards. The cement used in joining the stones together is of a black

colour,\* but I could not tell whether it was lime, mud, or anything else. Every house has a door, as have the two larger buildings also. These ruins are of Buddhist, not of Grecian architecture; but are like those at Bihi near Peshawar, which we visited together in December, 1849; and are altogether without verandahs. The large buildings I refer to, as situated on the very brow of the mountains are said to have been built by Suwatis of former times as watch-towers; but in my opinion they are the remains of idol temples, which Hindús often build in such places, as at Purandhar near Poonah in the Dekhan, which I accompanied you to, in 1852. There is no made road leading to these buildings, for they are very near to the open ground of the valley; but, probably, there was once a made road, which has now disappeared. This ruined city is close to the Landdakaey mountain, but the village of Kottah is nearer, and Barikott is still further off; for this reason I have written "near Kottah instead of Barikott." This is, no doubt, the ruined city mentioned by the French Colonel Court† as near the last named place, which is a large place, whilst Kottah is but a small village. The ancient ruins in Suwát are situated in such difficult and out-of-the-way places, that it becomes a matter of astonishment to conceive how the inhabitants of them managed to exist, where they obtained water, what they employed themselves on, and how they managed to go in and out; for several of the houses are situated every here and there, on the very peaks of hills; but Suwát does not contain so many ruined sites as writers would lead us to believe.

Proceeding on our route from Kottah, we saw the villages of Nowaey-Kalaey, Abú-wah, Gurataey, Barí-kott, and Shankar-darah. Close to this latter place, there is a tower called Shankar-dár. Shankar, in the Sanskrit language, is one of the names of Siva. It stands on a square base of stone and earth, seven yards in height, and just forty yards in length and breadth, which I myself measured. On this square platform, the tower, which is of stone, joined by the dark coloured cement I before mentioned, stands. I computed the height, from the base, which I had measured, to be about thirty yards, or ninety feet; and I also measured the base, which was twenty-five yards or seventy-five feet in circumference. It is egg-

\* Probably bitumen.

† Asiatic Journal of Bengal, for 1839, page 307.

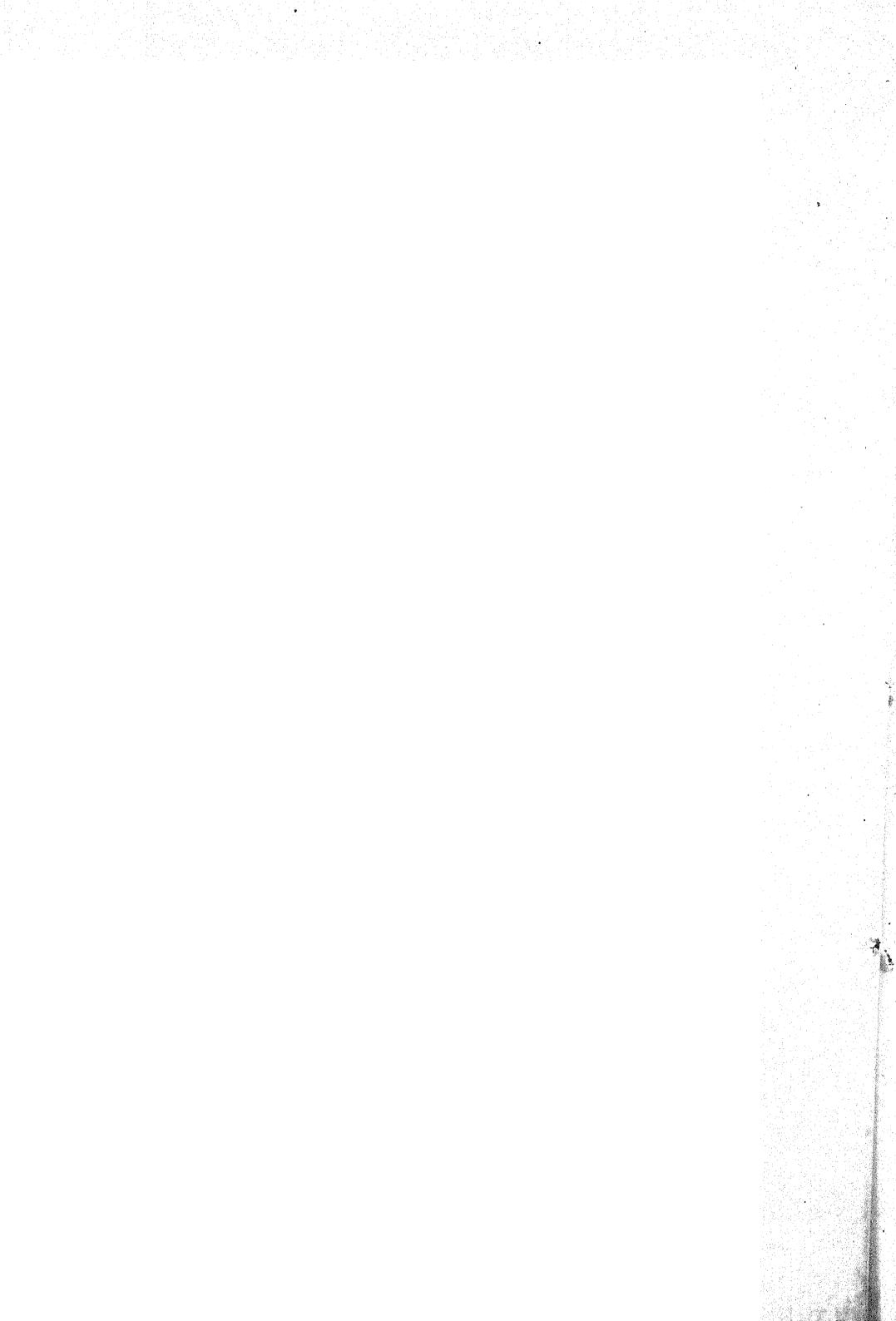


H.G. Raverty. 1862.

TOWER OF SHANKAR-DÁR, SUWÁT.

On stone and lath by H. M. Smith, Surveyor General's Office, Calcutta Sept. 1862.

Drawn from the Persian's description.



shaped, as in the annexed sketch ; and there is no road by which the summit may be gained, nor did it appear to be hollow inside ; but there are small holes just large enough, to all appearance, to admit the hand, every here and there, which seem to have been indented to give light or air. From top to bottom the tower is vaulted like that of the *mihráb* of a mosque, but not so deeply indented or niched that one might place the foot thereon, but about a finger's breadth only ; still the vaulted shape could be distinctly traced to the summit. Each niche or recess is about a yard or more in length and breadth ; and between each of these there is the hole, before mentioned. As the height increases, the *tâks* or niches diminish in proportion. The Afgháns of the neighbouring villages have been removing stones for building purposes from the northern side of the tower, and have built several houses therefrom, hence it has sustained considerable injury on that side. The people tell all sorts of tales about the tower ; and all agree that Akhúnd Darwezah, the celebrated saint of the Afgháns, who flourished from the year A. D. 1550 to 1600, gave out, in his lifetime, that this tower contained seven idols, one large, and six smaller ones.

After leaving the village of Shankar-dár we passed Ghálí-gaey, which from some accounts, is said to have been the native village of Durkhána'í, and that her people had taken their flocks to graze in the Báz-darah valley, where Adam Khán met her ; and that Adam Khán himself dwelt at Bari-kott. The clan to which Adam belonged is still to be found in Suwát, but Durkhána'í's cannot be so easily determined ; for on account of the notoriety of her love for Adam, which these stupid people deem a disgrace, no one would acknowledge her as having belonged to his clan, even were such the case. Some say she was of the Khá'ist-khel, others say it was the Khází-khel, and some say she was of the Rárrnizí tribe. However, there is no doubt but that her husband, Piawaey, was of the Khází-khel, and doubtless Durkhána'í was of the same clan also.

We now reached the village of Mányar, where there are two small ancient towers or *topes* facing each other ; and then passed on to Gog-darah, Panjí-grám, and Waddí-grám, which latter place is nine *coss*, or thirteen and half miles from Tárrnah ; and here we halted for the remainder of the day.

To the east of this village, on the central summit of a mountain,

there are a great many ruins, consisting of dwellings, and a very large range of buildings like a fortress, enormously lofty, which can be distinctly seen from a long distance. I did not go myself to examine these ruins, because it would have been necessary to have remained at the village for two or three days for the purpose; and to do so, in a country like Suwát, would have raised suspicion, therefore the KHÁN SÁHIB would not consent. I was told, however, that the children of the village, as mischievous in Suwát as in other countries,\* had left nothing in the shape of carvings or images within it. There is also an immense cave in the side of one of the mountains, which cannot be entered from below; and from above, even by the aid of ropes, it cannot be reached, or at least, those who have attempted it have not succeeded. I was told by some of the Waddí-grám people, that several persons did once set out to make the attempt, and lowered down a rope, so as to reach the mouth of the cave; but it was not long enough, and they returned. No other attempt appears to have been made. The tale goes, that the cave belonged to the Kásirs of old, who had a secret path or entrance; and having deposited treasures within it, concealed the path and shut it up altogether. Whoever finds that path, will get the treasure.

I saw a few ancient copper coins here, but they were not worth purchasing; and moreover, the Suwátís, particularly the Hindús, say that from every copper coin of the ordinary size, two *máshas* of pure gold can be extracted, worth three rupees or six shillings, which was the price they asked for them. Throughout the whole of Suwát, at present, whenever any old coins are discovered, they are immediately sold to the Hindús or Paranchah traders, who transmit them to their agents at Pesháwar; and on this account, old coins are not easily obtainable, unless a person remain some time. The people of the village also told me, that there had been idols found in the neighbourhood; but they had, as a religious duty, broken them to atoms, and not a remnant of them now remains. Between the village of Mán-yár and Waddí-gram, there is a rudely carved idol by the side of the road, cut out of the white stone of the cliff itself, and in the figure of an old man in a sitting posture. Every one that passes by throws a stone at it; so there is an immense heap of them near.

I examined the whole of the Pushto books of the villages between

[\* Cf. *supra*, p. 123. EDS.]

this and Tárrnah, which were chiefly on theology ; but at Waddí-gram I found three others—the poem of Yúsuf and Zulíkhá, by Æabd-ul-Kádir Khán ; and the poems of Shahái Dalí, and Adam and Durkhánáí, by Sadr Khán, his brother, all of which you have copies of already.

On the 23rd August, we left Waddí-gram for Míngowarah, which having passed together with the villages of Kambar and Káttlí, we turned down the valley of Saiydúgán, which runs in a south-westerly direction, and reached the village of that name, the residence of the Akhúnd of Suwát.

This poor and pious man has been most grossly belied for some years past, by interested parties at Pesháwar, who cram the authorities with lies ; and find it easier to lay all disorders which take place on this part of our frontier, at the door of this harmless man, than to the true cause. He has for many years been made out to be the fomenter of all the troubles on the frontier, and to be constantly plotting mischief against us ; but those, who have given ear to such falsehoods, have not inquired how much is owing to the grinding tyranny of Hindústání subordinates, and other causes which shall be nameless. I would ask them one question, however,—“ How is it that during the year 1849, we had no walls round the cantonment of Pesháwar and no chowkeydárs ; yet less robberies and crime occurred than at any time since, except, perhaps, during the mutiny ? ” If I recollect aright, the assassination of the late Colonel Mackeson was laid at the Akhúnd’s door ; but the very appearance of the venerable old man is enough to give the lie to such a statement. He has been said, at Pesháwar, to possess the most despotic power over a most fanatical tribe ; and even the old miscreant who lately set himself up at Delhí, had it proclaimed, that the poor old Akhúnd was coming to assist him with from 12,000, to 18,000 Gházís at his back. I need scarcely add, that the whole is a mass of falsehood got up by interested parties. I will now endeavour to give a sketch of the Akhúnd as he appeared to us.

On reaching the village of Saiydúgán we proceeded to pay our respects to him. He is a venerable looking old man, of middle height, with a white beard, and is about sixty years of ago ; cheerful in disposition, affable to all who approach him, and with a countenance open and serene. He is learned in the whole of the usual sciences studied

by Muhammadans, to the necessary degree that his position in religious matters demands ; and has no concern in, or control, whatsoever, over the government of the valley, which is entirely held by the different petty chieftains. What they state at Pesháwar and in the Panjáb, about his collecting armies, going to war, and inciting the Suwátis and others to create disturbances, and enmity against the English, are the most barefaced untruths, got up, solely, by interested parties at Pesháwar, and other places.

If, by chance, any injured or aggrieved persons come and make complaints to him, that this body or that body has injured them, he expostulates with the party complained against, either by going himself, or sending another to expostulate in his name, according to the rank of such party. If the expostulation takes effect, it is well ; but if not, the Akhúnd can do no more in the matter.

It is the custom of those of our subjects on the frontier, who may have committed themselves in any way with the authorities, to fly to Suwát, and they come to the Akhúnd, at whose place they remain for two or three days ; for it is the most rigidly followed, and most sacredly observed custom amongst all Afghán tribes, which cannot be broken through, to show hospitality to a guest, however unwelcome he may be. But with respect to the Akhúnd's guests of this description, after a few days have passed, he tells them, with all mildness and kindness, that they will not be able to get on in that country ; and advises them to go to Kábul or some such place. In short, he leads them to understand, in the most delicate manner possible, that they had better leave his dwelling, at least.

What has been said with regard to thieves, robbers, and murderers from the British territory fleeing to the Akhúnd, and being entertained by him, is as false as the other matters which have been advanced against him, and which those, who have, probably, cast their greedy eyes upon the Suwát valley, with the view of getting it annexed, not considering that we could not keep it, but at great expense and bloodshed, take care to spread. In all countries bordering upon each other, the criminals on either side seek to escape from justice by flying across the respective frontiers, as they did from England to Scotland, and *vice versa*, in former times ; and as they do to France and America, in the present day. It is not to be imagined, on this account, that the authorities of those countries

connive at such acts, much less the bishops and priests of those countries. Such too is the case in Suwát. The Akhúnd is high priest or rather a devotee, whom the people regard as a saint, and who is looked upon, by the people of those extensive regions around, as the head of their religion ; but he is without the slightest real power, either temporal or spiritual ; his influence being solely through the respect in which he is held.

It is in the villages on the outskirts of Suwát, and other places on the border, that bad characters, who have fled from justice, seek shelter, with whom the Akhúnd, as already stated, has no more to do than the man in the moon ; but parties, for their own purposes, make use of the Akhúnd's name.

The Suwátí Afgháns are so tyrannical, so prejudiced, and so fanatical, that even the admonitions, and the expostulations of the Akhúnd are unpalatable to them. Whatever they do not like, or whatever may be against the custom of their Afghán nature from time immemorial, they will neither listen, nor attend to. A circumstance which lately happened is a proof of this. A trader of Pesháwar, after great expense of time and money, had caused to be felled, in the hilly district above Suwát, about two thousand pine trees, which, in their rough state, were thrown into the river, for the purpose of being floated down to Pesháwar. When the trader and his people, with their rafts, entered the Suwát boundary, the Suwátís seized them, and would not allow the rafts to proceed. The trader supposing the Akhúnd to have influence, went and complained to him. The Suwátís of Lower Suwát, through fear of their chiefs, with whom the Akhúnd had expostulated about the behaviour of their people, gave up all the trees they had not made use of themselves, and they were not many ; but the people of Upper Suwát, that is to say, from Chárbağh to Chúr-rraey, on both sides of the river, would not obey, and did not ; and the trees may still be seen, lying about in hundreds, on the river's banks.

With the exception of a few servants, the Akhúnd, whose name is Æabd-ul-ghaffúr, has no followers whatever. He is of the Naikbí Khel (the Naikpee Khail of Elphinstone,) and left Suwát when a mere child. He resided in the Khattak country, at Saráe, at the zíárat or shrine of Shaykh Rám-Kar, where he remained as a student of theology until past his thirtieth year ; and was so abstinent that

it is said he could scarcely walk a hundred yards from weakness. This I have heard from Muhammad Afzal Khán, Khattak, who has often seen him there. When the Seikhs got the upper hand at Pesháwar, he left the Khattak country and returned to Suwát, and took up his residence at Saiyídúgán.

I noticed that the Akhúnd's head shook a little, which unless cured, will probably turn to the disease named *lukwah* in Arabic, which is a spasmotic distortion of the face.

I had been led to believe from people generally, that the Akhúnd was possessed of some wealth—but it was very little, comparatively, that we saw; and that little was constantly expended,—that he was constantly employed, from morning to night, “with his fanatic subjects plotting in vain,”\* and occupied with the world’s affairs. Instead of which I beheld a man, who has given up the world, a recluse, perfectly independent of every body; and occupied in the worship of God. Sometimes he comes out of his house for two or three hours daily; sometimes only every other day. At this time people come to pay their respects, the greater number of whom are sick persons. For these he prescribes some remedy, and prays over them, after which he again returns to his closet within his dwelling. If two parties chance to have a dispute, and they both agree that it shall be settled according to the *sharæ* or orthodox law of Muhammad, he explains to them the particular precept bearing on the case, from the Arabic law-books. Save this, he has no connection in the matter.

The food of the Akhúnd is a single cake or bannock of bread, made from the *shamúkah* (*panicum frumentaceum*,) the most bitter and unpleasant grain it is possible to conceive, which he eats in the morning before dawn. He fasts during the day; and in the evening he eats sparingly of boiled vegetables sprinkled with salt. The only luxury he indulges in is tea, made in the English fashion, with milk added, as you yourself take it. About two or three hundred poor persons receive food at his guest-chamber daily; and the animals of those who come from a distance receive a measure of corn and some grass. He pays for all he obtains to feed these parties, in ready

\* Rev. J. Cave Browne: “The Punjab and Delhi, in 1857.” This author, at page 292 also states, “The Swat valley is inhabited by a warlike and fanatic race of Mahomedans ruled by a *Moulvie* of *Moulvies*, a patriarch or pope of the Mahomedans of this part of Asia, called the Akhoond of Swat.”

money ; yet, apparently, he has no income. The offerings of those who come to visit him are applied by his servants to this purpose ; and save a few buffaloes, which are gifts from others, from time to time, he possesses but few worldly goods, much less lands or revenues to plot invasion of empires. The milk, even, of the milch buffaloes is given to his guests ; and the males are also slaughtered for them. He himself receives no money from chief or noble ; but from the poor who visit him, he will receive their small offerings of one or two *pice* (farthings) to please them, and give them confidence.

The Akhúnd has a little garden attached to his dwelling, in which there are a few fruit trees, consisting of pomegranate, peach, *sig*, *tlángú*,\* walnut, and a vine. As the fruits come into season they are gathered, and a small quantity is placed in the guest-chamber or reception-room, daily. To those who express a wish to taste the fruit he gives a little with his own hands. His residence lies in a most healthy and salubrious situation ; and close by there is a running stream of cool and clear water. At the head of this stream a small pond has been formed, containing a few fish. There are also several plane and other shady trees about ; and it is, altogether, a very pretty place.

The Akhúnd has one wife, and a little boy about eight or nine years of age, and a daughter. On one occasion he was requested, by some of his particular friends, to make some provision for his family, in order, that after his decease, they might be provided for. He replied, " If they are true unto God, all that the world contains is for them ; but if they are untrue to Him, the nourishing of them is improper and unjust." Indeed he is so much occupied in his devotions, that he has little time, even to show affection and fondness for his family.†

\* The name of a tree bearing a fruit like the apple in appearance.

† "On our northern frontier, in the Swat valley, the laboratory of Mahomedan intrigue, the right hand of the Alchemist was paralysed at the very moment when he had seemed to have attained the grand *eureka* of his life. The *Badshah* whom the wily Akhoond of Swat had raised, in order to gather under the green banner of the prophet every Mahomedan fanatic, and to recover Peshawar over the corpses of the unbelievers,—this creature king *died on the very day* that the tocsin of rebellion was sounded forth from Delhi ; and the fanatic fury which was to have overwhelmed Peshawar spent itself in civil war in the Swat valley." Rev. J. Cave Browne, Punjab and Delhi, in 1857. Vol. 2nd, pp. 311. The *Badsháh*, a priest, not a king, here referred to, did not die for several months after the Delhi massacre.

Such is the true history, and such the faithful portrait of the terrible, fanatic, plotting Akhúnd of Suwát, the bugbear of Pesháwar.

That he made the mutineers of the late 55th Regt. Bengal N. E. Musalmáns is totally untrue. They fled into Suwát, and remained, as travellers generally do, for a few days, as his guests ; but, at the end of this time, he advised them to make the best of their way out of Suwát, although Akbar, who is known as the Saiyid Badsháh, wished them to remain. In this case the Akhúnd indeed persisted that they should not be permitted to remain in Suwát ; so the rebels set out towards Kashmír, on the road to which they were cut off by the Deputy Commissioner of Hazárah. Other mutineers also came from Murree, all of whom he dismissed as quickly as possible to Kábul.

It is necessary to explain who this so called Badsháh was. He was not an Afghán, but a Saiyid, named Muhammad Akbar Sháh, a native of Satánah (burnt last year by General Sidney Cotton) near Pakhlí, above Attak. Some years since the Akhúnd Sáhib, as the spiritual chief, was requested to appoint a Badsháh, that is to say a Saiyid, *not a king*, for the word means also a great lord or noble, or head man, but as a sort of high-priest, or rather legate, to whom the *zakát* and *æashar*, certain alms, and a tithe sanctioned by the Kurán, might be legally paid ; and who must be a Saiyid. He died about a year since,\* on which his son, Mubárak Sháh, wished to be installed in his father's place ; but as the Suwátis were not willing to pay tithes, the Akhúnd declined to do so. All Saiyids are called Sháh or Míán ; and Sháh and Badsháh signify a king also, but here it merely meant a high-priest. At Pesháwar, one hears of Gul, Badsháh, and there is a gate of the city called after him ; but it does not follow that he was a king, for no such king ever did exist, any more than Saiyid Akbar Sháh was a king in Suwát. It was the word Sháh, no doubt, which has been magnified into Badsháh, as if the words could not possibly mean anything else than a king !†

\* August, 1857.

† On referring to Captain Conolly's "Notes on the Eusofzye Tribes," already referred to, I find, that the king of Suwát, set up specially by the Akhúnd, for the Delhi tragedy, existed twenty years before. I copy Captain Conolly's own words—"The tribes of Booneer and the neighbouring hills, may be said to

The person referred to by Captain Conolly under the name of Muríd Sáhib Zádah, was quite a different person to the Akhúnd, and was an inhabitant of the town of Ouch. The word "Ouchand," in the article you refer to\* is an error; but is probably intended for the plural of Ouch—Ouchánah, as there are two villages adjoining each other, of this name, which are well known. This person, whom he referred to, has been dead some time. His descendants still live at Ouch, but none of them are any wise remarkable for piety or worth.

To return again after this long digression to the journey before us, after we had paid our respects to the Akhúnd, I wished to proceed on my journey; and as the time of the KHÁN SÁHIB had expired, he made me over to the Saiyid I mentioned on a former occasion, and he also left with me one of his trusty and confidential followers. He himself returned to Pesháwar.

A little higher up the valley of Saiydúgán from this, towards the east, lies the village of Islám-púr which was the residence of Mí-án Núr, the grandson of Akhúnd Darwezah, upon whom Khushhál Khán, the renowned Khattak chief and poet, launched his bitter irony in his *kasídah* or poem on Suwát; and here also, the tomb of the Mí-án may still be seen.

On the 26th August we set out from Saiydúgán, by ascending the *kotal* or Pass of Shámelí, which lies to the north-eastward of the village of Míngawarah, and nearer to the river. This village contains a great number of Hindú inhabitants; so I went there to see whether I could secure any ancient coins. I saw several, but they were not such as I required.

After proceeding a further distance of about three miles, we reached the village of Manglawar, which is situated at the entrance

have no chiefs of any importance, the only individuals possessing influence being a family of Syuds, the descendants of Peer Baba, a celebrated saint, who lived in the time of the Emperor Humáicon.

"Of this family, there are three principal branches amongst the Eusofs. The representatives of the elder and most influential branch are, Syud Azim and Syud Meesah of Tukhtabund, the capital of Booneer, who may be compared to the Abbot Boniface and Sub-friar Eustace of the novel; Syud Azim, the elder, a good-natured, indolent character, having willingly resigned his authority to his more active and talented brother. The second branch is SYUD AKBAR, Meesah, of SITANAH on the Indus; and the third, Syud Russool of Chumla."—*Bengal Asiatic Journal*, for 1840, page 929.

\* *Bengal Asiatic Journal*, for 1839, page 929.

of a small valley, of the same name, running to the N. E. At this point also, the river has approached very near to the spur from the mountains, over which lies the Shamelí Pass, just referred to, so much so, that there is no passage into the central part of the Suwát valley in the hot months, when the river is at its height, by any other road; but in winter there is a practicable road along the river's bank. I examined all the Pushto books in this village which I could get hold of, but they were all on divinity, and not one with which you are not acquainted; such as Makhzan-ul-Islám, Fawá'id-ush-sharrí'ah, Jannat-i-Fardous, Durr-i-Majális, &c. At this place also there are some ruins on the mountains to the east, but they are few, and can only be distinctly traced on ascending the mountains; but there are no houses or walls standing.

Manglawar, also, is very pleasantly situated, with streams from the mountains running past it, together with a great number of umbrageous plane trees like those at Tárrnah. Here also I obtained a copper coin, which I bought.

Proceeding onwards we reached the village of Chhár-bágh, and made inquiry after the principal books I had come purposely to seek, in the houses of the Miáns or Saiyids; but those I sought were not forthcoming. Continuing our journey for about four and half miles, in a direction between north and west from Chhár-bágh, on the river's bank, we reached the Kábúl-grám, about four and half miles further on, and thence onwards, passing several small bánddas or hamlets, we reached Khúzah Khel, where we stayed the night; and I again made inquiries about Pushto books, but could obtain nothing new. The air at this place was very chilly; and the valley began to contract very considerably. There were no Hindús in the village; and the Paránchezas were the only tradespeople and shopkeepers to be found so far towards the upper part of the valley. Here the rice fields, too, ceased; for the banks of the river began to get very high and steep. The land on which this village stands, as well as others on the left bank, facing the north, is high. Some are situated on a spur from the hills, and others on more level ground, or on small plains, at the very skirt of the hills; but the ground is not level until the river's banks are reached; for the land resembles the back of a fish. The banks of the river, on both sides, sometimes slope down to the water's edge, sometimes are steep and scarped

like a wall almost, but not often. Where steep, the height of the banks is about eighteen or twenty feet from the water; but the ground, on which the villages generally are situated, is about half a mile or so from the banks, and is generally from one hundred to one hundred and fifty feet about the level of the water, but sloping gradually downwards.

On the morning of the 27th August, we again set out up the valley; and passing the villages of Sherrn-i-bálá and Sherrn-i-pá'ín, and Khúnah, we reached Petaey and Binwarí. At Petaey we found it so excessively cold, that one could not drink the water with any degree of comfort. I ventured to enter the river for a few paces, but soon had to come out; and was glad to stand in the sun, on the rocks, to get warmth into my feet again. The people were sitting in the sun for warmth; and all slept inside at night, it being too cold to sleep outside, although this was the month of August, the hottest in the Pesháwar valley. I saw snow on the mountains about ten or twelve miles off.

At this village I also, for the first time, met some of the people of the mountain districts to the north of Suwát, together with some of the Gilgitt people also, who had come here to purchase salt. They were all clothed in thick woollen garments, coats, trowsers, caps and all, but wore sandals on their feet. They were, in appearance, something like the people of Badakhshan; and although, to look at, not very powerfully built, yet they carry loads equal to that of an ox of this country (Pesháwar and the Panjáb). I could not understand any of the words of their language,\* save that they called salt *lún* which is Sanskrit लूङ्. The salt is brought here by the Khattaks from their own country, for sale; and the people of the Kohistán, to the north, near which Petaey is situated, come down as far as this place to purchase it.

In the vicinity of this village the peculiar gravel called *charata'i*, before referred to, is found in great quantities. The people called it *gitta'i*, which is Pushto for gravel in general. Here too, the valley is not more than half an English mile across, even if so wide; and the banks of the river are very high. The fields are few, and the extent of cultivation insignificant.

\* The writer is well versed in Urdú and Pushto, and Persian is his native tongue.

There are more mills in this part of the valley than in any other part of Suwát. Great quantities of honey are produced here also. The Suwátís make dwellings or hives for their bees, and take great care of them. The hives are thus made. They place a large earthen pot in a *tálk* or niche in the wall of the house, with the bottom of the pot towards the outside part of the wall, and the mouth level with the interior part of the wall of the house. They then plaster all around with mud, so that the pot may not fall out of the niche. The mouth is then closed with mud, that the bees may enter from the hole made for them in the bottom of the pot, which is turned outside. When the pot is well stored with honey, the bees having taken up their residence in it, the mouth of the pot, which has been closed with mud is re-opened from the interior of the house, and a piece of burning cow-dung, that smokes, is applied thereto. On this the bees go out, and then the hand is inserted, and the honey removed; but some of the comb is allowed to remain for the bees. The mouth of the pot is then closed up again.

Scarfs called *shálakaí* both white and black, are woven here in great numbers, which are exported for sale to Pesháwar and other parts. This part of Suwát is also famous for its fruit, every description of which comes into season earlier in this vicinity than in any other part of the valley.

The complexion of the people of Upper Suwát is quite different to that of the people lower down the valley; and the men are generally fair and good-looking. I also saw some females of Káshkár, and the Kobistán, to the north of Suwát, at this village, who were very handsome indeed. The women of the villages, along the river, in this part of Suwát, go out every morning to bathe, during the summer months; and numerous bathing machines have been built for their convenience. These consist of four walls of mud, or mud and stone, and of sufficient height to conceal the bathers. The men, also, use them; but they are intended for the exclusive use of females in the mornings. These places are called *chár chobaey*.

The villages in this portion of Suwát are much smaller and more scattered than in the central parts of the valley; and the people of each village are generally at feud with each other; and, consequently, little or no intercourse takes place between them.

I should mention in this place, that from Tárrnah to Chhár-bágħ

the ground rises gradually, and thence to Khúzah Khel still more so; and that at every hundred paces almost, the difference can be distinguished.

From Petaey we proceeded onwards about three miles to Pí'á, the ground rising considerably and abruptly until we came to this village, the last held by the Yúsufzí Afgháns in the northern extremity of the Suwát valley, which here terminates. Beyond the country is called the Kohistán, which is, however, the Persian word for Highlands; generally used throughout most parts of Central Asia to designate all mountainous tracts. Between this and Petaey also, the river foams and boils along with great impetuosity; and is more considerable than the Arghandáb river, near Kandahár, even when at its greatest power and volume.

About four or five miles further up the valley, beyond the Yúsufzí boundary, there are a few hamlets, the two principal of which are called Chur-rraí, on this bank, and Tírátaey on the opposite side. These villages are inhabited by the descendants of the celebrated Akhúnd Darwezah, the great saint of the Afgháns, and successful opponent of Pír Roshán, the founder of the Rosháníán sect. It appears that the whole of Suwát, as far north as Pí'á, was conquered in Shaykh Málí's time; but these few villages just referred to, were acquired from the Káfirs (as all people are termed by the Afgháns, who are not of the same faith as themselves) about a hundred and fifty years after, in the time of Akhúnd Kartú Dád, son of Akhúnd Darwezah. At the capture of Tírátaey Kartú Dád lost his life.

I was informed by the people here, that some years since, a number of dead bodies were discovered, buried in a mound at the side of a hill, near Tírátaey. The bodies were quite perfect as if but recently dead; and had been buried with their arms, consisting of bows and arrows, axes, and swords. They were removed and re-interred along with their weapons, in some consecrated spot. When I heard this, the thought struck me that you would desire to possess specimens of these arms, but I could not obtain any without having one of these burying places opened, which, amongst such bigoted people, was dangerous and impracticable.

The people of Tírátaey also told me, that they possess the body of Akhúnd Kartú Dád; whilst the people of the village of Kánjúán affirm that when he fell fighting against the Káfirs, he was buried

in their village. The reply of the Tírátaey's to this is, that they stole the body from Kánjúán, and carried it off to their own village and buried it there. All such statements as these are solely for their own interested purposes, in order to enable them to peel off the skin and flesh of poor people, in the shape of offerings at the shrines.

Having now reached the boundary or extremity of Upper Suwát, beyond which I could not then penetrate, we began to prepare to cross the river, and return home by the opposite bank ; but before giving an account of our homeward journey, I will here give you the information I gained respecting the country beyond, up to the source of the Suwát river, which I obtained from an intelligent Afghán who passed several years there.

After leaving Píá, the boundary of Upper Suwát, the first village is that of Chúr-rra'í, beyond which the Pushto or Afghán language ceases to be spoken, and the Kohistání language is used. The first village is Birán-yál inhabited by Tor-wáls, which is situated on the left or western bank of the Kohistán river as the river of Suwát is also termed. The distance between this village of Birán-yál and the village of Chúr-rra'í is about eight miles, from the first of which the Kohistán may be said to commence. The people here too understand Pushto. From this to the extremity of the valley, at the mountain of Sar-dzáey, is a distance of seventy-five miles ; but the valley is so narrow that a stone thrown from one side reaches the other; in short it is about a bow-shot across. The whole of this space is occupied by two tribes; first the Tor-wáls, sometimes also called Rúl-báris; and above them again, the Gárwi tribe. The amount of the former is about 9,000 adult males, and the Gárwis about 3,000. Hence it will be seen, that this district is densely populated. The villages inhabited by Tor-wáls, from south to north, are ; Birán-yál, to the west of the river, eight miles from Chúr-rra'í ; Haranaey, to the east of the river, about twelve miles from Chúr-rra'í ; Cham, to the west of the river ; Gornaey, to the east of the river ; Chawat-grám, to the west ; Rámett, to the east ; Chukil, to the east ; Ajrú-kalaey, to the west ; and Mán-kíál, to the east,—these belong to the Tor-wál tribe ; and Pash-mál, to the west ; Har-yání, to the east ; Ilá-hí-kott, to the west ; Ushú, to the east ; Kálám, to the west ; and Utrorr, to the west, belong to the Gárwi tribe. After this, still proceeding north, are the three villages of the

Gújars, called the *Bánddahs* of the Gújarán, one of which is Sar-bánddah, inhabited by about fifty families. It is close beneath the mountain of Sar-dzáey, the barrier closing the extremity of the valley to the north. The three villages contain, altogether, about six hundred houses.

A short distance to the south of Sar-bánddah, there is a marshy, meadow-like plain of some extent, probably about fifteen jaríbs of land.\* This is called Jal-gah. This term is evidently derived from Sanskrit and Persian; the first being जल water, and the second गाह a place, "the place of water or streams." The rivulets issuing from this meadow having collected together, flow downwards towards the south; and this Jal-gah is the source of the Suwát river, which, united with the Indus, and the Panjab rivers, at last, pours its water from scores of mouths into the mighty ocean at Kurrachee, (or more correctly Karáchí) in Sindh, after a course of some fifteen hundred miles!

Flowing south, the stream, called the water of Jal-gah, enters the boundary of the Gárwi tribe; and thence flows on to Ut-rrorr, which lies on its western bank. Thence under the name of the river of Ut-rrorr it flows down opposite to the entrance of the *darah* of U'shú with its river, lying in a north-easterly direction, and unites with that stream near the village of Kálám, also on the western bank. Still lower down it receives the river of Chá-yal running through the *darah* or valley of that name, lying in a south-westerly direction, near the village of Shá-grám on the western bank. East of the Ut-rrorr river, as it is termed from Shá-grám downwards, and about half a mile lower is the village of Chúrra'í, where its name again changes; and it is then known as the *sind*,† or river of Kohistán. On reaching the villages of Pí'a and Tírátaey, it receives the name of the Suwát river, having during its course received, little by little, the small rivulets on either side.

At the extreme head of the valley, near the mountain of Sar-dzáey there is a Pass leading into Káshkár; another road leads through the *darah* of Ushú, on the eastern side, into Gilgitt; and another leading into Panjkorah through the Chá-yal *darah*.

\* A jarib of land is sixty yards in length and breadth.

† A Sanskrit word, used in Pushto.

Throughout the whole of this valley, from Sar-bánddah to the boundary of Upper Suwát, there are immense numbers of trees, both along the river's banks, and on the mountains on either side, to their very summits. The trees mentioned as having been seized by the Suwátís, in a former paragraph, were felled in this valley, to be floated down to Pesháwar. I saw one of the party who had gone to fetch them, and he informed me that trees, some of which were large pines, only cost, in felling, from three-pence to two shillings each.

The wild animals of this upper portion of the valley of the Suwát river are numerous; consisting of tigers,\* bears, and monkeys, in great numbers, particularly the latter; wild boars, gazelles, a large species of deer, wild bulls, hares, foxes, wolves, and jackals without number. The mountain sheep is also common, as well as the muskdeer, called *rámásí* by the Afgháns and Kohistánís.

The flocks and herds consist of bullocks, cows, sheep, mules, and numbers of goats. There are also hogs, *brorrhás*, (a species of wood-louse), and fleas in swarms. Indeed it is said the fleas of this part are more numerous than those of Suwát, from which, Heaven defend us!

The dress of the Kohistánís consists of garments woven wholly from *pashm*, the peculiar wool or fur of these parts, with which several animals are provided. They do not wear shoes, but twist strips of the leather of cows or goats about the feet and legs as far as the knee, but the feet are protected by sandals, the two great-toes being left bare. The women dress similarly to the men, with the exception of the covering for the legs.

The people are very fair and comely; and the women, who go about unveiled, are very handsome.

The cultivation depends upon rain. They do not use the plough, but a kind of hoe or mattock, to turn up the land with, or otherwise make holes in the ground, into which the seed is inserted. Wheat and barley are by no means plentiful; but *johri* (*holcus sorgum*) is.

Fruit is more abundant in the Kohistán than in Suwát, but much of the same description. The winter is severe; and snow falls in great quantities.

The Suwátís import grain; and thread, needles, and coarse blue cotton cloths from Pesháwar; and salt from the Khattak country is imported into the Kohistán.

\* Leopards probably.

The following customs are observed as regards hospitality. Whenever a guest, that is to say a traveller in general, or a stranger, reaches the *hujrah*, or apartment set apart for the reception of guests, in the same manner as throughout Afghánistán, it is necessary that one of the attendants who has charge, should warn the person in the village, whose turn it is to supply the guest with victuals; for all have to do so in turn. If the guests should require more than this person has it in his power to furnish, the next party, whose turn may follow, is also warned to supply the guests. Should a great man arrive, such as a Khan or Chief, or a Saiyid, or the like, with twenty or thirty persons in his train, the kettle drum at the *hujrah* is beaten to give notice that lots of meat and clarified butter are required for their use. On this every person who has any meat of rather too high a flavour to be very palatable to himself, gives due notice that he has some; and this is either taken to the *hujrah* to be cooked, or the person who supplies it, cooks it, and sends it to the *hujrah* for the use of the guests. They do not eat fresh meat in the Kohistán, but leave it to hang until it becomes very high,\* or almost rotten, and then cook it. Fresh meat, they say, is the food, not of men, but of ravenous beasts.

After this long digression we may now return to Pi'a, the northernmost village in Upper Suwát.

As there was no raft at this place, (for such a thing as a boat is not known) we had to return our steps down the river, a short distance, to Banawrrí where we found one, and crossed over to the village of Landdaey, which is about two hundred paces from the right bank, the breadth of the stream at this ferry being about one hundred yards. The banks were very steep here, and the river was very deep. I observed that where the river was deep, the banks were steep and scarped; but where the water spread out, the banks were like the sea-shore, more sloping, and gravelly.

Having now reached the opposite bank, we began our journey homewards through that part of Suwát lying on the right bank of the river, and known by the name of *lánwdaḥ* or the moist. On the 30th August we left Landdaey, where I obtained a copper coin which seemed something new, and proceeded to the village of Darwesh Khel-i-Bálá or the higher, about eight miles distant, passing

\* Like game amongst the fashionables of England.

several small *bánddahs* or hamlets of four or five houses by the way. The ground all along our route, which lay at the skirt of the mountains, was very irregular and hilly; and the cultivation was very scanty. A rivulet runs through this village, which is shaded by a number of fine trees, under whose shade there are mosques, and *hujrahs* (cells or closets they may be termed) for *tálib*s or students, of whom many come here to study; and, altogether, it is a very picturesque and pleasant spot. At this place we were very much distressed and annoyed by the Malik or headman, and a Mullá or priest, both Suwátis. The Malik wished to take away my clothes and papers; and the Mullá ordered me to show my papers to him. There is no doubt but, that, in case I had shown him my papers, and he had seen what was contained in them respecting Suwát, we should have been all three lost. By great good luck, however, some guests happened to arrive just at the time, and occupied the whole of our persecutors' attention. This we took advantage of, to make ourselves scarce with all speed, and reached Darwesh Khel-i-Pái'n or the lower, some distance from the other village. Here we halted for some time to rest ourselves; and I made inquiry about books and old coins, but without success. I found that the *Shálaká'i* or woollen scarfs I before alluded to, both white, black, and flowered, are manufactured at these two villages, just mentioned. We proceeded from thence to Banbá Khelah, which faces another village called Khúzah Khelah, distant about a mile and half on the opposite bank. Most of the villages in Suwát can be seen from each other, save a very few, such as Khazánah, and Garraey, which lie to the west of the spur of Súe-galí; and Saiydágán, and Islámpúr, which are situated in the *darah* or valley bearing the latter name; for, in the whole of the centre of Suwát, there is neither mound nor hill to obstruct the view. It is indeed, a most picturesque valley; in the centre is the river branching out with the green fields swelling gently upwards, on both sides, until they melt, as it were, into the lower hills. Here I obtained two square copper coins, duplicates, but the impressions were distinct.\* I was told on inquiry, that when the people go to the hills for grass, they search about for old coins, near the ruins they may pass, or sometimes they go purposely to search for them, and dispose of what they find to the Hindús.

\* Coins of Apolodotus.

Passing this place, we came to Banbá Khel-i-Pá'in, or the lower ; and from thence went on to Saubat and Kharerra'i, the people of which were at feud, and were fighting amongst each other. On reaching Shakar-darah in the evening, we were told that they had, that day, lost some twenty, in killed and wounded, on both sides. After staying for the night at Shakar-darah, on the morning of the 31st August we set out from thence, and proceeding through the pass of Nún-galí over the spur, (consisting of earth mixed with rocks and stones, containing something of a yellow colour,) which juts out abruptly for about three quarters of a mile, to one of the branches of the river, from the mountains on our right hand, we again descended to the village of Nún-galí, which lies under the southern side of this spur near the river, and just opposite to Chhár-bágh on the other side, which can be distinctly seen. Passing on from this village, we came to Bánndí-i-Bálá, and Bánndí-i-Pá'in the former of which after Tárrnah and Munglawar, is the largest place in Suwát. Leaving these we passed on to Kánjú-án, where the shrine of Akhúnd Karán Dád, son of Akhúnd Darwezah, is situated, and to which I went to pray. Continuing our journey we came to Damghár, and Díw-lí ; and then went on to Akhúnd Kalaey,\* where is the tomb of Akhúnd Kásim, author of the Fawá'íd-ush-Sharríázat.† His descendants still dwell here. Damghár is the place mentioned by Khushhál Khán, in his "Ode to Spring," which is contained in your translations of Afghán poetry.‡ We now proceeded onwards through the Súe-galí Pass, towards the mountain of Súe-galí, another spur from the same mountains, which juts out towards one of the branches of the river, and then, for a short distance, turns abruptly to the south. The length of the *kotal* or pass is about twelve miles, the first three of which was a pretty good road ; the next three miles are very difficult ; and the remaining six, as we had to descend, were not so very difficult, but would have been so to ascend. The air was so cool and pleasant, that we accomplished this difficult journey between ten in the morning and three in the afternoon, the hottest part of the day, without experiencing any inconvenience from the sun,

\* Kalaey is the Pushto for village.

† The title of a celebrated Pushto work, part of which will be found in my GULSHAN-I-ROH.

‡ "SELECTIONS FROM THE POETRY OF THE AFGHÁNS, translated from the original Pushto :" London : Williams and Norgate, 1862.

although we were on foot and brought no water with us ; and this too on the last day of August, the hottest of the hot months in the Panjáb and at Pesháwar. On ascending the Pass, and about two and half miles from the commencement of the ascent, we came to a *zíá-rat* or shrine, with a rivulet running past it, and shaded by fine *zaítún* or wild olive trees, an immense forest of which, the largest in the whole of Suwát, and reaching to the summits of the mountains, here commences. On reaching the crest of the Pass, and looking downwards we could see the village of Garraey, which we passed, and proceeded on to Khazánah, the men of which are the strongest in Suwát. At this place also, we met a very pretty young woman, who, I remarked to my companions, was the first good-looking one I had seen in the Suwát valley. We still proceeded onwards, and reached Zírah Khel, which lies just opposite to the Sanddakaey mountain on the other side of the river. From thence we went on to Ouch-i-Bálá, and Ouch-i-Pái'ín, both of which villages, lying close to each other, are situated just inside a long narrow valley, containing water, through which a road, which is always open, leads into Báfawrr. There is another road by way of Lower Suwát, but this one is preferred.

Here we passed the night in company with a *káflah* or caravan of Khattak traders ; and in the morning, which was the 1st September, we were conveyed across the river from the ferry near the village of Chak-darah, where Kokal-tásh, the general of the Mughal Emperor Akbar, built a fort to overcome the Yúsufzis of Suwát, to Allah-ddandd, thus leaving the *láwndah* or moist part of Suwát, and entered once more the *wuchah* or dry district. There were no traces of ancient ruins near the former village.

Allah-ddandd is the residence of the chief of the Rárrnízí branch of the Yúsufzí tribe, and the residence of the chief, Sher-dil Khán, son of Æinayat-ullah Khan (mentioned by Conolly in his notes on the Yúsufzís). He is a young man about twenty-three years of age, and is a lineal descendant of Khán Kejú, or more properly Kachú, the chief of nine *laks*\* of spear-men, in the days of Sher Sháh, Lúdhí, Emperor of Hindústán, and the author of a valuable history of the conquest of Suwát by his tribe, some few years previously. Notwithstanding his proud descent, however, and that Afgháns, generally,

\* A *lak* is 100,000.

are so well versed in their own genealogical lore as to be able to relate their descent *vivā voce*, for five hundred years or more, this chief does not know the names of his ancestors, nor the number of generations between Khán Kachú and himself! After this specimen, it is not very astonishing, that Mír Æalam, Chief of Tárrnah, did not know how he stood with regard to Hamzah Khán, his own great ancestor.

From the writings of Khushhál Khán, the renowned chief of the Khattaks, in the reign of Sháh Jahán and Aurangzeb his son, we find that the descendants of Khán Kachú were several times dispersed; hence their present comparative diminution of power, and smallness of territory, and want of worldly goods.

The most celebrated and powerful chiefs of Suwát, indeed the two families who exercise the chief power over the whole valley, are those of Tárrnah, already mentioned, and the chief just named; otherwise all Afgháns are Kháns, particularly when from home, or on their travels. My business here, too, as you are aware, lay more with Mullás; and I endeavoured to avoid the chiefs as much as possible. At Allah-ddandd, however, Suhbat Khán, son of Hukamat Khán, Shér Dil Khán's brother, has also a portion of the Rarrnzí country; but he is four or five years older than his nephew, who is the chief of this branch of the Yúsufzí tribe.

The tomb of Khán Kachú is at Allah-ddandd, also that of the famous Malik Ahmad, who took so prominent a part in the affairs of the Yúsufzís, from the time of their being expelled from Kábúl by Mír Ulagh Beg, grandson of Tímúr-i-lang, up to the time of their conquest of Suwát and Panjkorah, and other districts about Pesháwar, which some have stated to have been theirs, already in Alexander's day.\* I could not discover any thing about Shaykh

\* Major J. Abbott in his "Gradus ad Aornos," (Journal for 1854,) quoting Arrian, with reference to the seige of Massaga, states: "The enemy had 7,000 mercenary troops of the neighbouring districts (*the Rohillas, probably, who still swarm in that neighbourhood.*)" Again: "By the 3rd and most obvious route crossing the Nagooman at Lalpoor, he would have threaded the Caroppa Pass, have entered and conquered the Dooba of Shub-gudr, have crossed at Ashinigr the river of the *Eusufzyes, or as they still call themselves, Asupzye, Aspasioi, i. e. the Issupgur,* and would have found himself in the country of the *Aspasioi!*" Surely Major Abbott knows that ROHILLAS ARE AFGHÁNS, and that their country is called ROH; and if the Yúsufzís only reached Kábúl in Ulagh Beg's days, and years after conquered Pesháwar and Suwát, it is evident they could not have been there in Alexander's days, any more than the Normans, who conquered the Saxons at Hastings, could have been in England, in the days of Julius Caesar.

Malí, or his descendants. I here heard, however, that the book I was in search of, and for which I had chiefly undertaken this journey—"The History of the Conquest of Suwát," by Shaykh Malí—was in the possession of Mí-án Ghulám Muhammad of Tsaná-kott, and that whenever there is any dispute between families, respecting the right to lands, they get the book, which contains an account of the distribution of the whole of Suwát by the Shaykh and Malik Ahmad, at the conquest; and as the book shows they agree to without further dispute. I was quite elated at this piece of good news, and wished to set out forthwith for Lower Suwát; but those who accompanied me did not agree, as they had no acquaintances there; and, moreover, that part of the country was in a disturbed state. I urged upon them that we had but eight or nine miles remaining, which we could get over in a few hours; but, all I could do, I could not induce them to go. Having no help for it, I dismissed the Suwátis who had accompanied us so far, and set out with Nek Muhammad, the confidential clansman whom the KHÁN SÁHIB left with me, and proceeded towards Butt Khel, and thence passed on to the village of Shair. Here I took counsel of my trusty companion, and proposed that we should proceed alone, to Tsaná-kott. He said he would go wherever I wished, but he had one thing to mention, and that was, as follows. "In the first place, we have no excuse to make for this journey, if obstructed or annoyed. We could not state that we are going to pay our respects to the Akhúnd, or that we are students going to read with some teacher in his vicinity. Here such excuses are not likely to be listened to, and trading would be the only plea available; whilst, at the same time, we have no goods to trade with. The best way to put off this new journey for another opportunity, when the KHÁN SÁHIB has promised to accompany you for a period of two months, and then we can see all the country." This advice of my companion was sound, and I acted accordingly; so we set out on our return to Pesháwar by the Mala-kand Pass.

This Pass is much less difficult than that of Morah, by which we entered Suwát. About half way up the northern side of the Pass there is a spring of cool and pure water, round which the spikenard plants flourish most luxuriantly; indeed, throughout Suwát, wherever there were springs or rivulets, I observed they were surrounded by

these beautiful plants. The mountains round this part of Suwát are, also, more densely wooded, than about the Morey Pass, with forests of pine and *zaítán* or wild olive. On the summit of the Pass there is a large open plain, and here there are several *kandahs* or trenches in which a number of bodies have been buried. I have been informed, that there are fissures in many parts of these *kandahs*, where hundreds of sculls may be seen, as also arrows, swords, knives, &c. It would appear that some great battle had been fought here when the Yúsufzís first invaded the country, and that the slain were buried on the field of battle; and what is more natural than to suppose that the people took post in the Malakand Pass, to resist the invaders?\* On the southern side there are no rivulets; and no water is procurable, save from two wells which have been dug between the village of Dar-gaey and the foot of the Pass. Near one of these wells there is another road, apparently very ancient, over Malakand, the whole of which to within a short distance of the summit, is built up with slabs of stone and lime; but like that of Khandállah, between Bombay and Poonah, it has many turnings and zig-zags, and thus appears to have been scientifically designed; but although it is the shortest way, with all its turnings, the Afgháns prefer using the other road.

They say, that there is another road into Suwát, still easier, by the Sháh-kott Pass, which is comparatively straight and level; and appears to have been a regular made road, probably the work of the former inhabitants of these regions, who, from the ruins that still remain, appear to have attained a considerable degree of civilization. Guns could easily be taken into Suwát by this route; but the Afgháns, apparently, to provide against such a contingency, have broken up the road in several places; and at present it is never used.

There is no place named Kandárak, at the foot of the Karakarr Pass into Suwát, to be found at present; but the ruins of a village, or something of the kind, may be traced. Perhaps this is the place referred to in the Akbar Námah, the scene of the defeat of Akbar's army by the Yúsufzí Afgháns. I was informed, that about three years since,

\* The history of the Yúsufzís and the account of the conquest of Suwát I have found in a work in the Library of the India House; written however in a most strange manner, in Pashto and Persian. The author was an Afghán; and he goes on to relate in Persian, and then all at once breaks into Pashto and *vice versa*.

three Afgháns found a phial, or something of the kind, near this place, the mouth of which was closed with lead, and contained several seals regularly cut. They appear to have been glass or crystal. An iron oven was also found at the same time. The Suwátis say, that the army of the Mughals were defeated in the Sháh-kott Pass; and will not allow that Akbar's army ever entered Suwát itself. I was equally unsuccessful regarding the other places mentioned in the history referred to, viz.; Iltimsh, Saranyak, and Kandári. I imagine they must have been more to the north-west, towards Káfir-istán.

On reaching the foot of the Pass we went on to Dar-gaey three miles distant; and thence proceeded to Sháh-kott, about two miles further. We had now entered the British territory; so I went on direct to Pesháwar: and here ended my travels in Suwát.

I must now attempt to describe the features of the valley.

On descending from the Mohrey Pass, and issuing from the narrow valley in which Nalbánddah lies, towards Tárrnah, the Suwát valley appears to lie almost east and west. It then makes a bend in a north-easterly direction as far as the Pass of Shámeli; and from thence to Píá the direction is almost due north; and beyond Píá again up to the source of the Suwát river, at the *Jal-gah*, it diverges slightly more in an easterly direction. It will therefore be seen, that the Suwát valley is divided, as it were, into three natural divisions; and where the three turns, above mentioned, commence, the valley gradually narrows by the mountains on each side converging together, and then opens out again by their receding. The river intersects the valley throughout, with occasional considerable bendings; but the several maps you have are incorrect,—indeed, almost wholly so as regards the country beyond the Mohrey Pass. The map in Elphinstone Sáhib's book, is better. The mistake is, that the valley in all these maps, is made to run, almost in a straight line north-east, and south-west; and from them it would appear, that a person standing at the highest part of the valley could see down straight through it, which is far from being the case.\* The river receives a few considerable streams, as has been previously stated, together with many small rivulets, from the mountains on either

\* The accompanying rough map is based on Lieut. (now Major) J. T. Walker's, as far as the Mohrey Pass, which he has so far surveyed.

side. From Chúr-rraey to Binwarrí, which was the nearest point towards its source which I visited, the stream is about a hundred yards broad, very swift, and violent. From about five miles lower down than Binwarrí it becomes somewhat wider, but is just as rapid and violent as before, till it reaches Darwesh Khel, about three-quarters of a mile lower down than which, where the valley also opens out considerably, it becomes much broader, and divides into several branches, and so continues until it reaches Allah-ddandd in Lower Suwát, where the branches again unite. From thence the river becomes narrower, until it joins the Malízí river (the river of Panjkorah of the maps), near the village of Khwadar-zí, in the country of the Utman Khel.

No gold is found in the river or its smaller tributaries, unless it be at their sources; and there are few or no trees on the river's banks, in the whole of the lower parts of the Suwát valley, not a hundred altogether I should say, save in the smaller valleys running at right angles to it. Here and there, one or two may be seen, in fields near the banks, under which the peasants rest themselves, and take their food in the hottest part of the day. It is in the mountains, on the sides of the valley, that trees are numerous.

The mountains on either side as seen from the broadest part of the valley constituting Lower Suwát are of different degrees of elevation. The first, or lower ranges, are of no great height, and of gentle ascent; and the second are rather more abrupt; and on these there are, comparatively, few trees, but much grass. The third or higher ranges appear like a wall; and that to the north is densely covered with pine forests, which are seen overtopping all.

Firewood is scarce in the lower parts of the valley, and the dry dung of animals is used instead; but in those smaller valleys at right angles to, and opening out into that of Suwát, there are woods and thickets enough. There are no shrubs or wild trees, such as we call jungle in India, in any part of Lower Suwát, save in these smaller valleys, and in the higher ranges which I did not reach; and therefore I cannot speak confidently on that subject.

The Suwát valley, not including the Kohistán north of Píá, is, according to Shaykh Mali's arrangement, divided into two parts, known as *bar* or Upper, and *lar* or Lower Suwát, which two divisions are thus defined. From Mányár to the village of Tútakán towards

the mouth of the river, it is termed Lower Suwát; and from Mán-yár northwards to Pi'á is Upper Suwát. Lower Suwát is hot, and produces little in the shape of fruit, but grows plenty of rice; has numerous villages; and is densely populated. Upper Suwát again is cold, and the climate temperate; but it has few rice-fields; produces much fruit; but has fewer villages, and is less densely populated than the other part of the valley. I heard of no part termed middle Suwát, which you say is mentioned in Elphinstone's book, and those of others; the only divisions beyond the two I have named are not recognized, unless we take the boundaries of tribes and *khels* as such; but the people of a country know best about such matters; and I have stated accordingly. No Suwátí would know what middle Suwát means.

In Lower Suwát rice is extensively cultivated, whilst in Upper Suwát, wheat, barley, and *bájrí* are the chief grains. As regards temperature and excellence of climate, picturesque beauty, fruits, and game, Upper Suwát, from Munglawar to Chúr-rraey, which I saw myself, is by far the best. The Kohistán beyond is much the same. The whole of the upper portion of the valley is intersected, at right angles, by the most picturesque little vales, of about half a mile or less in extent, the very residence in which would be sufficient to make a man happy. Each has its own clear stream running through, towards the main river; and their banks, on either side, are shaded with fine trees, many of which bear the finest fruit, and beneath which, every here and there, there are fragments of rock where one may sit down. The hills on both sides, up to the very summits, are clothed with forests of pine, whose tops yield a most fragrant smell. Dust is never seen.

The Suwátís, of Lower Suwát sow all the available land near the river with rice; and that nearer to the hills with *joári* (*holcus sorghum*), cotton, tobacco, *másh* (*phaseolus max*), *úrrd* (*phaseolus mungo*), and *pález*, consisting of melons and the like. The higher ground, still nearer the hills, they have appropriated to their villages and burying-grounds; and numbers of villages, for this reason, have been built close to the hills. However, where the river, in its windings, encroaches more on one side than the other, that is to say, when the river approaches the hills on the right, or *lánwdah* side of the valley, the left, or *wuchah* side is more open and expansive; and

here the villages will be found lower down towards the centre of the valley. These villages lying lower down have from the windings of the river, and the different branches into which it separates as already stated, streams of water running through them, very often, indeed, more than there is any need of. The villages at the foot of the different hills also, have, generally, small streams flowing close by towards the main river.

From Allah-ddandd to Chhár-bág̃h on the *wuchah* side of the valley; and from Chak-darah to Bánndí on the *lánwdah*, which places face each other, the villages are small and very close together; whilst lower down the valley towards the south-west, and higher up towards the north-east, the villages are larger, and at a greater distance apart, often from two to three miles.

In the more elevated parts of the valley, where rice is not cultivated, the land lying between the villages and the rise of the mountains, is set apart for wheat and barley, and is dependent entirely on rain for irrigation.

The Afghán tribes, like all Muhammadans, have a great respect for the last resting-places of their own dead, at least; but the Suwátis seem to feel little compunction or respect on this head. I have already mentioned that the strip of land lying between the villages and the rise of the mountains, is set apart for the cultivation of wheat and barley, and that, in that land also, their burying grounds are situated. After a few years they allow these fields to lie fallow for some time and plough up all the burying grounds, and, in future, bury the dead in the fallow land! This may be consequent on the small quantity of land available for purposes of agriculture; but still, it appears a very horrible custom.

On such occasions as I have referred to, they get as many ploughs together as the village contains; and preparatory to the commencement of operations, it is customary to cry out to the dead: "Look to yourselves! tuck up your legs: the plough is coming!" after which they set to work and plough up the whole. They, however, appear to have some respect for persons who may have been of any repute among them, and do not disturb their graves; neither do they disturb the graves of those who may have been slain whilst fighting against the Káfirs or infidels; for such are held in the light of martyrs.

There appears to me to be no particular reason why the graveyards should be disturbed, in this manner, save on account of the paucity of land for such a large population, and the avarice of the Suwáti Afgháns; for they have more grain than they can consume, since they export large quantities. Another reason may be their stupidity; and a third, that they are of so many different clans, and do not respect the dead of others as much as their own. When the lands are re-distributed, and a clan removes to another place, the new-comers do not consider the dead as theirs, and hence show no compunction about disturbing them. With my own eyes I saw ploughs which were just passing over a grave. I asked those who were guiding them: "Why do you thus disturb the dead in this manner?" I received this reply: "That they may go to Makka the blessed." What can be expected after this?

The patches of land about the lower ranges of hills, or spurs from the higher ranges, if fit, they also bring under cultivation; and where they cannot bring their bullocks to work the plough, the work is done by hand. In fact, there is scarcely a square yard of tillable land neglected in the whole of Suwát; for all the valley is capable of cultivation, there are no stony places, no sandy tracts, or the like to prevent it.

When the Yúsufzí tribe had effected the conquest of the *samah*, or plain of the Yúsufzís, as it is now termed, lying along the northern bank of the Kábúl river, from its junction with the united rivers of Panjkorah and Suwát, until it empties itself into the Indus near Attak,—from the Dilázák tribe, about the year H. 816, (A. D. 1413), they remained quiet for some time. At length Shaykh Malí who was, by all accounts, the chief of the tribe, and another of their great men, Malik Ahmad, having consulted together, determined to effect the conquest of Suwát, then held by a dynasty of kings, who claiming descent from Alexander of Macedon himself, had for many centuries past, ruled over the regions lying between the Kábúl river and the mountains of Hindú Kush, as far east as the Indus; together with the whole northern or alpine Panjáb, as far east as the river Jhélum, the Hydaspes of the ancients. The Yúsufzís, accordingly, taking with them their wives and families, invaded Suwát by the Malakand Pass, the scene of a terrible defeat sustained by the troops of the Emperor Akbar, under his favorite, Rájá Bir-bal, at

the hands of the Yúsufzís in after years,\* and soon overran the whole of that pleasant valley, which they finally subdued, together with the surrounding districts of Buner, Bájawrr, and Panjkorah.

Shaykh Malí made a regular survey of Suwát and Buner; and portioned out the whole of the lands amongst the sons of Yúsuf and Mandarr,† according to the number of persons in each family; but leaving a portion for distribution amongst three clans who had accompanied them in their exodus from Kábúl, a few years before, consisting of Kábulis, Lamghánís, and Nangraháris, but who were not Afgháns. The portion allotted to Afgháns was termed *daftár*; and that given to Mullás, Saiyids, and the foreign confederate clans just referred to, was called *tstrá'i*, by which names these lands are still known. Shaykh Malí first divided Suwát into two nominal parts. To that portion, lying between the right bank, and the mountains towards the north and west, he gave the name of *lánwdah*,‡ in Pushto signifying moist, from enjoying a greater portion of water than the other; for where the river separates into several branches is part of this moist tract, hence the name; and to the land lying between the left bank and the mountains on the south and east, he gave the name of *wuchah* or dry. The bounds of the *lánwdah* half of the valley was fixed, by the Shaykh, from Brrangolaey, the boundary village of Lower Suwát, nearly facing Tútakán, on the opposite bank of the river, to Landdaey, the last village to the north, just opposite Pí'a, and extending in length about sixty miles. The *wuchah* portion extended from the village of Tútakán in Lower Suwát, to Pí'a, the boundary village of Upper Suwát, a distance of sixty-three miles. The width of both these divisions was from the respective banks of the river to the mountains on either side.

Suwát fell to the portion of the Akozís, a sept of the Yúsufzís,§ who

\* The account of this is contained in the AKBAR NAMAH.

† The names of the common ancestors of the Yúsufzí tribe.

‡ The plural of *lúnd*, moist, damp, &c.

§ The following is taken from a Persian work written about two hundred and fifty years since, entitled KHULÁSAT-UL-ANSÁB.

Sarbaní, son of Abd-ur-Rashíd, Batán or Patán, had two sons, Sharkhabún and Karshabún. Karshabún had three sons, Gond, Jamand, and Kási. Gond had two sons, Ghurah and Shaikah; Shaikah had four sons, Tarkalání, Gaghyání, Eumar, and Yúsuf; Eumar had an only son Mandarr by name, who married the daughter of his uncle Yúsuf, and took his name of Yúsuf also. Yúsuf son of Mandarr had five sons; 1st Eliyas, from whom sprung the Eliyászís, who are subdivided into the following *khels* or clans: Panjpac, Sálárzí, Mánuzí, Guidizí, and Ayesharzí. 2nd Mátí, from whom sprung the Mátizis

are again subdivided into two smaller ones. The *wuchah* was given to the Bá-i-zí division, and the *lánwdah* to the Khwádo-zí division. These two divisions again branch out into several clans or *khels*. Thus from Tútakán to Tárrnah, are the Rarrnízís, who also hold a few villages under the low hills south of the mountain range of which mount Malakand forms a portion, such as Tsaná-kott, or, as sometimes called, Sháh-kott, and Dar-gaey. Their chief town is Allah-ddaund, the residence of Sher-dil Khán, before alluded to.

From the town of Tárrnah to the village of Mán-yar, to the north, are the Solízís, who also hold the three large villages of Pala'í, Sher-khána'í, and Zor-mandda'í, mentioned at the commencement of this article, to the south of the Suwát mountains, at the entrance of the Morey Pass, together with the Báz-darah valley, containing the villages of Báz-darah-i-Bálá or higher, and Báz-darah-i-páín, or lower, and the hamlet of Morah. Their chief town is Tárrnah, and Mír Æalam Khán is chief of the Solí-zís.

From Mán-yár, in a northerly direction, to Chhár-bágh, are the Bábú-zís; from thence in the same direction are the Maturrí-zís, who hold some lands among the hills, and a few small villages; and thence to Khonah are the whole of the Khází-khel; and from Khonah to Pi'a, the most northerly village of Upper Suwát, are the Jánakís, or Jának-khel.

Crossing into the *lánwdah*, we find the Khwadozis located as follows. From Brrangolaey to Rámorrahy are the Khadak-zís and Abá-zís, who dwell together; from Rámorrahy to Ouch are the Adín-zís; from Ouch to Súe-galí are the Shamú-zís; from Súe-galí to Nún-galí are the Nikbí-khel; from thence to Landdaey are the Seljunís

containing three *khels*; Chagharzí, Nurzí, and Dowlatzí. 3rd Isá, whence sprung the Isázís, who are subdivided into several *khels*. They live in Buner, and are called Buner-wáls. 4th Bádi, whose descendants are few, and do not constitute a peculiar *khel*. 5th Ako, whose descendants are the Ako-zís. Ako had two wives: 1st Rárrní from whom sprung the Rárrní-zís. 2nd Gouhárah who bore four sons; 1st Khadak, whence the Khadak-zís, but they are a small community; 2nd Abá from whom sprung the Abá-zís; 3rd Bázid (?), whence the Bázid-zís, who being a numerous tribe, contain five other *khels*, Ama-khel, Hájí-khel (Khází-khel ?) Músá-khel, Bábú-zís and Maturrí-zís, but they generally go by the name of Bázid-zís; 4th Kuwádo, whence the Kuwádo-zís, who being a numerous sept, comprise seven *khels*, Adin-zí, Malí-zí, Shámí-zí, Naikbí-khel, Thaibat, and Chúní-i (?). The two latter are sometimes called Thaibat-Chúnis; but these seven *khels* go by the name of KHWÁDO-zís. All these Ako-zís reside in Suwát and Panjkorah, between the Samah and Káshkár.

who hold a few small villages; and the remainder to the south are Shamízís.

The number of families or houses of the Akozí sept of the Yúsufzí tribe are thus computed, without generally enumerating the *fakírs*,\* and others not Afgháns, of whom there are considerable numbers.

#### BÁ'Í-ZÍ DIVISION.

Rárrnízís, .....	6,000	families.
Solí-zís, .....	10,000	"
Bábú-zís, .....	7,000	"
Maturrí-zís, .....	4,000	"
Khází-khel, .....	12,000	"
Jának-khel, .....	6,000	"

#### KHWÁDO-ZÍ DIVISION.

Khadak-zís, and Abú-zís, .....	6,000	families.
Adín-zís,.....	8,000	"
Shamú-zís, .....	7,000	"
Nikbí-khel, .....	12,000	"
Sebjuníz,.....	4,000	"
Shamí-zís, .....	6,000	"

Grand Total..... 88,000 families,

which at the usual computation of five persons to a family, would give to the Suwát valley the large number of 440,000 inhabitants, not including Hindús, Paránchahs, Suwátís, and others. This I think is not over the mark; for it must also be remembered that the valley is more densely populated than any district I have ever seen, in proportion to its size, either in India or the Panjáb. Indeed some of the districts to the north of Pesháwar are populated to an extent the English have little conception of.

The number of families was chiefly furnished by Mír Æalam Khán of Tárrnah. The KHÁN SÁHIB asked him questions, to which the Mír replied. There was this slight difference, however, in the mode of computing; for example: The chief said the Rárrní-zís were

\* The word *fakírs* here means tradespeople, such as smiths, shoe-makers, carpenters, barbers, washermen, dyers, mullás or priests, Sayids or descendants of the Prophet, and shop-keepers whether Hindú or Musalmán, goldsmiths, weavers, Gujars or graziers, servants employed in household duties, and a very few husbandmen; for the Afgháns like the Spartans of old, monopolize the two occupations of arms and agriculture to themselves.

6,000 matchlocks. I asked what he meant thereby; and he replied, that he meant families who could send one adult male capable of bearing arms into the field, which generally is one to a family. It is a very fair mode of computation, and a generally correct one.

Out of the bounds of Lower Suwát are the Doshah-khels to the west of the river, and the Utman-khels to the east; and beyond the bounds of Upper Suwát are the Akhúnd-khels, the descendants of Akhúnd Darwezah, who are Tájiks, that is to say, are not Afgháns. These two khels, however, are, not considered as included in Suwát.

The Doshah-khels are located on the west side of the river, beyond the bounds of the Khwádo-zís, of the Khadak-zí clan. When the Doshah-khels, who formerly dwelt in the hills behind or to the north of the Khadak-zís, descended from their hills, from time to time; they, by paying money to some, practising deception with others, and, according to the Afghán custom, taking by force in other cases, succeeded in acquiring a few villages and some lands, which, had they been wholly in the plain, and not in the hills, I could have visited. The lands they thus acquired they have not built villages upon, but have set them apart for cultivation only. Three of their best villages are, Ttálá, Bágh, and Pingal.

All to the west of Tútakán and Matakání is out of Suwát and is called the country of the Utman-khel. The village of Hissár, also, is not considered to be in Suwát.

Beyond the bounds of the Bá'í-zís of the Jának-khel, in Upper Suwát, to the north-east, lies Buner, which belongs to other branches of the great tribe of Yúsufzí. On the opposite side of this part of the valley, beyond the mountains, lies the valley of the Ushírí river, belonging to the Malízí branch of the Yúsufzís, known as the tribes of Panjkorah. Beyond the mountains bounding the Kohistán or upper valley of the Suwát river, the country of the Yasín prince lies, and the Gilgittís, who, also, are not Afgháns.

It was a natural consequence in the distribution of the lands of Suwát amongst his people, by Shaykh Malí, that some would have good land whilst others would have inferior; and that sagacious chief foreseeing that disputes would arise in consequence, instituted the peculiar custom of an interchange of lands, after a certain number of years; and to which the name *khasarní* and *ivesh* was given, from the mode of drawing lots amongst this simple race of

people, by means of small straws of different lengths. To this custom all the tribe agreed; and from that time, varying from periods of ten to twenty, and even thirty years, the lands are re-distributed amongst the different *khels* or families, together with the dwellings thereon, by drawing lots for the different portions. This custom is, with a few minor exceptions, in full force at the present time.

Some fifty years since, each *tapah* district or division was drawn lots for; but at present, this is done away with, and the people of each *tapah* draw lots amongst themselves in the following manner. First the people of each village draw lots for their lands and village, which when determined, the people of each street or division of a village draw lots for their portion; and, lastly, the families of each street or division draw lots for their portions. For example: we will suppose the village of Kábul which I have been holding with my clan, falls to you, who have been holding the village of Kandahár. On the re-distribution I get Kandahár and you get Kábul. We afterwards cast lots among our own clans, and I find the house you occupied falls to my share; and the house I occupied falls to yours. On becoming aware of this, we examine the two houses, and if they are about the same size and value, we exchange on equal terms; but if one house be better than the other, one of us must pay something for the difference. If this is not agreed upon, we remove our effects from each, take away the doors, remove the grass and rafters from the roof, and leave only the bare walls standing, otherwise a feud would ensue; for such is the bull-headed pride and obstinacy of the Afghán race.

When Khán Kachú or Kajú, Rárrni-zí, became chief of the Yúsufzís, he decreed that the chief of Suwát should not be required, on a re-distribution of the lands, to vacate the town or village, in which he dwelt, on any occasion. At this time he himself dwelt at Allah-ddandd, so that town was exempted accordingly; but notwithstanding that rule, the lands were, and still are, included in the re-distribution as well as others. This was also confirmed by Hamzah Khán when he succeeded to the chieftainship.

The houses of Suwát, generally, consist of four walls built of mud mixed with sand. On the top of this a few rafters are laid, and dry grass spread over them; and over this a layer of plaster is laid of

the same materials as the walls. They rarely last more than a few years ; but this is of little consequence when they have to vacate them about once every three or four. The mosques, and houses of the Hindús, are built of stone in a substantial manner ; but those of the Afgháns are all alike. The residence of Mír Æalam Khán of Tárrnah, and that of the Chiefs of Allah-ddandd, were similar to the house I occupied near you, whilst at Pesháwar in 1849, but that had white-wash, and theirs had not.

Some peculiar customs are observed in Suwát, which appear to be very ancient.

In all suits and disputes, contrary to the *Sharœ* or orthodox law of Muhammad, which is observed by all tribes of Afgháns, as well as other Musalmáns, in Suwát the plaintiff, instead of the defendant, is put on his oath, as in English courts of justice.

When a person may have had anything stolen from him, he calls upon the person or persons whom he may suspect, to give him a *sæd*\* that is to say, as they understand the word, to produce a respectable person who knows him (the suspected party) and get him to swear that he (the defendant) has not stolen the property in question. If the suspected party can produce a *sæd* who swears to the above effect, he is considered innocent ; but if a *sæd*, so produced, will not take the required oath in favour of the suspected thief, he is considered guilty, and has to make good the property stolen. These two customs have been handed down from the time of Shaykh Malí.

Another curious custom, and a very good one for such a primitive state of society, is, that when two Kháns or Maliks chance to fall out, or have any dispute, the people expel both parties from the place. The two disputants are then termed *sharrúní* or, the Driven Out, or Expelled, from the Pushto verb *sharral*, to drive away, &c. ; and in this state they are compelled to seek shelter in other villages, and are obliged to live on the charity of those who will take them in ; for they lose all civil rights on such occasions, and have no claim to wife, or children, dwelling, cattle, horses, or anything whatsoever. Some continue in this helpless state until they can come to an accommodation or reconciliation, which, often, does not take place for years. In Upper Suwát they are even more severe than this ;

\* Arabic for, felicity. [Compare the compurgation of the Anglosaxons.—EDS.]

for there they expel the families also, and confiscate the property of the disputants altogether. One would imagine such stringent rules would tend to keep the peace, if any thing would ; yet these people seem to be always at feud, notwithstanding.

Whenever two Maliks or headmen of a village quarrel, the strongest, or the victorious one, if they come to blows, drives the other out of the village. After some time, the fugitive manages, by bribes and other means, to gain over to his side some of the friends and supporters of the successful party, and all the discontented flock to him. After a time he finds an opportunity, when his own party is strong and the other is weak, to enter the village and drive his rival out. This is enacted over and over again, now one is a fugitive, now another ; and this it is that causes such contentions in these parts. The disturbance I previously referred to as having taken place in Lower Suwát, after I left the valley, extended as far up as Chhár-bágh. The whole of the Rárrní-zís girded up their loins to destroy Tárrnah ; and from Chhár-bágh to Lower Suwát, all were ready for this purpose, and two battles were fought, one to the north of Tárrnah, and another further south. The Tárrnah people, however, were victorious, having obtained assistance from their clansmen of Buner.

When fighting amongst each other, the Afgháns of these parts never interfere with, or injure the *fakírs* or helots of each other ; nor do they injure their women, or children, or their guests, or strangers within their gates ; and such might serve as an example to nations laying claim to a high state of civilization.

The people of Suwát are said sometimes to observe the same custom, as practised by the Afrídí tribe of Afgháns, viz., that of selling, or rather bartering their wives, sometimes for money, and sometimes for cattle or other property they may require or desire. But having witnessed the complete system of petticoat Government under which the Afgháns of Suwát, like the English, are content to dwell, I cannot place much faith in their having the courage to do so. The women in this valley enjoy more liberty, and rule the men to a far greater degree than is known amongst other Afgháns, who are so very particular in this respect. I will mention one instance as an example. The Kháns or Chiefs of Tárrnah, who are the highest in rank and power in the valley, permit the females of their

families, in parties of fifteen or twenty at a time, consisting of young girls, young married, middle-aged, and old women, to come down to Mardán in the *Samah*, some thirty or forty miles distant from home, without a single male accompanying them, on pleasure or visiting excursions. They stay at the house of the head man of the village; and return home after the third or fourth day. At the very time I was proceeding into Suwát with the KHÁN SÁHIB, we fell in with one of these pleasure parties of that very family, some twenty in number. They staid the first night at Kasamaey, and the next at Jamál Garraey, at the residence of Muhammad Afzal Khán, Khattak, the chief of that place, and the next day started for the place they were going to remain at for a few days. Although there is no fear of evil consequences arising from these excursions; yet the Afgháns, generally, never, for a moment, allow their females to go out of their sight, for three or four days at a time, without a single male relation to take care of them. It therefore seems almost impossible, that men, who are so much subject to, and so obedient to their wives, would venture to sell them, or even dare to make the attempt.

The Afgháns of Suwát, like others of their countrymen, are very hospitable. When strangers enter a village, and it be the residence of a Khán or Chief, he entertains the whole party; but if there be no great man resident in the place, each stranger of the party is taken by some villager to his house, and is entertained as his guest.

As respects the physical constitution of the people of Suwát, I should say that the men, for Afgháns, are weakly, thin, and apparently feeble, whilst the women on the other hand are strong, stout, and buxom. I know of no aboriginal people of Suwát still existing in the valley under the simple name of Suwátís. The Afgháns of this part are dark in colour, short in stature, or rather of middle size, generally thin, and if stout, they have, usually, large puffy stomachs and buttocks like fat Hindús.

The Gújars are graziers, and are to be found in the Pesháwar valley as well as in Suwát and other hill districts of this part of Afghánistán. They speak Panjábí amongst themselves; and they, probably, are the remains of the aboriginal people of these districts, who were conquered by the Afgháns when they first made their

appearance east of the Khaibar in the fifteenth century of the Christian Era, and not before the time of Alexander of Macedon, as the oracle of the "News of the Churches," and his compeers are foolish enough to attempt to make people believe, contrary to historical proof.

The females of Suwát are not veiled. When they meet a man advancing along a road, they look down modestly and pass on; but the younger women turn their backs generally, and come to a stand still, until the man has passed by. They are, however, very plain, but still look like Afgháns; but the men bear little resemblance to that fine and handsome race in form and feature; for they are dark in complexion, and emaciated in appearance. During our journey this was frequently remarked; for they appeared more like the Gújars of the *Samah* or Plain, below the mountains. If Durkhána'í was at all like the present race of Suwátí maidens, we must suppose Adam Khán to have been crazy to have fallen in love with her. I was told, however, by travellers, who had resided in the valley for some time, that, now and then, some very beautiful countenances may be seen; but I place little faith on what they say; for, when I have inquired what they consider beautiful, I never found their ideas come up to my standard of good looks.

In the morning, the Suwátís breakfast on a dish called *aogrrah* in Pushto, which is made by boiling rice to a dry state, and then mixing buttermilk with it until it assumes the consistence of porridge. It is eaten with a spoon. In the middle of the day, they make their dinner off unleavened bread, and greens sprinkled with a little salt; but use no clarified butter. In the evening they again take *aogrrah* for supper. Clarified or other butter and meat they do not eat, unless a guest or a stranger should drop in, and then not a mouthful scarcely; for they only kill a fowl for six persons! If such be the criterion in the house of a Chief, as we found, nothing but *aogrrah*, dry bread, and greens, without butter, can be expected at the board of the humbler villagers. This may account for their weakly looking appearance.

The lower ranges of hills, on both sides of the valley, are destitute of trees, but are covered with grass; and viewing them from the central parts, one would fancy they were covered with velvet, they appear so beautiful. The next, or highest ranges on either side are

covered with forests, which may be seen from the lower part of the valley every here and there, overtopping the lower hills. These forests chiefly consist of the *jalghozah* or pine, and the *zaitín* or wild olive. The *chinár* or plane flourishes also. The trees are, generally, of large growth, and bear marks of great antiquity. In fact there are planes on the banks of the main river and its tributaries, about the mosques, in the fields, and in the villages, indeed, in all directions, save the lower part of the valley where they are few. The husbandman's home, from morning until night, when working in the fields, is the plane tree, under which, in the cool shade, he rests himself, and where his family bring him his food. The other trees I noticed are the willow, the *bakáyarrn* (*melia sempervirens*,) and the *palma christi*. The great subject of regret there is, that Suwát has no flowers.\*

I have mentioned the names of nearly all the different trees ; but in a country where the grave-yards are not allowed to remain undisturbed, it is not likely that there would be much in the shape of thickets, brakes, or weeds or brambles left.

The principal fruits consist of grapes, green, and not very sweet ; figs, dark in colour and small in size ; apples, of large size and fine flavour and colour ; the *tángú*, a fruit in shape like an apple, but in flavour like a pear ; the *mamúsa'i*, a species of pear, a winter fruit ; the *amlák* (a species of *Diospyros*) also a winter fruit, but not produced in any quantity ; the *ddanbarah*, another winter fruit ; the *jalghozah* or *chalghozah* or pine nut, in immense quantities ; the *sanjit*, or *makh-rúrrna'i* (in Pushto signifying, shining-face, honest,) a species of *Eleagnis*, but growing generally near burying-grounds along with the wild olive ; peaches in great quantities ; mulberries ; and pomegranates.

The people of the more open parts of the valley are not well off for fuel, hence the dry dung of cows is used instead ; but where the hills are near, and in their small lateral valleys, fuel is plentiful enough. The pine is chiefly used for this purpose ; and pine-slip torches are generally used in place of lamps or candles ; but shop-keepers, and students, who have to read at night, burn oil. I was rather surprised

\* Khushhál Khán in his poem on Suwát says different : a part of it will be found at the end of this article.

to see a primitive description of lantern in Suwát, something on the plan of English ones, although, of course, not copied from them. It consists of a wooden frame covered with buffalo bladder, or the skin of the *pardah* or membranous covering of the stomach of animals, stretched over it whilst damp, with a place for oil in the centre. By the light of these one can see to read very well; and during my journey in Suwát I had often to read books by their light.

There are no camels to be found in Suwát; but there are horses, mules, asses, bullocks, oxen, cows, and buffaloes. Oxen, mules, and asses are the beasts of burden. There are also dogs, cats, rats, and mice, as in most countries, pigeons, and fowls, which latter are bred in great numbers. There are no sheep of the *dumbah* or fat-tail species, only the common description of that animal; but there are goats of superior kind. The rivers also contain fish, which, however, do not appear to be used for food.

The feathered game consists of water-fowl in great numbers, partridges, both grey and black, and quail. There is no waste land to shelter game in Lower Suwát, except in the hills on either side, where animals of the chase abound; but in Upper Suwát, and in the Kohistán further north, the case is different.

The only wild animals, in Lower Suwát, are jackals and foxes, which are not numerous.

The chief reptiles and insects are snakes, scorpions, sand-flies, *brorrhah*, *mangurrus*, or bugs, musquitos, and fleas, from which Heaven defend us! they are more numerous than the flies of Pesháwar. The *brorrhah* is a species of worm or insect,—a sort of wood-louse—something in the shape of a bug but larger, generally infesting mosques and houses where there are old mats lying about. After biting a person, the bitten place becomes red and inflamed. The *khamanduk* of Kábúl and Kalát-i-Balích is a different insect. I slept outside a village, in the plain, on one occasion; but it was all the same: the ground was grassy, and I could not sleep for the fleas.

The principal articles imported into Suwát are, salt, which the Khattaks bring there, from the Salt Range, for sale; and a few articles of British manufacture, consisting of cotton goods generally, such as calicos, twills, and muslins; together with little coarse blue

cotton cloth, the manufacture of Pesháwar; and copper and brass cooking utensils, but only in very small quantities; for the people are so constantly at feud with each other, that they have often to abandon house and property at a moment's warning, and therefore, to prevent the loss of such expensivs articles, they generally content themselves with earthen vessels.

The exports are more considerable; and consist of rice; *roghān* or clarified butter; *úrrd* (*phaseolos mungo*); wheat; barley, in great quantities to all the districts round about; honey, and wax; scarfs woven from the wool or fur called *pashm*, varying in price from one to six rupees each, the manufacture of Upper Suwát, often the work of Kashmíris who have settled permanently in the country; but these articles are not to be compared with those brought from Káshkár. The *shálaka'í* of Káshkár is that worn by the Hindús of Kandahár as their peculiar distinguishing mark; but at Pesháwar, Mu-salmáns and Hindús wear them, without distinction. Bullock and buffalo hides are also exported, but chiefly to Bájawrr. Buffaloes are few in the latter district; and although numerous in Suwát, they are not so much so as to enable the Suwátis to send them for sale to Pesháwar. There is no trade in wool, as sheep are few, as well as goats; and the *pashm* or wool, such as they have, is required for home consumption.

The following lines are taken from a long poem in the Pushto language, which I have referred to previously, by the renowned chief of the Khattaks, Khushál Khán, who wrote from personal observation. It will be seen that Suwát has not much altered since his day. The translation is literal.

"In the Emperor Sháh Jahán's days, I was in my youth;  
And every thing to delight the heart was easy to obtain.  
Saráe\* from Suwát is distant about thirty coss,  
By the time thou descendest as far as the river and hills thereof.  
For three things Suwát was in my memory impressed,  
In respect to which, all others were as air unto me.  
One, indeed, was this, that I had matrimonial matters in hand;  
The other was its narcissus gardens; the third its field-sports.  
I was in the Emperor's employ; the Yúsufzís were unto him  
averse;

\* Saráe is the chief town of the Khattaks.

Hence it was a matter of difficulty, my going into Suwát.

Malú Khán had arranged the bridal affairs according to my wishes ;

And in his house, the mother of Sadr\* I was married unto.

But whether 'twas to see its narcissuses or enjoy its sports,

We look back, in old age, the Almighty's favours upon.

The whole of it from beginning to end I brought under my feet :

I became acquainted with Suwát's every nook and corner.

Suwát is intended to give sovereigns gladness and joy ;

But now, in the time of the Yúsufzís, 't is a desolate hostel.

On the north it is bounded by the Bilaúristán mountains ;†

To the east lies Kashmír : to the west Kábúl and Badakhshán.

Towards Hindústán it has black mountains, and frowning Passes ;

In the ascent of which, armies will get entangled, and confusions ensue.

Its climate, in summer, is far superior to that of Kábúl :

The climate of Kábúl is bleak ; but that is genial and mild.

Indeed, it resembles Kashmír in air and in verdure ;

But alas ! Kashmír is extended, and Suwát is confined.

The valley, in length, is just thirty coss, at the utmost :

Its breadth is about one or two, sometimes more or less.

Its river flows in a direction from east to west ;

As to its straightness or crookedness, say naught to the scribe.‡

Through every village and house thereof a rivulet runs :

They consume the grain produced, and they export it also.

It has no road thro' ; no other occupation ; no other profit :

In truth, 'tis a granary wholly detached from the world.

At times the cheapness there is so excessive, 'tis said,

That for two farthings twenty guests can be entertained !

It hath cool water from springs, and from snow also :

In Suwát there is neither *simúm*§ wind, nor is there dust.

Every place throughout Suwát, is befitting a prince ;

But without either chief or ruler, 'tis a mere bullock's pen.

Kings have, in it, found both pleasure and delight ;

But the present people are not gifted in such like arts.

\* The poet's eldest son, also a poet.

† The country of Crystal, from the Persian word بُرل, so called from containing mines of transparent quartz, or rock-crystal.

‡ Referring to the straight and crooked letters in the Arabic alphabet.

§ Hot wind.

There are large and lofty cupolas, and idol temples also :  
 Large forts there are, and mansions of times gone by.  
 It is a garden of fruits, and a parterre of flowers ;  
 And fit for a king, in the sweet summer time.  
 In Suwát there are two things more choice than the rest—  
 These are, rosy-cheeked maidens, and falcons of noble breed.  
 Wherever, in Suwát, there is a dwelling in repair,  
 In every room thereof, rosy-faced damsels will be found.  
 Altho' the whole country is suitable for gardens,  
 The Yúsufzís have made it like unto a desert wild.  
 In every house of it there are cascades and fountains ;  
 There are fine towns ; fine dwellings, and fine markets too.  
 Such a country—with such a climate—and such streams,  
 It hath no homes, no gardens, nothing fragrant or fresh.  
 They gamble away the country yearly, drawing lots :\*  
 Without an invading army they ravage themselves.  
 The Yúsufzís keep their houses dirty, and untidy too :  
 Their dwellings are polluted, filthy, full of bad smells.  
 If there may be *panjars*,† fleas, and mosquitoes in Suwát ;  
 Who shall give an account of the *brorrhahs*‡ and bugs ?  
 I got fever twice from the effects of these *brorrhahs*.  
 I was covered with pimples from the rash caused by their bites.  
 In every house there are as many dogs as human beings ;  
 And in their court-yards, fowls in hundreds strut about.  
 Every place inside is blocked up with jars for grain :  
 In grossness of living, Suwátís are worse than Hindús.  
 The Bá'i-zís subsist in a manner worthy of them ;  
 And the Khwádo-zís are chandlers and naught besides.  
 They could take, every year, two or three hundred falcons,  
 Were their customs and their ways like that of the Káfirs unto. §  
 Although other game in Suwát is plentiful enough ;  
 There is still more of *chikor*|| in every direction.  
 There are wild-fowl, from one end of the river to the other ;

\* Referring to the re-distribution of lands, already described.

† Name of an insect.

‡ A sort of wood-louse whose bite produces a rash.

§ I think there is some mistake of the copyist in these two lines.

|| The bartavelle, a large description of partridge.

And the rascals' matchlocks are always in uproar on them.  
There are mountain goats, wild sheep, and tiny-footed deer ;  
But the matchlock men, alas ! drive them all away.  
Since there is so much country included in Suwát.  
It is more than the appanage of a single chief.  
The boundary of Chitrál is quite close unto Suwát :  
Populated and prosperous are its hills and its dales.  
The road into Chitrál lieth through its Kohistán :\*  
A caravan can reach there in the space of five days.  
For three or four months this road is good and open ;  
But, afterwards, hath great dangers from snow and rain.  
This road however is not, by travellers, for traffic much used ;  
But trade is carried on by convoy, through the more level tracts.  
There is a road leading to Turkistán by Hindú-koh ;  
And another, that leads to Chitrál and Badakhshán.  
Another road also that leads to Butan and Káshghár ;  
And one more, that goes to Moráng, up hill and down dale.  
All these lie on the extreme bounds of Hindústán ;  
And there are other routes on the confines of Khurásán.  
The Yúsufzís in numbers are beyond all compute ;  
But they are all asses and oxen nevertheless."

On some future occasion, I propose giving a few extracts from the history of the conquest of Suwát, out of the work written by Shaykh Malí, and the book referred to at page 261.

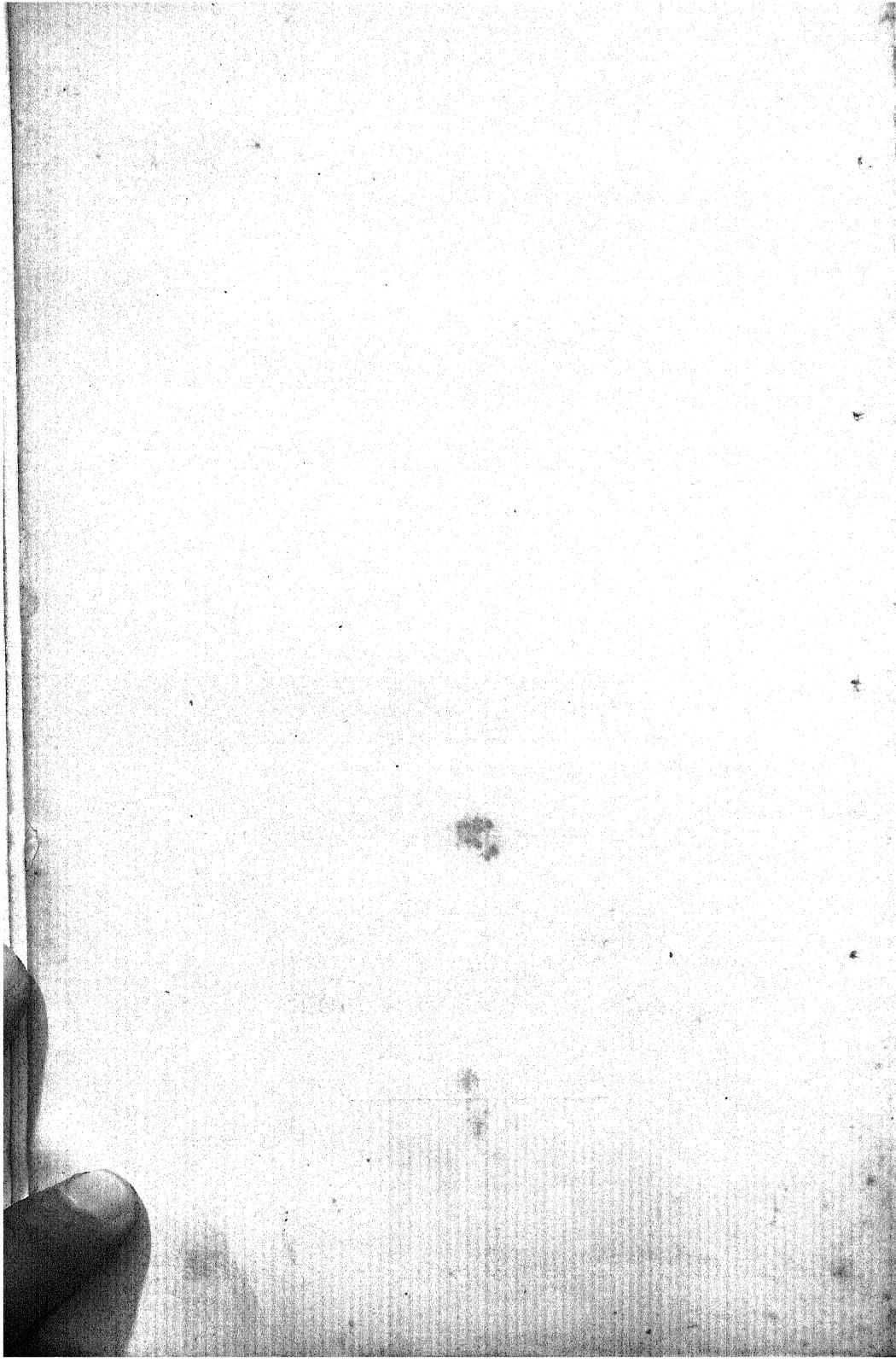
\* The tract through which the river of Suwát flows, already described, at page 253.

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#### ERRATUM.

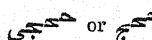
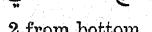
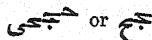
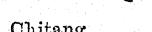
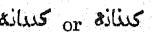
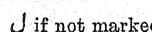
*Page 4, line 6 from bottom. For kolat read kotal.*

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## LIST OF ERRATA.

<i>Journ. Extra</i>	<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
				◆◆◆
156	2	14 Chingiz		<u>Chingiz</u> in all places.
"	"	22 Dihlí Kingdom		Dihlí kingdom.
159	5	12 Mangútáh		Mangútah.
"	"	9 line from bottom, part of sentence left out. " Biáh deserted its bed,"—when they formed a new river known as the Hariári, Nilí, Núrní, and Ghárah in the lower part of its course.		It should be, after " Biáh deserted its bed,"—when they formed a new river known as the Hariári, Nilí, Núrní, and Ghárah in the lower part of its course.
162	8	11 Biáh, or " Bias"		Bíáh ( <i>vul.</i> " Bias")
"	"	note 21 line 7, Kayuk		Kyúk.
164	10	17 Ulugh Khán-i-A'zam		the Ulugh Khán-i-A'zam
"	"	note 27, line 9, Afgháus gh and ch in Maghals and Chin-áb		Afgháns should be <u>gh</u> and <u>ch</u> in a instances
171	17	note 46, line 7 owu		own
173	19	25 "About 653 A. H., the traitor, Malik 'Izz-ud-Dín Balban, 1255 A. D.," etc.		About 653 H. (1255 A. D.), the traitor, Malik 'Izz-ud- Dín, Balban, etc.
176	22	7 from bottom, Muḥammad		Muḥammad, the Kárlúgh,
178	24	note 65 the reference is to note 68, not 67.		
179	25	11 Chítáng		Chítang
190	36	4 Umaiyah has been inserted instead of "'Ummiyah" also on pages 37, 38, 42. The word is 'Ummiyah in all instances.		
189	35	8 "Luwái" has been substituted for "Lawí" as at page 190 <i>Journ.</i> 36 <i>Extra</i> .		
		The whole of the type of the paragraph, indeed of several pages, 34 to 43, appears to have been upset, and the correct names of 'Ummiyah, Lawí, etc., changed to the incorrect names of "Umaiyah," "Luwái," etc.		
"	"	12 "to contain within its limits of about 120,000 villages and estates," etc.	" to contain within its limits about 120,000 villages, etc.	
191	37	3 A comma is required before the name Jalam.		
"	"	5 Kúshak		Kúshk
192	38	note 97, last para., after the words "a meadow of it" the words "(see preceding page)" have been left out.		
195	41	23 and 7 from bottom "Umaiyah" 'Ummiyah		
"	"	2 from bottom and farther, on, 'Umáro ('Umar) 'Amro ('Amr)		
"	"	6 from bottom, Tamímí		Tammímí

<i>Page</i>	<i>Journ.</i>	<i>Extra Line</i>	<i>For</i>	<i>Read</i>
	197	43	9 of note Furrukh-zád	Farrúkh-zád.
	"	18	„ after (1026 A.D.) a hyphen is required—(1026 A.D.)—	
	"	15	from bottom after the words "this statement," the words "in the Mujmal-ut-Tawáříkh," have been left out.	
199	45	note line 11. Instead of the words "the ran or marsh of Kachh. (See note 128) But," etc., the text should be "the ran or marsh of Kachh (See note 128), but from all that is said" etc.		
200	46	13 from bottom, Ma'múrah	Ma'múriyah	
203	49	note line 23, Bahman-noo	Bahman-no, as in line 4 be- low.	
"	"	„ last line. At the end inverted commas required.		
204	50	note line 10 "the lord of Bamuni," should be "the lord of Bamuni," etc.		
207	53	9  or 	 or 	
208	54	line 2 from bottom, Chitáng	Chitang	
211	57	line 9 from bottom, the	the	
212	58	20 	اسلي	
213	59	14 in the original MS.,		the words "which I have here given a facsimile of," are left out.
"	"	note 135. A comma, not a full stop, is required after Ab-i-Sind		
214	60	note 138, line 4. " See page 51,"	is a mistake for page 57.	
216	62	12 Jadd	Jand	
217	63	14  or 	كيلان or كيلان	
219	65	17 J if not marked thus 	J if not marked thus 	
221	67	note 163, line 1, and lower down Loháráni	Loháráni	
"	"	„ 6 from bottom after "period];;"	should be a comma, not a semi-colon.	
223	69	note 166, line 3, Jasal-mir	Jasal-mír	
"	"	167, line 2, Bú-Ríhán	Bú-Ríhán	
224	70	8 Samaid	Samand	
"	"	10 Túbarán	Túbarán	
225	71	note 12 before the words, "and was coincident," etc., inverted commas are required before and—"and was coincident," etc.		
227	73	note line 10 from bottom, Thus	This	
"	"	„ 5 „ „ the Hormara	the "Hormara," etc.	
"	"	„ 4, no inverted commas are required.		
228	74	note first para. "Manjábári" "Fírabuz" and "Firabáz,"	Manjábári, Fírabáz.	
229	75	3 and 14, "Mansúriah" and "Mansúriyah"	Mansúriyah, and in all in- stances.	
"	"	note 174. "Bú-Ríhán"	Bú-Ríhán	



<i>Page</i>	<i>Journ.</i>	<i>Extra Line</i>	<i>For</i>	<i>Read</i>
366	212	note line 5		
		from bottom, "who had amsseda " who had amassed great great wealth," etc. wealth," etc.		
372	218	note 571, line 3, after <u>Chin-áb</u> a full stop is required, not a comma.		
381	227	line 18 from bottom Bihá Bihá		
"	" 2 from bottom, a full stop required, not a note of interrogation.			
384	230	" 11, "and the tract of country" the "and" is redundant.		
386	232	line 19, Khulásatu-t-Tawáríkh Khulásat-ut-Tawáríkh.		
387	233	last line from bottom, Pánlavas Pánlavas		
388	234	line 7 from bottom, Sítalkí Sítal kí		
389	235	" 9 " Chin áb Chin-áb		
390	236	" 11, Súkh Ráwah or Rawí or "Dried up Ráwah," requires a comma before each "or."		
"	" note line 11, " Násir-ud-Dín" Násir-ud-Dín			
394	240	second para. of note 413, a comma is required after each date A.D. 977-78 and A.D. 1079-80.		
"	" line 11, to be uniform, Urmán should be between brackets.			
395	241	" 15, comma required after "Biah"		
"	" 3 from bottom, comma required after "still"			
400	246	" 16 Derah, Chaudarí, Derah Chaudarí,		
405	251	" 17 which is made, etc. " which" is redundant.		
407	253	" 22 'Al-ípúr 'Alí-púr.		
408	254	" 10 Khán Wáhan Khán Wá-han, as elsewhere throughout the page.		
418	264	note 451, line 9 Shansabání Shansabání		
419	265	note para. 5, line 4, inverted commas required before Shiháb-ud-Dín.		
420	266	line 5, abovenamed above-named		
422	268	" 4, a comma required after "dependent on rain"		
423	269	" 5, inverted commas required before "This"		
"	" 8, comma wanting after "directions"			
"	" 26, inverted commas required at the end of paragraph.			
"	" 13 from bottom, a full stop required after Bhañír, not a comma.			
424	270	" 5 a comma required after "Rú'ís"		
425	271	line 9, Poh-kurn Poh-karn		
"	" 8 from bottom, comma required after Sultaj			
427	273	" 21, the word "ninety" has been left out by the Printer.		
429	275	note 464, line 3 Táj-ud-dín Táj-ud-Dín		
430	276	line 21, the word "passes" has been left out by the Printer.		
431	277	" 11 from bottom, "1" left out of vessel.		
433	279	" 10 " down down		
435	281	" 9 " " Rae Pithaura " " Ráe Pithaura		
436	282	note line 4, نکلی نکلی		
"	" last para. of note, line 7, the hyphen should be after Mansúriyah, and only a comma after Sultán Maudúd			

## LIST OF ERRATA.

v

<i>Page</i>	<i>Journl.</i>	<i>Extra</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
437	283		para. 2 of note, line 3,	دوڈنال	سُلْطَان
"	"		3, " 8	Sultān	Sultān
"	"		4, " 7	Ghiyāš-nd-dín	Ghiyāš-ud-Dín
"	"		" 7 and 9	Dehlī	Dihlī
438	284		line 15, inverted commas required before the word "after"		
439	285		note 486, "makes it no to the Ghag-ghar," "makes it go," etc.		
440	286		para. 3, line 3, "in which there is go 'g'" in which there is no 'g,' etc.		
			the 'go' of one page has been substituted for the 'no' of the other.		
445	291		note 503, line 4,	Sultān	Sultān
446	292		line 9 from bottom of text, "Gumthalilā" "Gumthalā" as in the rest of the page.		
453	299		note lines 7 from top and 4 from bottom, Somnāth	Somnāth	
457	303		lines 10 and 11, and farther on, Kalarí should be Kálarí in all places.		
469	315		note para. 3, line 6, "the hyphen has been misplaced": it should be between the words view and in.		
482	328		line 12 "east"		"north-east."
503	349		,, 11 fifth great change		fourth great change.
504	350		,, 9 Harfari		Hariári.





*Corrected off. A.W. Racey.*

*The Míhrán of Sind and its Tributaries: a Geographical and Historical Study.*—By MAJOR H. G. RAVERTY, *Bombay Army (Retired).*

(With three plates).

The identification of the routes taken by Alexander the Macedonian, and the countries, towns, and rivers mentioned in his campaigns, extending from the mountains of Hindú-Kush to the Persian Sea, included in the present Afghán state, the territory of the Panj-áb, and Sind, has exercised the ingenuity of many oriental scholars, and also of many students of oriental subjects.<sup>1</sup> Later on come the travels of the Chinese pilgrims, Fa Hian and Hwen Thsang, of whom the former visited India about seven hundred, and the latter nearly one thousand years, after the time of Alexander; and these also exercise the ingenuity of scholars and students, and exercise it very greatly too, particularly the travels of the last named pilgrim, who enters into much greater detail. He remained many years in India, and is said to have been "well-versed in the Turkí and Indian languages," but he chose to write all the names of places and persons in the Chinese.

Most of the writers on these subjects, if we exclude their "identifications" in the Afghán state, appear to have based their theories chiefly upon the *present courses* of the rivers of Northern and Western India, which, probably, have altered their courses a hundred times over, and to have expected to find places on their banks *now* as they stood

<sup>1</sup> I make a difference between the two, as between those who can refer to the native writers for themselves, and those who have to depend upon Dow's and Briggs's 'Ferishta,' and the like.

more than two thousand years ago.<sup>2</sup> I am not going to attempt, in the present paper, to improve upon these interesting researches, although I cannot help, farther on, pointing out two or three palpable errors. What I propose to do here is to notice some of the numerous fluctuations in the courses of the Sindhu, *Ab-i-Sind*, or Indus,<sup>3</sup> and of the rivers of the Panj-áb. The changes in the courses of two of these rivers, together with the drying up of the Hakpá, Wahindah, or Bahindah, were so considerable that they reduced a vast extent of once fruitful country to a howling wilderness, and thus several flourishing cities and towns became ruined or deserted by their inhabitants.

At page 1150 of my "Translation of the *Tabakát-i-Násirí*," there is an account of the despatch of armies into different parts on the accession of Kyuk Khán as ruler over the Mughal empire founded by his grandfather, the Chingiz, or Great Khán.

One of these armies was detailed for the invasion of Hindústán; and the Nú-ín or Nú-yán (both modes of writing this title being correct), Mangútah, who was at the head of the Mughal *mings* or *hazárahs* occupying, or located in, the territories of Tukháristán, Khatl-án,<sup>4</sup> and Ghazníh,<sup>5</sup> was appointed leader of the forces in question. He was an aged man, and had been one of the Chingiz Khán's favourite officers.

In the year 643 H., which commenced on the 28th May, 1245 A. D., he invaded the Dihlí Kingdom by way of the Koh-i-Júd, Namak-Sár, or Salt Range, and the Sind-Ságár Do-ábah, keeping along its western frontier, and entering the province dependent on Multán. His object was first to assail the frontier strongholds of Multán and Uchchháh or Uchchhh, both then situated in one and the same Do ábah, the Sind-Ságár above mentioned. He began with Uchchháh, which, at the period in

<sup>2</sup> See note farther on.

<sup>3</sup> I need scarcely mention that the name Indus was, and is unknown to Oriental geographers and historians. It was Europeanized, if I may say so, by the Greeks out of Sindhu, or they may have called it the Indus as being *the river separating Hind from Y-rán-Zamín*, their "Ariana," and not intending it to be understood that Indus was the proper name of the river; for it was known to the Hindús as 'Sindhu' or '*the River*', and 'Ab-i-Sind' by the early Muhammadan writers, and sometimes 'Nahr-i-Mihrán'.

<sup>4</sup> Incorrectly styled "*Khotlán*" in the "essay" by Yule, in Wood's "Oxus" and other books of travels: the first vowel is short 'a.' This district or territory was famous for its horses, which, from the country, were known as Khatli horses.

<sup>5</sup> The name of this famous city is thus written by the oldest authors, *nih* being the Tájzík for city. The other forms of the word are merely vitiated forms of the above. "Ghazna," as some European authors write it, is totally wrong. The other forms of the word are Ghaz-nín, and Ghaz-ní, but the first is the correct one.

question, was under the charge of the Khwájah (Eunuch) Sálih, the Kot-wál, who was acting as the Deputy of the feudatory of the district, Mu-ayyid-ud-Dín, Hindú Khán, the Treasurer of the Dihlí kingdom.<sup>6</sup> At this period, Multán and its territory was in the possession of Malik Saif-ud-Dín, Hasan, the Kárlúgh, Karlugh, Kárlúk, or Karluk Turk, who was not a vassal of the Dihlí kingdom,<sup>7</sup> and who had lately been dispossessed of his own territories beyond the Indus by the Mughals, and had recently seized upon Multán.

In due course the Nú-in Mangútah, reached the banks of the Sind near Uchchh—it must have been about the middle of October of that year, as the news reached Dihlí in the following month, in Rajab—and Malik Hasan, the Kárlúgh, speedily abandoned Multán, and, embarking on the Ab-i Sind, started down that river in order to gain Sindú-stán, as the city of Síw-istán and its territory, since known as Sihwáñ, was then called, to gain the port of Dewal or Debal ('*b*' and '*w*' being interchangeable) on the sea coast of Sind.<sup>8</sup>

<sup>6</sup> See under "Shamsiáh Maliks," no. ix, page 744 of the "Tabakát" Translation, and also page 809. There it says the Mughals "invested the fortress of Uchchh, which is one of the famous strongholds of the country of Sind, and the territory of Mansúrah"; and, that, "Within that fortress, a Khwájah-Saráe [Eunuch], one of the servants of Malik Táj-ud-Dín, Abú-Bikr, named Mukhlis-ud-Dín, was the Kot-wál Bak [Seneschal], and a slave of Kabir Khán, Ak-Sunkar, by name, was the Amír-i-Dád [Lord Justiciary].

<sup>7</sup> He was independent, and coined money in his own name. At the period referred to, after having previously submitted to the Mughals, he found their yoke so unbearable that he abandoned Ghazni, Karmán, and the territory north of, and including, the Koh-i-Júd or Salt Range, and occupied Multán. Some of the coins of this same Kárlúgh Malik have recently been found near the village of Chittah in that very Koh-i-Júd. The tribe of Kárlúgh, Karlugh, Kárlúk, or Karluk Turks gave name to the tract of country in the Panj-áb, miscalled by us "Hazara" but in history, called the country or district of the Hazárah-i-Kárlúgh, that is, where the *ming*, or *hazárah*, or legion, consisting of Kárlúgh Turks, was located when the Khwárazm Sháhs dominated over those parts. See the Society's "Transactions" for November, 1889, where the coins of Saif-nd-Dín, Hasan, the Kárlúgh, are noticed under the designation of "Qurlagh." In Thomas's "Pathán Kings of Dehlí," he is called "a rebel" at page 97, but, as he was never subject to the Dihlí rulers, he was not a rebel. He was a feudatory under the Khwárazm Sháhs who held those parts, and, after their fall, had to submit to the Mughals. More respecting him and his son will be found in my Tabakát-i-Násiri. See notes on page 175, and page 177. His son, Malik Násir-ud-Dín, Muhammad, was neither "a powerful monarch," nor did he ever hold dominions in Sind. See "Tabakát-i-Násiri," pages 781, 859, 877, and 1154.

<sup>8</sup> If Multán had then another broad and unfordable river immediately on its west side, as the Chin-áb now flows, Malik Hasan would scarcely have needed to evacuate Multán, and probably would not have done so, and, certainly, not with

Mangútah having made his preparations, proceeded to invest Uchchh. The author of the Tabakát-i-Násirí says, that he first destroyed the environs and neighbourhood round about the city. "The people of the fortress put forth the utmost exertions and diligence, and used immense endeavours in defending the place, and despatched great numbers of the Mughals to hell." Having failed in all their endeavours to take the place, and, in the last assault, having lost one of their principal leaders, and hearing of the near approach of the forces of the Dihlí kingdom under Sultán 'Alá-ud-Dín, Mas'úd Sháh, in person, they began to give up hopes of taking the fortress. To continue in the words of the author: "When the sublime standards reached the banks of the river Bíáh, the army moved along its banks<sup>9</sup> towards Uchchh, as has been previously related and recorded. On the Mughal forces becoming aware of the advance of the forces of Islám, and the vanguard of the warriors of the faith having reached within a short distance of the territory [dependent on Uchchh], they did not possess the power of withstanding them. They retired disappointed from before the fortress of Uchchh, and went away; and that stronghold, through the power of the sovereign of Islám, and the Divine aid, remained safe from the wickedness of those accursed ones."

This detailed account of the investment of Uchchh is kept by the author for the last part of the Tabakát, but he also refers to the event in two earlier passages. Under the reign of Sultán 'Alá-ud-Dín, Mas'úd Sháh, page 667, he says: "In the month of Rajab of this same year, news was received from the upper provinces, of an army of infidel Mughals having advanced towards Uchchh, of which force the accursed Mangútah was the leader. Sultán 'Alá-ud-Dín, Mas'úd Sháh, for the

such precipitation as he used on the occasion in question. At that period, however, no river intervened between Multán and the Ab-i-Sind or Indus, which was almost as close to it then as the Chin-áb is now, and, consequently, Malik Hasan's retreat might have been cut off. He, accordingly, embarked on the combined rivers Chin-áb (including the Bihat) and Ráwí, which then ran north and east of Multán, and united with the Bíáh some miles farther south, and so, placing a river between himself and the Mughals, he was enabled to get down into Sind, without danger of molestation, by the Bíáh and Hakrá, or Wahindah, into Lár, or Debal.

What afterwards became of him has never been mentioned in history, and it is not improbable that he may have reached the Dakhan, and have taken service there, and there ended his days. An account of the Kárlúgh or Karlung Turks will be found in my "Translation of the Tabakát-i-Násirí," note to page 877, and note to page 1130.

<sup>9</sup> This was after the combined Bihat, Chin-áb, and Ráwí had united with it, and below the point of junction indicated in the map showing the ancient courses of these rivers at the period in question which will be given later on.

a/

purpose of repelling the Mughal forces, assembled the troops of Islám from various parts. On their arrival on the banks of the Bíáh, the infidels withdrew from before Uchchh, and that success was gained. The writer of this work was in attendance on the sublime Court on that expedition; and persons of understanding and men of judgment agreed, that no one could point out to view anything of an army like that host and gathering in years gone by. When information of the numbers and efficiency of the victorious forces of Islám reached the infidels, they decamped, and retired towards Khurásán again."

In his account of Malik Ghiyás-ud-Dín, Balban,<sup>10</sup> who, before he succeeded to the throne, bore the title of Ulugh Khán-i-A'zam, the author says: "In this same year [643 H.], Mangútlí, the accursed, who was one of the Mughal leaders,<sup>11</sup> and of the Maliks of Turkistán, led an army from the borders of Táe-kán and Kunduz, into the territories of Sind, and invested the fortress of Uchchh, which is one of the famous strongholds of the country of Sind, and of (*i. e.*, included in) the territory of Mansúrah. \* \* \* While every one of the [other] Amírs and Maliks was showing indecision about this undertaking, Ulugh Khán-i-A'zam showed determination in carrying it out; and, when the royal standards moved forwards towards that [threatened] quarter, Ulugh Khán-i-A'zam—Be his power prolonged!—despatched guides in advance on the line of route, so that [the troops] used to get over the marches with rapidity. He was wont to represent to the troops that the [next] halting place would be about eight *kuroh* off, and [consequently] about twelve *kuroh*, and even more than that, they used to march, until the troops reached the banks of the Bíáh, and passed over that river; and he conducted them to the banks of the Ráwah [Ráwi] of Láhor.<sup>12</sup>

<sup>10</sup> See the Shamsíáh Maliks, No. XXV, page 809.

<sup>11</sup> This same leader had been one of the commanders with the Bahádúr, Tá-ír, who, in the sixth month of 639 H. (December, 1241 A. D.), had attacked and sacked Láhor, the whole of the inhabitants of which were either massacred or carried off captive. See "Translation," pages 727, and 1132-1136.

<sup>12</sup> As the Bíáh and Ráwí then flowed, centuries before either the Sutlaj or the Bíáh deserted its bed, the Dihlí forces would be in the fork between the Ráwí and the Bíáh, in the Bári Do-ábah, near their junction, with their flanks protected by the rivers, and in a position to threaten the Mughal line of retreat. Having crossed the Ráwí above the junction, or below the junction of the three rivers, they could have marched down the Do-ábah to Uchchh without having any other river to cross, and reinforcements from Multán could have joined them. On the other hand, they would have caught the Mughals in the fork between the Ab-i-Sind or Indus, which flowed near Uchchh on the west, and the Sind Rád, described further on, on the east, both unfordable rivers, and, in case of defeat, the Mughals would have been

*when they formed a new river known as the Nariári, Ríli, Jurni, and Ghárak, in the lower part of its course,*

"In this manner used he to show such-like determination on this expedition, and such lion-heartedness, and was wont to stimulate the Sultán and Maliks to repel the infidel Mughals, until Monday, the 25th of the month Sha'bán, 643 H. (about the last week in January, 1246 A. D.), when intimation reached the royal camp that the army of infidel Mughals had raised the investment of Uchchh. The cause of it was, that, on reaching the vicinity of the river Bíáh, Ulugh Khán i-A'zam appointed couriers, and directed so that they wrote letters from the sublime presence to the garrison of the fort of Uchchh, and announced to them the approach of the royal standards, the vast number of the array and elephants, the host of cavalry with the army, and the courage of the soldiery in attendance at the august stirrup, and despatched them towards the fortress of Uchchh. A division of the army was moved on in front, to act as a reconnoitring force and form the advanced guard.

"When the couriers reached the vicinity of Uchchh,<sup>13</sup> a few of these letters fell into the hands of the host of the accursed,<sup>14</sup> and some reached the people of the fortress. On the drum of joy being beaten in the fort, and the subject of the letters, the advance of the victorious army, and approach of the royal standards, becoming manifest to the accursed Mangútah, and the cavalry of the advanced guard approaching the banks of the river Bíáh of Láhor, near to the frontiers of the territory of Sind, fear and terror became manifest in the heart of the Mughal [leader].

"When Mangútah became aware of the advance of this great army," the author continues, "and that it moved towards the river Bíáh,<sup>15</sup> near the skirts of the mountains, and from thence, in the same manner, was marching downward along the banks of that river,<sup>16</sup> he made inquiry of caught in a trap and annihilated. Such being the case, the Mughals retired by three divisions, up the Sind-Ságár Do-ábah by the route they had come, keeping close to the east bank, before any of the Dihlí troops, beyond the detachment referred to, had crossed the Ráwi.

<sup>13</sup> It is probable, nay, almost certain, that these couriers came down the right bank of the Bíáh the whole way, leaving the great army when it crossed the Bíáh and the Ráwah or Ráwi on the way to Láhor. A glance at the map indicating the former course of the Bíáh and the other rivers will show why they did so.

<sup>14</sup> The author had good reason for calling the Mughals "accursed." They had ruined and depopulated his native country and the parts adjacent, the tracts between Hirát and Kábul and Ghazní, exceedingly populous and flourishing before the invasion of the Mughals, from whose devastations they have not recovered to this day.

<sup>15</sup> Thus showing that it still flowed in its old bed; for, after it left it, it lost its name, and that was only in the last century.

<sup>16</sup> Below the junction with the others previously mentioned as uniting with it near Multán to the south.

some persons what might be the reason of the deviation of the army of Islám towards the skirts of the hills, because that was a longer route, while that by Sarastí and Márút was nearer. They replied, that, on account of the number of islands on the banks of the river,<sup>17</sup> there might not be a road for the army of Islám. Mangútah remarked: "This is a vast army: we have not the power to resist it: it is necessary to retire;" and fear overcame him and his army, lest, if they remained longer, their line of retreat should be cut off.<sup>18</sup> Their army was formed into three divisions, and routed, they fled, and numerous captives, both Musalmán and Hindú, obtained their liberty."

Before I proceed to adduce my authorities and information on this subject, I had better refer, as briefly as possible, to an article which appeared in a late number of the *Calcutta Review*, entitled "The Lost River of the Indian Desert."<sup>19</sup>

The writer of the article in question, in support of his arguments respecting the period at which he supposes the Hakrá to have disappeared, or, more correctly, the period at which its waters ceased to flow, quotes the "Tabakát-i-Násirí" as his authority, from a portion only of that work contained in Elliot's "Indian Historians," Vol. II, p. 363, which was translated by the late Mr. J. Dowson, Hindústání Professor

<sup>17</sup> To this the following note was appended. "Long, narrow banks of sand, probably extending, in places, for several miles, and sometimes, of some height, are doubtless meant here, such as are found after the annual inundations, with water, sometimes of considerable depths between; and to the effects of the past inundation, the people no doubt referred. These would have caused great obstruction, and have taken much time to cross, as well as have entailed great trouble, therefore, the forces of Dihlí kept farther north, and made their march a flank movement at the same time, which may have been the original intention. In what direction they went may be seen farther on." Here it has been already related.

<sup>18</sup> I wish this last expression to be particularly noticed. See also, and compare, this passage with that in Elliot's *Historians*, Vol. II, pp. 363-64.

<sup>19</sup> I may mention that part of the present paper was originally intended as a note to the investment of Uchchh in my "Translation" [See page 1155], but, on after consideration, on account of its length, I thought it would be more advisable to publish it as a separate article in the "Journal;" after completing the Tabakát-i-Násirí. I unfortunately mislaid the rough draft, which our lamented friend, Mr. Arthur Grote, saw and read over; and he agreed with me, that it was better adapted for publication in a separate form. In March 1887 I found the MS. quite unexpectedly, among some maps, after I had given up all hope of seeing it again, as I feared I had burnt it by mistake along with some old proofs of the "Translation." The appearance of another article on the same subject, by Mr. R. D. Oldham, in the Society's "Journal," No. IV of 1886, determined me no longer to delay its publication. What I have here stated will explain my reference to "a late number of the *Calcutta Review*."

at the Staff College, previously alluded to, from the incorrect Persian text of the original published at Calcutta; but, from that translated portion contained in Elliot's work, the detailed account of the investment of Uchchh is omitted altogether. Thus it will be seen, that the observations contained in the *Calcutta Review* article, are based entirely upon this single extract in Elliot's "Historians."<sup>20</sup> The writer, consequently, has been partly misled by the rendering of an incorrect passage in the Calcutta printed text, as stated in a note to my "Translation," and partly by his own errors in reading "drought" where "fissures" are mentioned in Elliot, and in losing sight occasionally of the old course of the Bíáh, & "Bias" previous to its junction with the Sutlaj, when both rivers lost their names and became the Hariári, Níli or Ghárah.

*out.*  
The passage quoted from Elliot occurs in the account of the Ulugh Khán-i-A'zam, under the events of the year 643 H., and is as follows. "In this year the accursed Mankútí (Mangú Khán)<sup>21</sup> marched from the neighbourhood of Tálíkán and Kunduz into Sindh. \* \* \* The Dihlí army arrived on the banks of the Biyáh, made the transit of the river, and reached Láhor on the banks of the Ráví. \* \* \* Trusty men record that when Mankútí heard of the approach of the army of Islám, under the royal standard, that it proceeded by the river Biyáh, near the skirts of the hills, and that it was advancing along the banks of the river, he

<sup>20</sup> My translation of this particular portion of it, perhaps, had not reached India at the time.

<sup>21</sup> The late Mr. J. Dowson, the Editor of Elliot's "Historians of India," and translator of some, and reviser of all the extracts from the Tabakát-i-Násirí contained in that work, turned the old, one-eyed leader of the time of the Chingiz Khán into Mangú Khán, his grandson, and called him *Mankútí* instead of Mangútah. The Great Káán, Mangú, was the son of the Chingiz Khán's youngest son, and did not succeed to the sovereignty until five years after this investment of Uchchh, which happened during the reign of Káyuk, and, moreover, he was never near the Indus in his life, nor within hundreds of miles of it. See "Tabakát," Translation, note to page 1180. Blochmann, in his printed text of the A'in-i-Akbarí, where this investment is briefly referred to, has مانکوتی, the shoulder of the چ being left out, made that letter 'l' instead of 'g,' and the letter ج—‘t’—has been turned upside-down and made ج—‘y.’ These are probably printer's errors, because in the MSS. of the work the name is correctly written. The author of the "Notes on the Lost River," presently to be noticed, also has "Mangú Khán," but "Mankútí" is left out altogether!

It is wonderful how people will jump at impossible conclusions; and because one of the Mughal sovereigns was called مانگو—Mangú—which name they may have read of, immediately they see the word مانگوتاہ—Mangútah—they at once assume that the former must be meant, and this, too, when the author in another place had stated, that Mangútah was an aged man, with dog-like eyes—[some copies have 'one-eyed'], and that he had been one of the Chingiz Khán's favourites.

See "Tabakát," Translation, note to page 1180.

made inquiry of a party (of prisoners)<sup>22</sup> why the army of Islám marched along the bases of the mountains, for the route was long, and the way by Sarsutí and Marút (Mírat?)<sup>23</sup> was nearer? He was answered that the numerous fissures on the banks of the river rendered the way impossible for the army.<sup>24</sup>

The writer of the *Calcutta Review* article on the "Lost River," might have noticed, that, in a foot-note, the editor and translator says, "The text—از کھروت<sup>25</sup> جر بر کنار آب را نیا بنا is far from intelligible and apparently contradictory. The royal forces are said to have marched along the banks of the river, although that route is declared to have been impracticable. The whole passage is omitted in Sir H. Elliot's MS."

The translator and editor appears to have been much puzzled, certainly, and seems to have forgotten that he took the army "across the river" "Ráví," as far as Láhor, just before, because it was doubtful whether it could proceed along the banks of the "Biyáh." He has confused one river with the other; and, if the route along the left or east bank of the Bíah was *supposed to be* impracticable, it did not follow that there was no way along the right or west bank. As previously stated, there were other reasons for not following the course of the Bíah direct to Uchchh, even if the route had been practicable on the other or on both sides of "the river," which referred to the Hakrá, which flowed past Márút, and not to the Bíah at all.

The "Review" writer, further says: "In the same volume, page

<sup>22</sup> There is not a word about "prisoners" in the original.

<sup>23</sup> Here it will be seen, that, in two places where the author was perfectly right as to the names Mangútah and Márút, Mr. Dowson thought he knew better, and turned the first into "Mangú Khán," and the latter into "Mírat," and has thereby shown the extent of his historical and geographical knowledge. Mírat is just five degrees east of Márút, and, more than that, lies north-east of Dihlí, in a totally opposite direction.

<sup>24</sup> See Elliot's *Historians*, Vol. II, page 364.

<sup>25</sup> I have noticed in my "Translation," in note 3, page 812, that the word جر supposed to mean "fissures," is but part of the plural form of جزئیات namely جزئیات، part of the word being left out in the Calcutta text, signifying 'islands,' etc. Under any circumstance, جر—jar—does not mean either a fissure or fissures, but the Hindi جر—char—means, 'a bank,' 'an island.' This word is used in the Panjáb for such shoals, banks, or islands as are found on, and near the banks of rivers after the subsidence of the annual inundations, and this local word *may have been* used by the people of whom Mangútah made inquiry.

See the large scale map of the Baháwl-púr territory, and some idea may be formed respecting such 'islands' or 'banks' as the author refers to, still to be seen in the ancient channel of the Hakrá or Wahindah, and also the notice of that channel which will be found farther on.

344, the same expedition is referred to, but there it is merely stated that when Sultán 'Aláu-d-dín arrived on the banks of the Biyáh, the infidels raised the siege of Uch."

From the correct version of this identical passage, as it occurs in the Persian text of the "Tabakát-i-Násirí," given at page 812 of my "Translation," it will be noticed, that, as usual with its author, he has not mentioned the details therein, but retained them for his account of the invasion of the Mughals, which I have given at the beginning of this article.<sup>26</sup>

What are the facts respecting this investment of Uchhh? The Dihlí forces having first crossed the Biáh, coming from Dihlí in the direction of Láhor by the direct route between the two places, Malik Ghiyás-ud-Dín, Balban, afterwards raised to the title of Ulugh Khán-i-A'zam,<sup>27</sup> who was the Sultán's chief of the staff, so to speak, or rather, the real commander, conducted the army of Hind towards the Ráwah, as it is called, as well as Ráwi, of Láhor. We also learn from the passage in the account of Ulugh Khán-i-A'zam, which has just been discussed, what determined the Mughal commander to raise the investment of Uchhh. It was not only that one of the most famous of the Mughal leaders had perished in the recent assault, and that the invaders had been repulsed in making it, as stated in the detailed account, but, on reaching the banks of the Biáh on the way from Dihlí to Láhor—I am referring to it as it flowed in its old bed, not as it and the Sutlaj flow now under the names of Hariári and Ghárah—Malik Ghiyás-ud-Dín, Balban, despatched couriers to Uchhh<sup>28</sup> with letters for the defenders, some of which were purposely allowed to fall into the en-

<sup>26</sup> At page 1150 of my "Translation."

<sup>27</sup> Sultán Násir-ud-Dín, Mahmúd Sháh, who was set up as ruler of Dihlí in the following year, after Sultán 'Alá-ud-Dín, Mas'ud Sháh had been imprisoned, married the daughter of the Ulugh Khán-i-A'zam. After the decease of his son-in-law, who died childless, he succeeded to the throne under the title of Sultán Ghiyás-ud-Dín, Balban. He was a Turk of the Ilbarí tribe, but compilers of Indian Histories and Gazetteers, and archaeological experts, turn him, like many other Turks, Tájzíks, Jats, and Sayyids, into "Pásháns," which is synonymous with Afghán, it being the venerated Hindí equivalent of Pushtún, the name by which the people generally known as Afgháns call themselves, in their own language.

A specimen of this "Pathán" fallacy appears in the "Transactions" of the Society for November, 1889, page 226. Referring to a find of coins from the Koh-i-Júd or Salt Range, they are described as "all of one kind, viz., coins of the Pathán Sultán of Dehlí, Ghaiásu-d-Dín Balban." Now this very personage is no other than the Ulugh Khán-i-A'zam mentioned above, who was an Ilbarí Turk, not an Afghán or "Pathán." If the "Tabakát-i-Násirí" were more studied, such great errors would not occur. It is quite time to give up Dow and Briggs' "Ferishta."

<sup>28</sup> See note 13, page 160.

my's hands, intimating, in somewhat exaggerated terms, the advance, and near approach, of a vast army with numerous elephants: and, in truth, it was said to have been the most formidable army that had been assembled for a very long period. Malik Ghiyás-ud-Dín, Balban, immediately after the army had passed the Bíáh on the route to Láhor, had also pushed forward a considerable body of cavalry towards the frontier of Sind, and this force, at least, went by the right or west bank of the Bíáh, through the Bárí Do-ábah, between it and the Ráwí. On the couriers reaching Uchchh, the drums and other so-called musical instruments announced to the Mughals that the defenders were aware that succour was at hand, and that they would speedily be relieved; and what with their own recent, unsuccessful assault, and the loss of one of their famous leaders, it became clear to the Mughals that Uchchh was not to be taken as easily as they had expected.

Another important point to be considered is, that this march from Dihlí towards Láhor and the Ráwí was a flank movement, to cover, and succour Multán<sup>29</sup> if necessary, and threaten the line of the Mughals' retreat towards the Júd Hills—the Namak-Sár or Salt Range—the route by which they had come against Uchchh.<sup>30</sup>

It will also be noticed that the Nú-ín Mangútah was quite alive to this flank movement, when, on hearing of the route taken by the Musalmán forces, he said it was "time to retire," and the author adds, "lest, if they remained longer, their line of retreat should be cut off."

Another reason for the advance of the Dihlí army towards Láhor, instead of going direct from Dihlí to Uchchh through the now desert waste, was, that the Bíáh and Ráwí, which did not flow then as they do now, were more easily crossed higher up at the season in question—the months of December and January<sup>31</sup>—when these operations took place,

<sup>29</sup> Multán and Uchchh, as before mentioned (see note 8, page 157, and note 12, page 159) were then situated in the same Do-ábah, no great river intervening between them, but a cutting from the river Chin-áb, called the Loli Wá-han, flowed past the fortifications of Multán, and filled its ditch, or formed a wet ditch around it, which, in the cold season, could be filled at pleasure. There were likewise several canals about, at lesser or greater distances.

The Ab-i-Sind or Indus, at this period united with the Bíáh and its tributaries near Uchchh on the west, as confirmed by tradition mentioned in note farther on, and continued so to do down to modern times.

<sup>30</sup> The Ránah, Jas-Pál, Síhrá or Sehrá, and his Khokhar tribes, acted as the Mughal guides, for which they were severely chastised in the following year, 644 H., the first of the reign of Sultán Násir-ud-Dín, Mahmúd Sháh. See pages 678 and 815 of my "Translation."

<sup>31</sup> The Mughals raised the investment of Uchchh on the 25th of the month Sha'bán, about the end of January, 1246 A. D.

and lay through the most populous parts of the country, on the main route from Dihlí through the north-western provinces, where facilities for crossing this vast army were ready at hand, where supplies were abundant, and where some of the great feudatories of those parts would join the Sultán's army *en route* with their contingents.<sup>32</sup>

At this period the Bíah flowed in its old bed past Debál-púr and the Wihat or Bihat, the Chin-áb or Chin-áo, and the Ráwah or Ráwi, having united into one stream to the north-east of Multán, flowed near it on the east side, and united with the Bíah some twenty-eight miles to the southward of that city, and east of Uchchh, instead of west of it, as the united rivers of the Panj-áb now flow. This movement enabled the Dihlí forces to threaten the Mughal's line of retreat northwards, consequently, there would have been no road open to them except down stream or across the Ab-i-Sind or Indus, and these alternatives were, evidently, not approved of by Mangútah.<sup>33</sup> As stated by the author of the "Tabakát-i-Násirí," who was present in attendance on the Sultán and his army in his ecclesiastical capacity, as soon as the Mughal Nú-in became aware that the army of Islám was marching down the east bank of the Ráwi (which was generally fordable) through the Bári Do-ábah, near the junction of the rivers, in order to reach Uchchh, he immediately found it necessary to retire; and, as the author of the above work<sup>34</sup> states, "The advance of the victorious army, and approach of the royal standards, becoming manifest to the accursed Mangútah, and the cavalry of the advance force approaching the frontier of Sind [below the

Even if the Dihlí forces had taken the direct route by Márút, they would still have had the Hakrá and the Bíah below the junction of its tributaries to cross, both deep, broad, and unfordable rivers, in order to reach Uchchh, which then lay between the Sind Rúd or the Bíah and its tributaries, and the Ab-i-Sind or Indus. Moreover, the Mughals before Uchchh might then have been in a position to oppose their crossing the former river.

<sup>32</sup> In crossing higher up stream, the Sultán of Dihlí merely did as Alexander the Great is said to have done before. Strabo, in his Geography (B. XV), says: "He resolved therefore to get possession of that part of India first which had been well spoken of, considering at the same time that the rivers which it was necessary to pass, and which flowed transversely through the country which he intended to attack, would be crossed with more facility near their sources. He heard also that many of the rivers united and formed one stream, and that this more frequently occurred the farther they advanced into the country, so that from want of boats it would be more difficult to traverse."

<sup>33</sup> He probably had no means of crossing the Ab-i-Sind, consequently he had to beat a hasty retreat up the Sind-Ságár Do-ábah, by the same route as he came down against Uchchh.

<sup>34</sup> See pages 812, and 1156.

junction of the Ráwí and other rivers with the Biáh south-south-east of Multán], \* \* \* he made inquiry of some persons [natives of the country, without doubt], what might be the reason of the deviation of the army of Islám towards the skirts of the hills, because that was a longer route, while that by Sarastí and Márút was near. They replied, that, on account of the number of islands on the banks [of the river],<sup>85</sup> there might not be a road for the army of Islám."

The writer in the *Calcutta Review*, misquoting, as it will be seen, his own authority, says: "It is said in the Tabakát-i-Nasirí that, when Uchh was besieged by the Mughals in H. 643 (A. D. 1245), the army sent [the Sultán, 'Alá-ud-Dín, Mas'úd Sháh, commanded it in person] was unable to march by Sarsutí and Marot, in consequence of the DROUGHT on the bank of the river"! What river he does not say; but, in Elliot's "Historians," which he quotes, there is not one word about "drought," and in the author's text there is not one word to indicate that "the numerous fissures rendered the way impassable," as Mr. Dowson translated the words *awbi s̄j—rāh na-báshud*—which means that there *might not be* a road—a doubt, not a certainty. Consequently, as far as the authority of the "Tabakát-i-Násirí" is concerned, there is not the least reason for supposing that either the Ráwí or the Biáh had then changed their courses, or that the Hakrá had dried up.

"Marot," the writer continues, "is now in the heart of the desert, but then the high road from Dehlí to Multán passed under its walls, and followed the course of the Hakra from Sarsutí to within a few marches of Uchh. After this period, armies marching from Dehlí to Multán always took the road by Abohar and Ajodhan; but the more direct way by Marot was occasionally taken by travellers for some time later."<sup>86</sup>

All this, like the "drought," is mere *surmise*. That there was a route by Márút is certain, but no scrap of *evidence* can be produced to show that armies, going from Dihlí to Multán "always" took the route by Márút, nor would the writer be able to point out any place where it is stated that the route by Márút was the "high road between Dehlí and Multán," or any authority for the statement, that armies marching

<sup>85</sup> As I have before noticed, which of the rivers is not mentioned, and in coming from Dihlí by way of Márút the Hakrá would have had to be crossed, under any circumstances, unless the troops crossed the Ghag-ghar at Sarastí or near it, and after that had been crossed, the Biáh and its tributaries, forming the Sind Rúd, would have to be crossed likewise.

<sup>86</sup> Yet, at page 3 of his article in the *Calcutta Review*, the writer says: "Our knowledge of the condition of this tract of country previous to the time of Sultán Firáz Sháh in the fourteenth century is very vague."

from Dihlí to Multán, "after this time *always* took the road by Abohar," or to name a single instance of an army taking that route in preference. The Márút road was taken both by bodies of troops and travellers long after, and was taken by an English traveller—Arthur Conolly—in company with a caravan of that branch of the Tarín Afgháns commonly known as the Sayyids of Pushang, as late as 1830.

As to the route being "closed at this period and after" because of the disappearance of the "western branch of the Naiwal," which "was the last of the channels connected with the Hakra which, therefore, at this time (about A. D. 1220) finally ceased to flow," the writer of the article in the "*Review*," himself says, that "a great part of the Indian Desert has undergone little change since pre-historic times," and, that "its ancient name of Marusthali (region of death) proves this." Does the "seige of Uch" belong to pre-historic times? The writer attributes the movement of the Dihlí army towards Láhor, instead of following the route by "Marot," to the drying up of the Hakrá; while, in other places he says, that, "the downfall of the Sumras must have occurred between A. D. 1223," and, that that year had "been preceded by the disappearance of the Hakrá river." Now the year 1220 A. D. is equivalent to the year 617 H., which commenced on the 7th of March of the above year, or twenty-six years *before* the investment of Uchchh; and the year 1223 A. D., is equivalent to 620 H., which began on the 3rd of February, or just three years *less*. This is certainly very contradictory.

"If the "Hakrá river" had dried up in 1220 A. D. or in 1223, the route by "Abohar" between twenty-three and twenty-six years *after*, would have been no better than that by "Marot." Both routes would have lain through much the same description of country; for Uboh-har<sup>87</sup> was situated on one of its tributaries, and we know from Ibn Bajútah that there was no want of water in that part *eighty years after the investment of Uchchh*.

Sultán Násir-ud-Dín, Kabá-jah the Turk,<sup>88</sup> who ruled over the territories of Sind and Multán, on the sudden death of Sultán Kút-b-ud-Dín, I-bak-i-Shil, from the effects of the accident which befell him when playing at the game of chaughán at Láhor in 607 H. (1210-11 A. D.), annexed all the country east of Multán and Uchchh, as far as Tabarhindah (the old name of Bhaṭindah), Kuhram, and Sarastí.<sup>89</sup> This fact

<sup>87</sup> The derivation of this name, which in error is written Abúhar generally by the Muhammadan historians, will be found farther on.

<sup>88</sup> He is one of those turned into a "Páthán" by the experts.

<sup>89</sup> Sarastí is the ancient name of Sirsá: Sursutí is the name of a river, the ancient Saraswati.

clearly shows, that, at this period, the Kájí Wá-hah, Hakrá, or Wahindah, by which two latter names it is best known in the annals of Sind and Multán, had not ceased to flow, and that Sultán Násir-ud-Dín, Kabá-jah, annexed all the intervening territory between the banks of the Hakrá, which bounded the then dependencies of Sind and Multan on the east, up to, and including, those districts abovenamed, which its tributary, the Chitang, bounded on the south. It is beyond question that he would not have annexed a howling wilderness or "a region of death." It has also been proved beyond all doubt, that Sultán Shams-ud-Dín, I-yal-timish, set out from Dihlí by way of Tabarhindah for Uchchh with his forces in 625 H. (1228 A. D.) to oust Kabá-jah therefrom, and take possession of Sind and Multán, and came through this present desert tract; that the Bíáh and its tributaries, or Sind Rúd, flowed near to Uchchh on the east at that time; for the latter's fleet was moored in front of the *kaṣbah* of *ئھراوات*—Ihráwat<sup>40</sup>—and that one of the Amírs of I-yal-timish, Táj-ud-Dín, Sanjar-i-Gajz-lak Khán, who commanded the advanced troops of his army, had been placed in charge of the district of Wanjh-rút on the Hakrá, a place which is known to this day, and which then gave its name to the district.<sup>41</sup> It is very evident that the Malik abovenamed would not have been placed in charge of a desert, as Wanjh-rút would have been, if the Hakrá had disappeared in either 1220 A. D. or 1223 A. D., because these events happened *five years after the last named date*, in 625 H. (1228 A. D.).

The author of the "Tabákát-i-Násirí," himself proceeded by way of Hánví<sup>42</sup> and Abúhar [Uboh-har] to Multán on the 24th of Zí-Hijjah, 647 H. (the end of April, 1248 A. D.), four years *after* the investment of Uchchh

<sup>40</sup> This place has disappeared, and its site is now unknown, as far as I can discover, which is not surprising, considering the vast changes which have taken place in this part.

<sup>41</sup> Perhaps it will not be forgotten, that there were a number of flourishing *máhálls* or sub-districts of the Bakhar and Multán *sarkár*s of the Multán *šáh*—three of the former *sarkár* and seven of the latter—east of the present bank of the Indus and Ghárah near Uchchh, and extending to the Hakrá, and probably beyond, of which one is Diráwar on the very bank of the Hakrá, which are still well-known. These alone paid no less than 78,01,510 *dáms* of revenue, equal to 1 *lakh* and 9,537 *rúpís*, or £ 10,953, per annum, not including free grants, and furnished 1,370 horsemen, and 8,600 foot for militia purposes, in the reign of Akbar Bádsháh.

<sup>42</sup> He mentions why he went by Hánví and Uboh-har. He says (page 687): "When he reached the Hánví district [it was the fief of his patron, the Ulugh Khán], the author took possession of the village conferred upon him by Ulugh Khán, and opportunity offered to proceed to Multán by way of Abúhar; and, on Sunday, the 11th of the month, Safar, 648 H., an interview was obtained with Malik Sher Khán-i-Sunkar on the banks of the Bíáh."

The /

by the Mughal Núín, Mangútah (at which time also he accompanied the relieving army from Dihlí as already mentioned), and returned from Multán by way of the fort of Márút and Sarastí to Hánsí again, in Jamádí-us-Sání of the following year, about the middle of October, 1248 A. D. He had gone to Multán for the purpose of despatching forty head of Indian captives—male slaves<sup>43</sup>—to be turned into money, “to his dear sister in Khurásán”; and, although he set out in the hot season—the end of April—he says nothing about any “impossibility” in the route, “drought,” or “fissures,” nor does he mention any difficulty or obstruction whatever. Besides all this, he had an interview with Malik Sher Khán-i-Sunkar, one of the greatest Amírs and feudatories of the Dihlí kingdom, “on the banks of the Bíah, after leaving Abúhar [Uboh-har], and this would have been simply impossible if the Bíah had left its old bed and had united with the Sutlaj. Moreover, if one great river [the Hakrá] had recently dried up, or disappeared, and if another river nearly as large [the Bíah], on the banks of which his interview with Malik Sher Khán actually took place, had abandoned its old bed to meet another [the Sutlaj], halfway, which must have also similarly abandoned its channel, so that a vast tract of territory previously populous and fruitful had been turned into a desert, can it be conceived for a moment, that, if such vast changes had really taken place he would not even have hinted at them? Besides, it would have been physically impossible for him to have held an interview on the banks of the Bíah with Sher Khán, if any change had taken place, because, when it deserted its bed, *it ceased to be the Bíah*. In going by this route he must have crossed both the Hakrá, and its tributaries, including the Sutlaj as well as the Bíah, to reach Multán by Uboh-har, and the Bíah and the Hakrá again on his return by way of Márút.

In another place (page 782), he says, he went to Multán on the occasion in question, and reached it in Rabí'-ul Awwal, 648 H. (June, 1250 A. D.), a journey which few would have attempted at that season, *if* all the rivers had dried up; and, that two days before his arrival, Malik 'Izz-ud-Dín, Balban-i-Kashlú Khán (not Ghiyás-ud-Dín, Balban, the Ulugh Khán-i-A'zam, but a totally different person) had reached Multán from Uchohh, and was then investing it; that he, the author, remained at Multán for two months—July and August—during which time Malik Balban relinquished the investment and retired to Uchohh again; and that he himself returned to Dihlí by nearly the same route as he had come.<sup>44</sup>

<sup>43</sup> Turned into “100 beasts of burden,” by Mr. Dowson, See Elliot's *Historians*, Vol. II, page 350, and “Tabakát-i-Násirí,” pages 686, 783, and 822.

<sup>44</sup> At page 822 of the “Translation” he says he set out from Dihlí for Multán

At pages 787-88, under Malik Badr-ud-Dín, Sunkar-i-Súfi, entitled Nuṣrat Khán, it is stated, that, "in 657 A. H. [which began on the 28th of December, 1258 A. D.] he was placed in charge of the then western frontier districts of the Dihlí kingdom, namely, the city of Tabarhindah [subsequently called Bhatindah], Sunám, Jhajhar, and Lak-wál [Lakhví-wál],<sup>45</sup> and the frontiers as far as the ferries over the river Bíáh," which shows that the Bíáh still flowed in its old bed, and also tends to prove that the parts between the places mentioned above and the Bíáh were not then deserted by the rivers, and not reduced to a desert. Had they been so, of what use was it defending the line of a dried-up Bíáh and its "ferries" from the waterless desert side? The Mughals, or their vassals and tributaries, including Malik 'Izz-ud-Dín, Balban-i-Kashlú Khán, were then in the possession of the tracts on, and west of, the Bíáh, consisting of the provinces of Uchchh, Multán, and Láhor. The author adds, that, "up to the date of this book being written [his history], he [Nuṣrat Khán] is still stationed on that frontier, with ample military resources and a large army."<sup>46</sup>

In several other places in his work, the author throws considerable light on this subject. At page 723, he says, that, after he first came to Uchchh from Ghaznú by Banián, in Safar, 625 H., he went to the camp of Malik Táj-ud-Dín, Sanjar-i-Gajz-lak Khán, at the time Sultán I-yal-timish was about to invest Sultán Násir-ud-Dín, Kabá-jah, in that stronghold, Táj-ud-Dín, Sanjar, having lately been put in possession of the district of Wanj-rút (properly, Wanjh-rút)<sup>47</sup> of Multán. This place

in Zi-Ka'dah [the eleventh month], 647 H., by way of Hánví and Uboh-har, right across the present desert tract. He adds: "When the rainy season set in, and the rains of compassion fell, on the 26th of Jamádí-ul-Awwal [the fifth month of the following year], he set out on his return by way of the fort of Márút, Sarastí, and Hánví [page 688], and reached the capital in the following month. See also note to page 823 of that work.

<sup>45</sup> Now generally known as the Lakhví Jangal. It is described farther on.

<sup>46</sup> Malik Sher Khán-i-Sunkar appears to have again been placed in charge of the western frontiers after his kinsman, the Ulugh Khán-i-A'zam, became Sultán. The author of the Tárikh-i-Fíruz Sháh-i (who follows the author of the Tabakát-i-Násiri after a lapse of ninety-five years, however, but there is no contemporary writer between them), states, that, "Sher Khán-i-Sunkar, who was the brother's son of Sultán Ghiyás-ud-Dín, Balban, held charge of all the western frontier in the beginning of his reign, and held it up to the time of his own death, four or five years after. He says: "This Sher Khán held charge of all the western frontier, Sunám, Lohowar [Láhor], Debál-púr, and other fiefs exposed to the Mughal inroads. See note farther on.

<sup>47</sup> Miscalled "Beejnot," in the maps. There is another place called Wanj-rút, in Upper Sind, near the western channel of the Hakrá and the old bed of the Bíáh,

is now in the midst of the desert, in the Baháwal-púr state, but, at the period referred to, it was the chief place of a district on the banks of the Hakrá, extending upwards towards Uchchh, but, chiefly, along its right or east banks. Multán had been already taken possession of by one of the Sultán's Maliks, the feudatory of Sarastí, who had marched down the Bárí Do-ábah from the direction of Láhor.

The author of the "Tabakát-i-Násirí" repeatedly mentions the river Bíáh up to the time when his history closes, and, perhaps, it will not be amiss to state briefly what he says.

I have mentioned that Malik 'Izz-ud-Dín, Balban-i-Kashlú Khán had attempted to recover Multán from Malik Sher Khán-i-Sunkar,<sup>48</sup> when the author was there in 648 H. (1250 A. D.). The latter had, some time before, wrested Multán out of the hands of the Kárlúgh Turks, who had compelled Malik 'Izz-ud-Dín, Balban, to surrender it to them. After Malik 'Izz-ud-Dín, Balban had withdrawn from Multán, Malik Sher Khán marched against Uchchh. At this time Maiik 'Izz-ud-Dín, Balban, was absent at Nág-awr, or "Nágór," and he at once hastened from thence towards Uchchh to endeavour to save it; and, thinking that Malik Sher Khán would take into consideration that they were both servants of the same sovereign, and would abandon his designs upon Uchchh, he presented himself in his camp; but Malik Sher Khán, who appears to have known that he was a traitor at heart, detained him as a prisoner until he consented to surrender the place. This he did, and had to retire to Nág-awr again. The author says that, with Uchchh given up to him, all Sind came under Malik Sher Khán's sway. Now, the route from Nág-awr to Uchchh led across the Hakrá, and through the vast tract at present chiefly desert; but Malik 'Izz-ud-Dín, Balban and his following do not appear to have had any difficulty, either in going or coming, with regard to water or forage.<sup>49</sup>

and which was included in the same district, which extended from the Bikánír border to the banks of the Hakrá, and the first named place appears to have been its chief town.

<sup>48</sup> In the "Mujmal-i-Faṣīḥ-i," under the events of the year 648 H. (1250 A. D.) it is stated, that, in that same year, Sher Khán-i-Sunkar retook Multán from the Mughals, and ousted a rival Malik of the Dihlí Court, who was disaffected, and intriguing with the Mughals, from Uchchh; and that, soon after, he had himself to retire to the urdú of Mangú Káán, while his rival went to Hulákú. Multán was retaken from the Kárlúghs, who were for some time vassals of the Mughals. The "disaffected Malik," of course, refers to 'Izz-ud-Dín, Balban-i-Kashlú Khán.

The year 648 H. commenced on the 4th April, 1250 A. D.

<sup>49</sup> Nág-awr then formed an important fief and province of the Dihlí empire, which Malik 'Izz-ud-Dín, Balban-i-Kashlú Khán was allowed to hold, as well as Sind and Multán. Its dependencies adjoined those of Uchchh and Multán on the

In Shawwál, 650 H. (January, 1253 A. D.), Sultán Násir-ud-Dín, Mahmúd Sháh, set out from Dihlí with his forces in the direction of Láhor, with the intention of marching to Multán and Uchchh, in order to recover them from Malik Sher Khán, and restore them to Malik 'Izz-ud-Dín, Balban. Malik Sher Khán was the kinsman of the Ulugh Khán-i-A'zam, and this movement against him was the first step in a plot which was then on foot, to overthrow the power of the Ulugh Khán-i-A'zam, and remove him from the court. The forces marched from Dihlí by Kaithal, because the feudatories of Budá'ún, Bhíánah, and other parts, were to join with their contingents. The troops reached the banks of the Bíáh, but, as the conspirators had succeeded in getting the Ulugh Khán-i-A'zam banished to his fiefs of Hánsí and the Siwálikh territory, the Sultán, who was a mere tool in their hands, marched back with them to Dihlí in the first month of the following year.

Towards the close of that year the Sultán again put his forces in motion for the purpose of securing Uchchh and Multán. On reaching the banks of the Bíáh, a force was despatched towards Tabarhindah, another of Malik Sher Khán's fiefs; but he, leaving those places in the hands of his dependents, had retired towards Turkistán, to proceed to the presence of the Great Káán, Mangú Khán; and those provinces were taken from Malik Sher Khán's dependents, and entrusted to the charge of Malik Arsalán Khán, Sanjar-i-Chast; and the Sultán again retired from the banks of the Bíáh, beyond which the forces did not move, and returned to Dihlí.

About 653 A. H., the traitor, Malik 'Izz-ud-Dín, Balban, ((1255 A. D.), was again placed in charge of Uchchh and Multán, apparently,

west. Can any one imagine it would have been possible or desirable to have held Multán, Uchchh, and Nág-awr, with a howling waterless desert between, and those districts also half a desert, with the principal river dried up, and two others merged into one, and thus rendering another vast tract desolate?

Nág-awr, at the period in question, was generally held by a separate feudatory, but 'Izz-nd-Dín, Balban, possessed great interest with the rulers of the Shamsí dynasty, to whom he was related by marriage, having espoused a lady of the family of Sultán I-yal-timish. He rebelled several times, and yet his conduct was passed over, and he was again and again restored to favour, as may be seen from the "Tabakát-i-Násirí."

In Akbar Bádsháh's reign, Nág-awr was one of the two western *sarkárs* of the Ajmír súbah; and Bikánír, of which Jasal-mír was only a *mahál* or sub-district, was another *sarkár* of Ajmír. Even in that day, when some of the rivers had greatly changed, and a great deal of desert intervened between Nág-awr and the Multán súbah, it contained thirty-one *mahálls*, and yielded a revenue of 40,389,830 *dams*, equal to 1,009,743 *rúpis*, or upwards of ten *lakhs*. It is now a dependency of Jodhpúr in the territory of Már-wár.

to counteract the designs of Malik Sher Khán in going to the presence of Mangú Ká'án, the supreme ruler of the Mughal empire. With the assistance of Malik Shams-ud-Dín, Muhammad, the Kurat, who held the fief of Hirát, and other parts adjacent, as a vassal of the Mughals—and heavy was their yoke—and through him, he tendered allegiance to Hulákú Khán,<sup>50</sup> then in I-rán-Zamín on the part of his brother Mangú Ká'án, and requested that a Shahnah or Commissioner should be sent to Uchchh. This was done, and the Nú-ín, Sálí, or Sálín, also written Sári,<sup>51</sup> was sent thither at the head of a body of Mughal troops in 654 A. H. (1256 A. D.).

In 655 H. (1257 A. D.)<sup>52</sup> Malik 'Izz-ud-Dín, Balban-i-Kashlú Khán, who, with the troops of Uchchh and Multán,<sup>53</sup> was then on the banks of the Bíah, advanced up the *do-ábah* in order to effect a junction with other disaffected Maliks of the Dihlí kingdom.<sup>54</sup> Having united, they pushed on to Mansúr-púr, Kuhrám, and Samánah, their object being to seize upon Dihlí if they could.<sup>55</sup> The Ulugh Khán-i-A'zam, who had again regained the greatest power in the state, moved against them at

<sup>50</sup> See preceding note, and "Tabakát-i-Násiri," pages 786 and 860.

<sup>51</sup> In this word, as in many others, the letters 'r' and 'l' are interchangeable.

<sup>52</sup> According to some other writers, in the preceding year.

<sup>53</sup> The reason why Malik 'Izz-ud-Dín, Balban-i-Kashlú Khán was able to hold these places, although at the same time in open rebellion against his sovereign, the Sultán of Dihlí, was, because Uchchh and Multán, and their dependencies, chiefly, lay west of the Bíah and Hakrá, and between the latter and the Áb-i-Sind or Indus, which then flowed much nearer to Multán, and farther west and beyond the Ráwi and Chin-áb. Both strongholds, likewise, lay in the same *do-ábah* or delta, the Sind-Ságár Do-ábah, and this rendered them liable to attack from the Mughals coming downwards from the direction of the Koh-i-Júd, Namak-Sár, or Salt Range, in the same *do-ábah*, which was in the possession of the Mughals. The fact that Malik Hasan, the Kárlígh, evacuated Multán immediately on the Mughals approaching the banks of the Áb-i-Sind to attack Uchchh in 643 H., and retired precipitately into Sind, to Síw-istán and the sea coast, confirms this. To do so, he did not take boat, on the Áb-i-Sind, or he might have been captured, but he embarked on the Bíah or Sind Rúd, below the confluence of the three other rivers of the Panj-áb with it, and from it got into the Hakrá or Wahindah, and by it reached the neighbourhood of Bakhar, and subsequently Lower Sind.

When Abú-l-Fazl wrote, Multán was in the Bári Do-ábah, and Uchchh in the district known as Berún-i-Panj-Nad, or Extra Panj-Áb or Panch Nad, that is, lying on either side of the united five rivers below their junction.

<sup>54</sup> Including Malik Kntlugh Khán, who had married the mother of Sultán Násir-ud-Dín, Mahmíd Sháh, who had rebelled against that Sultán in 653 H. (1255 A. D.), and coined money in his own name, hence he is not allowed to appear in the list of the Sultán's Maliks. He, too, was a Turk, not a "Pathán." See "Tabakát-i-Násiri" pages 673 and 703. Also the Society's "Transactions," for 1889, page 226.

<sup>55</sup> See "Tabakát-i-Násiri," page 785.

the head of the Sultán's forces. They managed, however, to give him the slip when within ten *kuroh* of them; for, having fellow traitors within the walls of the capital, who offered to open the gates to them, they made a forced march of one hundred *kuroh* in the space of two days and a half, and reached it on the evening of the Thursday. The Ulugh Khán-i-A'zam had, in the meantime, received intimation of these doings, and he set out in pursuit of them. In the interim the traitors within had been secured; and Malik 'Izz-ud-Dín, Balban, and his confederates found the walls manned and gates closed ready for a vigorous defence when they perambulated the place on the evening in question. On the Friday morning, the Sultán's forces under the Ulugh Khán-i-A'zam having appeared upon the scene, the insurgents took to flight; and Malik 'Izz-ud-Dín, Balban, being deserted by the troops of Uchchh and Multán in their precipitate flight, was left with only about 200 or 300 followers. He, however, succeeded in effecting his escape. This was in Jamádí-ul-Akhir of the year above mentioned (July, 1257 A. D.).

At this time, the Núín Sálí or Sálín or Sári, having entered the territory east of the Ab-i-Sind or Indus, reached Uchchh, and Malik 'Izz-ud-Dín, Balban, had to join his camp. After this the Mughal leader despatched the Kurat Malik, Shams-ud-Dín, Muhammād, who had to accompany him on this expedition whether he liked it or not, to occupy Multán;<sup>56</sup> and the Shaikh of Shaikhs, Bahá-ul-Hakk wa-d-Dín, Zakariyá, who appears, in the absence of a settled government, to have been the chief authority there, or, at least, the person possessing the most influence, had to pay down 100,000 dínárs to save the place from being sacked. The fortifications are said to have been dismantled by Sálí's command, and a Turk *mamlük* or slave of Malik Shams-ud-Dín, Muhammād, the Tájzík Kurat feudatory of Hirát and Ghúr, Chingiz Khán, by name, was made Hákím of Multán.<sup>57</sup>

Both Malik Sher Khán-i-Sunkar, and Malik Jalál-ud-Dín, Mas'ud Sháh, brother of Sultán Násir-ud-Dín, Maḥmúd Sháh, ruler of Dihlí,

<sup>56</sup> Malik 'Izz-ud-Dín, Ballban, was probably ashamed to accompany those infidels thither to the presence of the Shaikh, therefore, the Tájzík Kurat Malik of Hirát and Ghúr was made the means of communication.

<sup>57</sup> I hope this Chingiz Khán will not be mistaken by the archaeological experts for Timur-chí, the Mughal, the Chingiz or Great Khán, because history states that he did not coin money; while the coins, if they may be so called, of his immediate successors were *bálišts* or ingots. Many of those petty Musalmán rulers, who were reduced to vassalage by the Mughals, like Malik Hasan, the Kárlúgh, and Shams-ud-Dín, Muhammād, the Kurat, had to put the names of these "infidels" on their coins. See Thomas's "Pañhán Kings of Dehlí," pages 91—98. Neither Hasan, nor his son, Násir-ud-Dín, Muhammād were very powerful monarchs." See also "Tabakát-i-Násiri," Translation, pages 781, 859—863, and 1128—1132 for an account of them.

who had gone to the presence of Mangú Káán, and had been honourably received, were also permitted to return ; and the latter was allowed to hold the province of Láhor, independent of Dihlí, as a vassal of the Mughals, but he did not long retain it.

It is stated in another history<sup>58</sup>, that, after settling the affairs of Uchchh and Multán, Sálí marched towards Láhor, which was then in the possession of Kuret Khán, or Khwán as it is written in the original, and that Sálí entered into an accommodation with this person, on the payment of 30,000 *dínárs*, 30 *kharvárs* of soft fabrics, and 100 captives ; and that, after this, the Kurat Malik of Hirát and Ghúr, Shams-ud-Dín, Muhammad, who, as the vassal of the Mughals, had to accompany the Nú-in with his contingent, and was probably quite weary of acting against his co-religionists on the side of the Mughal infidels, left the Nú-in, Sálí, and retired towards Ghúr.

This person, Kuret Khán, who was in possession of Láhor, does not appear, however, to have been a feudatory of the Dihlí kingdom ;<sup>59</sup> and the city of Láhor was in ruins, or in a very ruinous state, it having been sacked and depopulated and destroyed by the Mughals in 639 H. (1241-42 A. D.). After that time, the ruins were occupied by the Khokhars, a powerful Jaṭ tribe. These people have always been mistaken for Gakhars (by those who knew no difference between them), and the Gakhars for Khokhars.

A great army was assembled at the capital for the purpose of moving against the Mughal invaders and the traitor, Malik 'Izz-ud-Dín, Balban, but serious disturbances broke out in the hill tracts of Mewát and parts adjacent, that had first to be quelled. Respecting this, the author of the "Tabakát-i-Násiri" says, at page 850 : " Nevertheless, it was impossible to chastize that sedition by reason of anxiety consequent on the appearance of the Mughal army, which continued to harass the frontier tracts of the dominions of Islám, namely, the territory of Sind, Láhor, and the *line of the Biáh*,<sup>60</sup> until, at this period, emissaries of Khurásán, coming from the side of 'Irák, from Huláú [or Hulákú], the Mughal, had arrived in the neighbourhood of the capital."

These emissaries had not come on Hulákú's part, but respecting a matrimonial alliance mentioned at page 859 of the "Tabakát-i-Násiri." Malik Násir-ud-Dín, Muhammad, who then ruled over the *Khittah* of

<sup>58</sup> "The Mujmal-i-Faṣīḥ-i."

<sup>59</sup> There is a Malik named Táj-ud-Dín, Sanjar-i-Kuret Khán, among the feudatories of Dihlí, but he had never been in charge of Láhor according to the "Tabakát-i-Násiri." See page 756.

<sup>60</sup> Had the Biáh been dry, they could easily have passed the frontier, but it was an unfordable river in the direction here referred to.

Baníán in the Koh-i-Júd,<sup>61</sup> was desirous of giving a daughter of his in marriage to the son of the Ulugh Khán-i-A'zam, and an agent had been sent to him by the Ulugh Khán-i-A'zam agreeing to his request. As Malik Násir-ud-Dín, Muhammad, was a vassal of the Mughals, at that time, and as Hulákú Khán, the ruler of I-rán Zamín on behalf of his brother, the Great Káán, Mangú, was therefore the Malik's immediate superior, the Malik had deemed it necessary to send the agent of the Ulugh Khán-i-A'zam to Hulákú Khán to obtain his sanction for the proposed alliance. It was this Kárlúgh emissary who had arrived along with the agent of the Ulugh Khán at this juncture, and with him had come a Mughal Shahnah, or Commissioner, resident in Malik Násir-ud-Dín, Muhammad's territory, probably to spy out the nakedness of the land. Advantage was taken of the arrival of these emissaries, who were detained for a time at some distance from the capital.<sup>62</sup> The Ulugh Khán-i-A'zam set out at the head of the troops,<sup>63</sup> and making forced marches, suddenly and unexpectedly entered the hill tracts of Mewát, and attacked the rebels with vigour and effect. The rebellion was crushed, the rebels severely punished, and the forces returned to Dihlí. The Ulugh Khán-i-A'zam advised the Sultán to give these emissaries a public reception; and so they were conducted with great pomp and parade to the Sultán's presence, and 200,000 footmen well armed, and 50,000 cavalry fully equipped in defensive armour, besides numerous war elephants, were assembled for them to behold and report on when they returned into Khurásán. This stroke of policy had the desired effect; and the author says: "Huláú [Hulákú] sent orders to the Mughal forces under the standard of Sári [Sálí], the Nú-ín, saying: 'If the hoof of a horse of your troops shall have entered the dominions of the Sultán,<sup>64</sup> the command unto you is this, that all four feet of such

61 He was the son of the late Malik, Saif-ud-Dín, Hasan, the Kárlúgh, who had possessed himself of Multán shortly before the Mughals invested Uchchh in 643 H.

62 At a place called Bárútah. See "Translation," page 851, note 8.

63 The Ulugh Khán-i-A'zam had a body of 3,000 Afgháns, horse and foot, along with him in this expedition, *the first time* they are mentioned by a contemporary historian as in the service of any of the feudatories of the Dihlí kingdom. They were only now become sufficiently numerous to take service under the Muhammadan nobles of the Dihli state. The territories north, west, and south of their mountain home—I am referring to "*the Afghánistán*," as described in my "*Notes*" on those parts, not to the Afghán state—were either in the possession of the Mughals, who were infidels, or their vassals, who groaned under their yoke, like Násir-ud-Dín, the Kárlúgh, above referred to.

64 This, of course, only refers to the country *east* of the Bíáh, for the Mughals or their vassals were in possession of all *west* of that river at the period in question, and had been for some time, a fact which Indian history compilers (up to date), do not appear to have been cognizant of.

horse be lopped off.' Such like security did the Most High God miraculously vouchsafe unto the kingdom of Hindústán through the felicity attending the rectitude of the Ulugh-Khání counsels."

All these facts show, that, at the period in question, the Bíáh still flowed in its old bed, and that the Sutlaj river had not united with it. The writer of the article on the "Lost River" in the Calcutta Review, however, again quoting the "Tabakát-i-Násírī" from Elliot's "Historians," in reference to the investment of Uchhh, says, that, "when he [Sultán 'Alá-ud-Dín, Mas'úd Sháh] arrived on the banks of the Biyáh the infidels raised the siege of Uchhh," and that, "here the allusion is to the united streams. The Satlej is not mentioned although the writer was with the army, that river having become merged into the Biyáh."<sup>65</sup> Here again the "Tabakát-i-Násírī" is not correctly quoted, and the writer contradicts what he mentioned before from that work. It was only after the Dihlí troops had crossed the Bíáh, and moved towards the Ráwah or Ráví of Láhor, and were marching down the left or east bank of the latter river, in the Bári Do-ábah, between that river and the Bíáh, and the troops were approaching Uchhh from the northwards, that the Mughals, who had been repulsed in a recent assault, in which they had lost one of their famous leaders, finding their line of retreat threatened, raised the investment and "retired in three divisions." In no instance throughout the "Tabakát-i-Násírī" is such a river as the Sutlaj referred to; and I totally fail to see what proof the writer of the article has to show that the author "makes allusion to the united streams," when no such river as the Sutlaj is mentioned in his work,<sup>66</sup> nor in any history of that period.

<sup>65</sup> Mr. R. D. Oldham, too, in his recent paper previously alluded to, appears to have been unaware that the Bíáh flowed near to Multán at this period, or at least he does not refer to it as if he had been aware of the fact; and at this period no Hariári or Ghárah, miscalled the Sutlaj, existed. The Sutlaj was then a tributary of the Hákýá, and flowed much farther to the east. See note 67.

<sup>66</sup> What "we call it now" is no criterion of its correctness; and the writer in the Calcutta Review (page 11) himself says, that, "The modern term Satlej is rarely if ever used, except by those who have been brought into contact with Europeans." The "modern term," too, is at least as old as the A'in-i-Akbarí.

It will perhaps be well to state, to make the subject clear, that, as long as the Sutlaj or Shattlaj flowed in its own separate bed, that is, before it and the Bíáh both left their respective channels and united into one river, the Sutlaj was a tributary of the Hákýá or Wahindah. After the junction of the two rivers for a time, they both lost their old names, but, having again soon after separated, the Sutlaj returning to its old channel, they flowed apart for about one hundred *kuroh*, equal to about one hundred and seventy-five miles, and again took their old names of Bíáh and Sutlaj. After this, in the last century only, they again united, and lost their old names once more, and from that time have flowed in one channel, both having deserted their

When the Bíáh and Sutlaj finally united their waters, it was not that the Sutlaj flowed in the bed of the Bíáh, but both left their old beds and united midway, as their deserted channels remain to show. Moreover, after their junction, both rivers lost their names, and thenceforward they were known as the Hariári, Nílí, or Ghárah.<sup>67</sup> If the Bíáh had left its old bed, and had moved from thirty-five to forty miles further eastwards, thus still more reducing the Dihlí territory, the author would certainly have mentioned such a fact, but, as the Sutlaj did not then exist in that part, being then a tributary of the Hakrá, it is by no means strange that it is never mentioned in his work. The author does not mention the Hakrá, nor the Chitang, nor the Chin-áb, nor the Ghaggar, but that, too, is no proof that they did not exist, for we know that they did.

Malik 'Izz-ud-Dín, Balban's march upwards along the banks of the Bíáh in 655 H., is also considered a proof that the two rivers, the "Biyáh," and the "Satlej," had united, or rather that the "Satlej" had merged into the Biyáh; but I have already mentioned, at page 174, why Malik 'Izz-ud-Dín, Balban, took the route in question. The extracts I have given from the "Tabakát-i-Násírī" clearly show, that, up to the period its author wrote, namely, up to 658 H. (1259 A. D.), the Bíáh had not left its old bed; and, furthermore, it is certain that it still continued to flow in its old bed for more than one hundred and fifty-seven years after the investment of Uchchh by the Mughals, up to the time of the invasion of India by Amír Tímúr, the Gúrgán, in 801 H. (1397-98 A. D.), as I shall presently show; and, moreover, there are people still living,<sup>68</sup>

ancient beds. The names of the river while united were Machhú-Wáh, Hariári, Dand, Núrní, Nílí, Ghallú-Ghárah, and Ghárah, the two last being only applied to the lower part of the stream, after the final junction. See the account of the Sutlaj farther on.

About the only writer who describes the Hariári or Ghárah correctly and in a few words is Elphinstone, who says (Vol. 1, p. 32), respecting Baháwalpúr: "The river winds much at this place, and is very muddy, but the water, when cleared, is excellent. It is here called the Gharra, and is formed by the joint streams of the Hyphasis or Beyah, and Hysudrus or Sutledge."

<sup>67</sup> Abú-l-Fazl, in the A'ín-i-Akbarí, calls it Ghárah, Hariári, or Núrní. The Dand or Dandah refers to a minor branch described further on, but not to be confounded with the high bank of the old channel of the Sutlaj further east, which in the dialect of the people of that part is called *dandah*.

<sup>68</sup> There lately died in the village of Dhokí in the Montgomery (the old "Goo-garia") district, an old Jaṭ named Bagh Mall, who, according to a Láhor paper, which gave an account of him a little while before, had reached the advanced age of 118 years, having been born in A. D. 1770. The account says:—"Though so old, Bagh Mall can still walk about, and goes as far as the village well, about 100 yards or so, and also to the village *dharmasala* every day. His vision is a good deal impaired, and

who remember the time when the Bíáh first deserted its ancient bed, and the Sutlaj finally left its last independent channel, now known to the people as the "Great Dandah," and the two united and formed the Hariári, Nílí, or Ghárah as they now flow.

I certainly fail to see that because "the Tartar chief, Kadar" [a Mu-ghal, I presume, and Mughals are not Tartars, although both are branches of the Turks] "came with an army from the Jud mountain in 695 A. H. (A. D. 1296) and crossed the Jhelam, Beyah, and Satladar (Satlej)" [which the writer just before said had "merged into the Biyáh" fifty-two years previously, when the army marched from Dihlí to relieve Uchchhh] and was "defeated near Jhalandar," therefore "he must have crossed them above their junction" [the two latter, I presume, are meant, but three are named]. The "must" here is merely to support the previous theory that the Sutlaj had united with the Bíáh and flowed in the latter's bed, which it never did do. This "Tartar chief" could not have crossed the Sutlaj at all, to have been defeated near Jalhandar,<sup>69</sup> even after the Bíáh and Sutlaj had united into one stream and ran as it runs to this day, because, if he had crossed the Sutlaj from the west to the east bank, he would have *passed out of* the Jalhandar Do-ábah, and have *left* Jalhandar some twenty-eight miles to the northward. That *Do-ábah* refers to the tract of country lying *between* the Bíáh and the Sutlaj (in whatever direction they flowed, and may flow), which latter river now bounds it on the south. To reach that *Do-ábah* from the Koh-i-Júd, Namak-Sár, or Salt Range, the Chin-áb and the Ráwí would have to be crossed as well as the "Jhelam" and "Beyah," but not the "Satladar (Satlej)"; and if it is a proof, because the Sutlaj is "not mentioned" by the author of the "Tabaḳát-i-Náṣirí" on the occasion of the investment of Uchchhh, that it must have "merged into the Biyáh," we might just as well say that it is a proof that the Chin-áb and Ráwí had merged into the Jhilam, or some other river,

he is rather deaf, but otherwise seems in wonderful health for his wonderful age.  
 \* \* \* His descendants number eighty persons—children, grandchildren, and great-grand children,—who take great care of him. The old man's memory is, of course, somewhat gone; but as a proof of his age he says he can remember the drying up of the Bias [Bísh], which is supposed to have occurred some hundred years ago"  
*"Allen's Indian Mail," January 21st, 1889.*

When Wilford wrote his remarkable "Essays," showing that he was far in advance of his time, and Rennell published his "Memoir on a Map of Hindooostan," in 1788, the Bíáh and Sutlaj had not yet united and formed the Hariári, Nílí, or Ghárah, but they did so very shortly after.

<sup>69</sup> Abú-l-Fazl always writes it Jálundhar. The Survey account I shall presently refer to has the name as above. The correct name of this *do-ábah* is Bist-Jalhandar, and it was also known as Sehir-Wál.

since they are not mentioned in the case of this "Tartar" invasion, which was one of the numerous inroads of the Mughals into the Panj-áb territory.

I may mention here, that, when the Mírzá, Pír Muhammad, son of Jahán-gír, son of Amír Tímúr, in Rabí'-ul-Awwal, 800 H. (December, 1397 A. D.), crossed the Áb-i-Sind or Indus and invested Uchchh as the Nú-ín, Mangútah had done in 643 H., reinforcements under Táj-ud-Dín, Muhammad, the Ná'ib of Sárang Khán, who was then governor of the provinces of Láhor and Multán, were despatched to the succour of Uchchh. Pír Muhammad, obtaining information of this, raised the investment of that place, and marched to meet Táj-ud-Dín, Muhammad, whom he fell upon on the banks of the Bíah, and overthrew him. He, with difficulty, re-crossed the river, but, in so doing, lost a number of his men, who, in their hurry to escape, threw themselves into the Bíah and were drowned. Having effected the passage, Táj-ud-Dín, Muhammad retired precipitately towards Multán, which he succeeded in reaching, but was closely followed by the Mughals, who invested him therein. To effect these movements, if the Bíah and Sutlaj had united, both pursuer and pursued would have had to cross the Ghárah, but they had not yet united. The Ráwi still flowed east of Multán and united with the Bíah, which still flowed in its own bed; but, the Chin-áb, having separated from the Ráwi and Bíah, and altered its course more towards the west, passed Multán on the west instead of the east, and thus Multán was in the Rachan-áb Do-ábah, and Uchchh in the Bíst-Jalhandar, instead of the Sind Ságár, while at present, consequent on other changes in the courses of the rivers, Multán is in the Bári Do-ábah, and Uchchh has long since been shut out of the Do-ábahs altogether.

So much for the Bíah and Sutlaj having merged into one before the investment of Uchchh in 643 H.

The old bed of the Hakrá can be traced much farther south-west than "Kururwalla, in Lat. 29°, 53', Long. 73°, 53'." It can be traced down to the sea coast of Sind, as I have here traced it.

The writer of the article in the "Calcutta Review" has also stated, that the upper part of the Hakrá "is called Sotra, which is probably a corruption of Satroda or Satruda, the old name of the Satlej<sup>70</sup> [in the "Tartar invasion" he called it the "Satladar"]. "Hakrá," he continues, appears to be the modified form of Sagara, the letter S being pronounced H in Rajputana and Sindh." It might have been added, that this inveterate propensity likewise prevails in Káthiawár.<sup>71</sup> But,

<sup>70</sup> Only the Sutlaj was not the Hakrá, but merely one of its tributaries. See the notice of the Hakrá farther on.

<sup>71</sup> Lieut. A. H. E. Boileau, of the Hon'ble Company's Bengal Engineers, in his

how comes it that the ‘*k*’ in Hákrá is changed into ‘*g*’? The name Ságárah (or Shágárah in some MSS.) is as old as the time when Al-Mas’údí wrote, as will appear farther on.<sup>72</sup>

He also says that “the Satlej when it abandoned the western Naiwal [Ná'e Wálí, the eastern and western, are names of old channels in which, in ancient times, the Sutlaj flowed] entered the valley of the Biyas. \* \* \* At this time [the siege of Uchchh in 643 H.] therefore, took place the first junction between the rivers, and their combined streams were henceforth known as the Beyah.” What is the difference? and what name may it have previously borne if it was only *henceforth* called the “Beyah”?

This, however, is nothing less than a contradiction on the writer’s part of his own previous and succeeding statements. He must have meant to say, or ought to have said, that, *after* their junction, whenever and wherever that might have happened, they lost their respective names, and were henceforth called Hariári, Nílí, or Ghárah; and, in any case, the Sutlaj never entered the valley of the Bíáh, nor did the Bíáh enter the valley of the Sutlaj, because the tracts through which the Bíáh flows after leaving the hills, and a goodly portion of which I have myself traversed, and that through which the united streams now flow, is perfectly flat from their point of junction. The right or western bank of the old bed of the Bíáh, like that of other rivers of this part, is much the highest, and forms the eastern side of the great central plateau separating the valley in which it flowed from the valley of the Ráwí, and forms the greater part of the Ganjí Bár, described in the account of the two rivers farther on; and beyond this high bank the Bíáh could not possibly pass, unless it had risen some forty feet to do so. The old bed of the latter river lies some thirty miles on the average farther west than the united stream, the Hariári, Nílí, or Ghárah. The Sutlaj and Bíáh met half way, so to speak, *both leaving their old beds*, and formed a new one for a short distance, but they soon separated, and did not unite again until low down in the south-west part of the Multán district, as will be described in its proper

“Personal Narrative” says, that “the Bhatee borderers substitute a guttural *kh* in place of *s*, as ‘‘bukhtee’’ for ‘‘bustee;’’ *o* for *a* [for ‘*ah*’ as a final letter, as in Sind]; and *sh* for *s*,’’ etc. Tod, on the other hand (as in the extract above, which is really from him), says the natives of these parts cannot pronounce the sibilant, so that ‘*s*’ is committed into ‘*h*.’”

<sup>72</sup> Ságárah is the Sanskrit for ‘ocean,’ ‘sea,’ etc., and it is still known as the Sind-Ságárah near the sea coast. Tod calls it the “Sankra,” which is another form of the name; and it is called the Sankrah in the treaty entered into by Nádir Sháh, and Muhammad Sháh, Bádsháh of Dihlí, when ceding all the territory west of it to the Persians. The substance of that treaty is given farther on.

place. It was only towards the close of the last century that they again united, again lost their respective names, formed a new river and a fresh bed, and commenced to flow as at present.

The writer also states that, "the application of the name Satlej to the stream below its confluence is a modern innovation, and is not to be found in old writings, Hindú or Mohammedan." In this he is perfectly correct. It was stated by Abú-l-Fażl in the A'ín-i-Akbarí nearly three centuries ago, that, "after the junction of the two rivers *they both lose their names*, and the united streams are known as the Dand, or Dandāb, Hariári, and Núrní, and lower down, as the Ghárah or Ghárá (both modes of writing being correct)." Then quoting Tod, the Review writer says, "Tod, in his "Annals of Rajast'hán," says, that the Bhatti traditions say the *Garrah* is always called *Beah*. To this day, the river below Fírozpur is known to the boatmen as *Biyál* [sic] or *Garrah*. The modern term Satlej is rarely if ever used, except by those who have been brought into contact with Europeans."<sup>78</sup>

I may add that the boatmen never call it "Satlej," nor Sutlaj below the confluence of the two rivers, and that, more correctly speaking, we might say that the Sutlaj unites with the Bíáh, instead of the Bíáh uniting with the Sutlaj. The Sutlaj was the interloper, and its entering the channel of the Bíáh at Loh or Loh-Wál temporarily, caused the Bíáh to desert its ancient channel altogether.

Before closing these remarks upon the article in the "Calcutta Review," I would point out what appears so very contradictory in the writer's statements. At page 10 he says, that, "when the Sultán ('Alá-ud-Dín, Mas'úd Sháh), reached the banks of the *Beyah*, the Mughals raised the siege of Uchh," and that "the allusion is to the united streams, the Satlej having become merged into the *Beyah*." Now, after stating that "the Satlej is an interloper, and the *Beyáh* the original stream," which last statement is undoubtedly correct, he says that "the Satlej is no other than the Hakra or Naewal"; that "the Abohar" was the last which deserted its bed in the first half of the thirteenth century; that, although they met at Hariki Pattan [Harí ke Pañan—The Ferry of Harí] in 1593, they have only flowed in the same bed since

<sup>78</sup> Tod in his "Rajast'hán," says, note page 262, Vol II, that "The Garah is invariably called the *Behah* in the chronicle [which he is supposed to be quoting]. Gharah, or *Gharrá*, is so called, in all probability, from the mud (*gar*) suspended in its waters. The Gharah is composed of the waters of the *Behah* and *Sutlej*."

Gárá (گارا), not "gar" is mud in Hindí, but kneaded and prepared for pottery or building, but the name of the river is Ghallú-Ghárah (غله گارہ) and Ghárah. See notes 66 and 67.

1796"; and that "since then the lands on the banks of the old *Biyás* became waste."<sup>74</sup>

If these last statements are correct, then the former one, that, when the Mughals raised the siege of *Uchchh* in 1245 A. D., "the allusion is to the united streams, the SATLEJ having become merged into the *Biyáh*," is incorrect; as must likewise be the statements, that, after this siege of *Uchchh*, "armies marching from Dehli to Multán were obliged to abandon the direct route by Marot, in consequence of the disappearance of the *Hakra*," which we are now told "is no other than the SATLEJ or Naewal;" and that afterwards, they "always took the road by Abohar and Ajodhan," must be equally wrong, since the writer adds, that "the

<sup>74</sup> Mírzá Sháh Husain, the Arghún Mughal ruler of Sind, after gaining possession of *Uchchh* in 931 H. (1524-25 A. D.), and destroying its defences, marched from thence towards Multán, and reached the banks of the Ghárah; and the Langáh Jats of Multán took post on the banks, and there awaited his attack.

This clearly shows that the Biáh and Sutlaj had then, in Mírzá Sháh Husain's day, already united above Firúz-púr, and become the Hariáni, Dandah, or Núrní, as afterwards described by Abú-l-Fazl. But they soon separated again, and each resumed its former name, the only difference being that an intermediate, but very minor branch remained, called the Dandah. After flowing apart for about one hundred *kuroh*, they again united and formed the Ghárah, as described in note 66, page 178, and in the notice of the rivers farther on; for, until they again united in the south-western part of the then Multán territory of the Langáh Jats, there was no Ghárah. The latter, however, was not then as it subsequently became, and now is, because it then passed some miles east of the site on which Baháwal-púr now stands, and also east of *Uchchh*, to unite with the A'b-i-Sind, or Indus.

Mírzá Sháh Husain, moreover, is stated to have made peace with the Langáh ruler of Multán, on the stipulation, that the Ghárah, in future, should form the boundary between the Multán territory and Sind, and that all to the southwards of the Ghárah should belong to Sind. The point where the two rivers again united after flowing apart, will be found in the account of Ibráhím Husain Mírzá's capture farther on.

It is further mentioned that Mírzá Sháh Husain attacked the fortress of Dir-áwar (since become the chief stronghold of the Dá'úd-putrah chiefs of Baháwal-púr), which through 'l' and 'r' being interchangeable in these parts, is also called at times Dil-áwar and Dir-áwal, and that he had to take a month's supply of grain and water sufficient for his forces along with him, because it was "situated in a desert tract, so that even the birds of the air were afraid to glance at it." This place is close to the west bank of the deserted Hakrá or Wahindah, about fifty miles south-south-west of Baháwal-púr. This statement also shows that the Sutlaj had then ceased to be a tributary of the Hakrá as it had hitherto been, and that by the Sutlaj uniting with the Biáh, both rivers, under the new names of Ghárah, etc., had become tributaries of the A'b-i-Sind or Indus.

The above information I may mention is from Mír Ma'súm of Bakhar, the historian of Sind, who wrote as far back as near the close of the reign of Akbar Bágsháh.

*western branch of the Naewal was the LAST of the channels connected with the Hakra which, at this time (about 1220 A. D.) finally ceased to flow";* for the investment of Uchchh occurred twenty-five years after this last channel according to that statement, finally ceased to flow!<sup>75</sup>

My geographical and historical information concerning the Bíáh, the Sutlaj, and the ancient Hakrá or Wahindah, and its tributaries, and concerning the other rivers of the Panj-áb, differs considerably from that contained in the article in the "Calcutta Review," but it agrees generally as to the "Lost River" itself; and, in justice to the writer, it must be allowed that he was one of the first,<sup>76</sup> in the present day, to call prominent attention to the fact that the Hakrá did once run through the so-called "Indian desert," which appeared almost to have been forgotten.

A good deal of my information is taken from a geographical work, the result of a personal survey, by a well read and very intelligent native of India of foreign descent, made *previous* to 1790 A. D., which was the year in which his work was completed, or just six years *before* the time the writer in the Review above mentioned, in his last statement just quoted, says, that the Bíáh and Sutlaj "first flowed in one bed." Farther on I shall give some extracts from his admirable Survey record.

Before attempting to describe the changes which have taken place in the courses of the rivers of the Panj-áb, and the Sindhu, Áb-i-Sind, or Indus, and the disappearance of the Hakrá or Wahindah, it will be well to give a few extracts from the old Musalmán geographers and historians; and although some part of what they say, is, seemingly, mere nonsense, we must allow for the conjectural spelling of translators (in cases where we have not the original works to refer to), who have attempted to render names, which, in the MSS. translated, have often no vowel points whatever. Indeed, for geographical purposes, and recording proper names in general, the 'Arabic character is, from the carelessness of copyists, and the nature of the characters themselves, an unfortunate one.

<sup>75</sup> Thus far I had written twelve years since, as a note to the investment of Uchchh at page 1155 of my "Translation of the Tabaqát-i-Násiri." I have allowed it to stand just as it was then written.

<sup>76</sup> The Report of Lieut. J. G. Fife, of the Bombay Engineers, to the Government of that Presidency on the project of "restoring water to the ancient channel of the Indus called the Eastern Narra," in which the Hakrá is referred to, as having once flowed through these parts, is dated as far back as September 1852, and Burton also refers to it in his work on Sind, published in 1851.

The geographers and geographical works I propose to quote are the following. Ahmad, son of Yahyá, son of Jábir-al-Balázirí, who wrote his "Futúh-al-Baladán" about 270 H. (883-84 A. D.).<sup>77</sup> Abú-l-Kásim-i-'Ubaid-ulláh, known as Ibn Khurdád-bih, who wrote about 275 H. (888-89 A. D.), or, certainly, before 300 H. (912 A. D.). Abú-Zaid-al-Hasan, a native of Síráf, who appears to have written shortly after Ibn Khurdád-bih; for the writer who follows, met him at Basrah in 303 H. (916 A. D.), and seems to have compared notes with him. Abú-Hasan, surnamed Al-Mas'ídí, who wrote his "Murúj-uz-Zahab wa Ma'ádin-ul-Jauáhir" in 332 H. (943-44 A. D.); Abú-Ishák-al-Istakharí,<sup>78</sup> who wrote between 340 and 350 H. (951-52 and 961 A. D.). The "Kitáb-ul-Masálik wa Mamálik," written a few years after the preceding, and nearly about the time that Muhammad, Abú-l-Kásim, son of Haukal, hence, chiefly known as Ibn Haukal, wrote his "Ashkál-ul-Bilád," whose work bears a considerable resemblance to the "Masálik wa Mamálik" in many places. Ibn Haukal completed his work in 366 H. (976 A. D.). He appears to have met Al-Istakharí in his travels somewhere in Sind, or in the Multán territory. The next in point of date is the celebrated Abú-Rihán, Muhammad, son of Ahmad, familiarly known as the *Ustád* or Master, Bú-Rihán, surnamed Al-Berúní, who wrote about the year 420 H. (1028 A. D.),<sup>79</sup> or soon

<sup>77</sup> He died in the year 279 H. (892-93 A. D.).

<sup>78</sup> He is not called "Istakhrí," because he was a native of that famous Persian city called Istakhar or Persepolis. The word means a pond, lake, or sheet of water. 'Arabs write the name Istakhar.

<sup>79</sup> He finished his work, the Tahkík (not "Tárikh," as in Elliot and Sachau) -ul-Hind by the first day of the year 423 H., which commenced on the 18th of December, 1031 A. D. In the year preceding, in several places in his work, he styles it "our year," because it was that in which his great patron, Sultán Mas'úd, obtained the restitution of his rights as the eldest son and heir of his father, and assumed the throne at Hirát in the fifth month of that year. He did not compose it in "Afghanistan," nor in "the Afghan-Indian empire," as Prof. E. Sachau, the editor of the text and translator of the same, assumes, because Ghazní, or Ghaz-ní or correctly, Ghaz-nih, but never "Ghaz-na," although included in the modern Afghán state, is not, and never was, included within "the Afghánistán," or native country of the Afgháns. What that means and constitutes may be seen from my work entitled "NOTES ON AFGHÁNISTÁN," etc., page 453 to 470; and the world has not yet seen an "Afghan-Indian Empire," and Sultán Mahmúd was a *Turk*, not an Afghán.

Some errors of a similar kind will be found in the English Preface to the Arabic text, and also in the Preface to its translation by the same learned Professor.

Abú-Rihán was not brought to Ghazníh, under any compulsion, nor was he detained against his will by Sultán Mahmúd in his dominions; for his contemporary and admirer, Abú-l-Fazl-i-Baiháki, tells us, that he first came to the Sultán's court, in the suite of the Khwárazmí ruler, the son-in-law of the Sultán, and that of his own accord he entered Sultán Mahmúd's service. It was in the train of that conqueror, and that of his chief patron, Sultán Mas'úd, that Bú-Rihán had the opportunity of

after. He is extensively quoted by the author of the *Jámi'-ut-Tawárikh*, and by the *Fanákatí*, but honestly so; for they both acknowledge what they have extracted from his "Tahkík-ul-Hind. After him comes Abú-'Abdullah, Muhammad, surnamed Al-Idrísí, who wrote his work "Nuzhat-ul-Mushták," about the middle of the twelfth century of our era, about 545 H. (1150-51 A. D.). The next is Zakaríyá, the Kázwiní, who wrote his "Asár-ul-Bilád" a century or more after Al-Idrísí, about 661 H. (1263 A. D.), a short time only after the siege of Uchchh by the Mughals, before noticed. He, however, quotes chiefly from the "'Ajá'ib-ul-Baladán" of Muṣ'ir,<sup>80</sup> son of Muhalhil, the 'Arab, who travelled into India and China in 331 H. (942-43 A. D.), and these quotations may really be considered to refer to the places noticed as they existed when the latter wrote. Lastly, the work of Ibn-al-Wardí-al-Karshí, who wrote between 668 and 684 H. (1269-1285 A. D.), or about twenty years after the "Tabakát-i-Násirí" was completed.

AHMAD, SON OF YAḤYÁ, AL-BALÁZIRÍ,<sup>81</sup> states in his "Futúh-ul-Baladán," that Muhammad, son of Kásim, after his conquest of Sind, advanced to Multán, and, that "the Muhammadans discovered there, beneath the idol-temple a *Bait* [بَيْت], ten cubits in length and eight in breadth, containing a considerable quantity of gold." The 'Arabic word "*bait*" here used does not mean "a house" only, as some appear to have assumed, but it signifies also "a vault," "a chamber," "receptacle," "repository," and many other meanings of a similar kind, and here refers to a receptacle or repository for the treasure, such as was not

visiting Hind, and instituting his inquiries respecting that country. He may have visited parts farther east along with the troops of those Sultáns in their expeditions, but he appears not to have dwelt any time in those parts, except at Multán, and Láhor—at that period the seat of Government of the Muhammadan territories recently conquered from the Hindús—and here he was enabled to institute his inquiries (*tahkíkát*, hence the title "Tahkík-ul-Hind") respecting Hind and its people. He is neither called "Bírúní," as in Elliot, nor "Alberuni," as in Sachau, but was entitled *Al-Berúní*. He is not so entitled because of any place so called; for he was a native of Khwárazm, and there was no place so called in that country. Being a foreigner, or rather a stranger—for, when he wrote, Khwárazm was an integral part of the Ghazníwí empire—when mentioned as Abú-Rihán, that being not an uncommon name by any means, by way of distinction, he was styled Abú-Rihán or Bú-Rihán, the Berúní, that is, the outsider—the stranger or alien.

<sup>80</sup> This name in 'Arabic signifies, 'one who notices any novelty,' 'a spectator,' 'observer,' 'spy,' etc. *Mis'ar*, as in Elliot, Vol. I, page 95, is meaningless.

<sup>81</sup> He is so called because he was addicted to the use of a mixture—some say intoxicating—made from the *balázir*, or Malacca bean, which is used in medicine. The word is an 'Arabic one, and written with the letter j. He is incorrectly called "Al Biláduri," "Beládsorí," "Biladori," and the like, anything but by the correct name.

unusually, but generally, contained in Hindú idol-temples, beneath where the idol stood, and such as Sultán Mahmúd-i-Sabuk-Tigín discovered beneath the idol in the temple of Som-náth.<sup>82</sup> The Balázirí continues : "There was an aperture from above into this receptacle through which the gold was poured in ; and it is from this circumstance that Multán is called 'the *Farkh* [فَرْخ] or Temple containing the *Bait* or Receptacle for Gold.' The idol-temple of Multán received rich offerings from the people of Sind, and others who made pilgrimages thereto."

This writer details the history, rather than the geography, of Sind and Multán.

**IBN KHURDÁD-BIH**, whose work does not contain much on the subjects here discussed, says : "Multán is called 'the *Farkh* [فَرْخ] or Temple of the *Bait* or Receptacle of Gold,' because Muhammad, the son of Kásim, the conqueror of Sind, and lieutenant [of his uncle and father-in-law], Al-Hajjáj, acquired forty *buhárs*<sup>83</sup> of gold in a depository or receptacle in that place, which was henceforth called 'the *Bait* or Receptacle of gold.' \* \* \* From the Mihrán to *sic* in MSS. and in the printed text of M. Barbier de Meynard], which is the first place on the borders of Hind, is four day's journey."<sup>84</sup>

**ABÚ-ZAID-AL-HASAN** of Síráf states, that "the idol [temple] called Múltán or Multán lies on the frontiers of Mansúriyah,<sup>85</sup> and people come a distance of many months' journey, and make pilgrimages thereunto. They bring thither the '*úd-i-kumári* [the sweet-smelling wood

<sup>82</sup> The depositing of treasure in a vault or chamber in the midst of idol-temples was not peculiar to Multán, as shown from the fact here related, under or beneath the idol, and not in its "belly," as some of the "Firishta" translations have. Mír Ma'súm of Bakhar also states, that, when Muhammad, the son of Kásim, early in 94 H., captured Asal Kandah or Askandah, north of the Biáh, and a considerable distance above Uchchh for which it has been "identified" (see note further on), its idol temple was destroyed, and in the midst thereof, deposited, an immense treasure was found.

At this very time (1889 A. D.), the *Mahant*, or religious superior of the idol temple of Tripátí, in the Madras Presidency, has been convicted of robbing the vault or chamber under the idol, and appropriating the treasure contained therein. See also page 191, and note 97.

<sup>83</sup> See page and note just referred to respecting this word and its meaning.

<sup>84</sup> Elliot (Historians, Vol. I, page 15) actually makes *Bakar* out of this, by which he of course means Bakhar on the Ab-i-Sind or Indus. The word, as it now stands, is unintelligible, but might possibly refer to Basmid [بسميد]. Besides, the author says "on the borders of Sind," while Bakhar is, and always has been, since its foundation, in Sind, but, at the period in question it was unknown. The place referred to lay, no doubt, east of Multán.

<sup>85</sup> The territory dependent on it, at that period, all Sind, of which Mansúriyah was the capital.

brought from Kámrún], so-called from the country where it grows. \* \* \* This *'ád* is presented to the attendants of the temple, who use it as incense. \* \* \* It is valuable, fetching, at times, as much as two hundred *dínárs* the *mann*. \* \* \* The merchants purchase the wood from the attendants." \* \* \* This is all he says either respecting Múltán or Mansúriyah.

AL-MAS'ÚDÍ says: "Respecting the rule over Múltán, we have already said that it belongs to the descendants of Usámah, son of Luwái, son of Ghálíb, [one copy has "descendants of 'Uṣmán" i. e., the Baní 'Uṣmán], a Kuresh, who has a powerful army. Múltán is one of the frontier territories of the Musalmáns,<sup>86</sup> which they compute to contain within its limits ~~of~~ about 120,000 villages and estates [one copy has "towns and villages," which is absurd].<sup>87</sup> We have already mentioned the *bad* or idol of Múltán, which is also known as Múltán. \* \* \* At the time of my arrival in that city, after the year 300 H. [912-13 A. D.], the Malik then ruling was named Abú-l-Liháb-al-Munnabib, son of Asad-al-Kureshí [in one copy, Abú Dilahát, son of Asad-ul-Munabbih-us-Sámí-ul-Kureshí]. It was at the same time that I visited Mansúriyah. Abú-l-Munzir, 'Umar, son of 'Abd-ullah, then ruled over that territory. I also saw his Wazír, Riyáhá [ریحہ], also his two sons, Muḥammad and 'Alí. I also met an 'Arab, one of the Sayyids, among the Maliks [there], who was noted under the name of Hamzah. A great number of the posterity of 'Alí [the Khalífah], son of Abú-Tálib, and of 'Umar, son of 'Alí, the offspring of Muḥammad, son of 'Alí, had taken up their residence there.<sup>88</sup> Between the Maliks of Mansúriyah, and the family of the Kází, Abí-ush-Shawárib, there was close relationship, and a common origin. In fact, the Maliks who, at present, rule over that territory are

<sup>86</sup> What at that period was considered the frontiers of Khurásán, not as it is known at present. The territory dependent on Multán extended to the skirts of the mountains west of the Indus, as far up as the southern boundary of Bannú.

<sup>87</sup> What are known as *mauza's* and *chaks*, and might be termed villages and hamlets, consisting of tracts of land containing a few inhabitants.

One of the "Gazetteers" I have referred to, tells us, that, "*Al Mazúdí* [sic] describes Mooltán as surrounded by 120,000 hamlets—an evident exaggeration, but one which gives an idea of general prosperity."

The territory dependent on Multán was about two hundred and fifty-six miles in breadth from S. E. to N. W., and rather more in length from N. E. to S. W., narrowing to about one hundred and eight.

<sup>88</sup> This was written about two centuries after it was founded, and it is referred to centuries after, consequently, Mansúriyah was not so "short lived" as some have imagined, nor was it such a small fortress, seeing that in Al-Istakharí's time it was twice the size of Multán. See "Journal of the Royal Asiatic Society" for 1884, page 282.

descended from Habbár, the son of Al-Aswad, and are known under the designation of Baní 'Umar, from 'Umar, son of 'Abd-ul-'Azíz, the Kuresh. This 'Umar must not be confounded with 'Umar, son of 'Abd-ul-'Azíz, son of Marwán, the Ummiyah [Khalífah].<sup>89</sup>

*Ummiyah / See p. 211, line 3.*  
“From Múltán to Mansúriyah is seventy-five farsangs of Sind, that is to say, the farsang of eight mīl.” At eight miles to each, as here given in the text, the distance would be just six hundred miles from Mansúriyah.<sup>90</sup>

In another place he says: “This territory (Múltán) obeys a Kureshí of the Baní-us-Sámah, the son of Lawí, son of Ghálib; and this place is the general rendezvous of the káfilahs which proceed into Khurásán.”

The KITÁB-UL-MASÁLIK WA MAMÁLIK says: “Múltán is a city about half that of Mansúriyah, and is called ‘the Farkh-i-Bait-uż-Zahab [The Temple of the Receptacle or Vault of Gold].’ Múltán has a strong kíṣár, but Mansúriyah is more populous. The reason why Múltán is called the Farkh-i-Bait-uż-Zahab is, that, when the Musalmáns captured it, they were poor and needy. They there found much gold, and they supplied their wants, and acquired strength.”

*Lawí /*  
“About half a farsang outside Múltán there are kúshks [lofty edifices], and there the Amír of Multán has his residence. \* \* \* He is a Kuresh of the descendants of Sám [سَامٌ]<sup>91</sup> son of Lawái [لَوَّاِيْ], who seized upon Múltán. He does not pay obedience to the Khudáwand [Master, Possessor, Lord, etc.] of Mansúriyah, but reads the khutbah for the Khalífah.”

IBN HAUKAL’S statements agree with the preceding pretty well so far, but here he states, that, “About half a farsang from Múltán are lofty edifices called Chandráwar, the residence of the Amír, who never enters Multán except on Fridays [to say his prayers in public]. He is a Kuresh, of the sons of Sám, son of Núh,<sup>92</sup> who first occupied this part; and he reads the khutbah for the Khalífah.”

ABÚ RIHÁN-AL-BERÚNÍ says “there was a famous temple at Múltán

<sup>89</sup> See note farther on.

<sup>90</sup> The direct distance, as the crow flies, is about three hundred and fifty miles or about one hundred and ten ordinary farsangs. Eight miles to the farsang cannot be correct: it is about three. The yojánah was eight mīl, and this, I expect, is how the distance became confused. However, in any case, the distance is not correct. See Bú-Rihán’s computation of the farsang at page 191, and also note 118, page 209.

<sup>91</sup> The “Baní Usámah” of Al-Mas’údī above.

<sup>92</sup> This word لَوَّاِيْ—Núh—which was without a point, is, without doubt, meant for Lawái—as mentioned by Al-Mas’údī, and in the Masálík wa Mamálík. Both works concur in the first name—Sám. Respecting this word, and these Amírs, a strange mistake has been made. See farther on.

dedicated to the sun, and, consequently, styled آدیتیا [Aditya]. \* \* \* When the Karámitahs [descended from this Sám, son of Luwáí, just named] took possession of Múltán, the subduer thereof Jalam,<sup>93</sup> son of Sháibán, destroyed the idol and broke it to pieces, and slew the priests. The *kasr* [the 'Arabic of *kúshak* previously mentioned] which was constructed of kiln burnt bricks on an elevated position,<sup>94</sup> he made the Masjid-i-Jámi' [Friday Masjid] instead of the old one, which he commanded should be shut up, out of hatred towards every thing that had been done previously under the governors on the part of the Baní Umayyah.

In another place he says, with reference to the changes in the names of cities, that Múltán was originally called Kasht-púr [کشت پور], then Káshya-púr [ہنس پور ?], then Hans-púr [ہنس پور], then Bag-púr [بگ پور], then Sáb or Sánab-púr [سانب پور], and, at length, Múlistán [مولستان], *múl* signifying, 'root,' 'origin,' 'lineage,' etc. (also 'the nineteenth lunar mansion') and *istán*, a place.<sup>95</sup>

He also refers, but not expressly, with reference to the *Farkh* of the Receptacle or Repository of Gold, to the weight known as *bhár*, which, he says, is mentioned in the annals of the conquest of Sind, and states, that it is equal to the weight of two thousand *fuls* or *puls* [*fulis*—small copper coins about the weight of an Indian *paisah*], which absurd statement makes it equivalent to the weight of an ox.<sup>96</sup> In another place he computes the *farsakh* or *farsang* as equivalent to four *míl* or 16,000 cubits [درج], not yards.

Then comes AL-IDRÍSÍ, who states, that, "Multán is close to Hind; indeed, some writers place it in that country. It equals Mansúriyah in size, and is called 'the *Bait* or Receptacle of Gold.' \* \* \* Multán is a large city, which is commanded by a fortress having four gates, and

<sup>93</sup> See page 189 what Al-Mas'údí says about the rulers, and the preceding paragraph. Mas'údí wrote a century before Bú-Rihán, and knew more about the rulers of Multán than that writer, who evidently is mistaken in the name, or the text is wrong. The Amír who is referred to is the one who, on the part of the 'Ab-básís, ousted the Amír on the part of the Umayyahs, named Músá, son of Ka'ab-ut-Tamímmí, from this territory.

<sup>94</sup> There are no elevated positions there now, except the position on which the fortress stands, and the Mandí-Áwá, which, at the siege of Multán, was captured and occupied by the Bombay column, on the day of the attack on the suburbs the 26th January, 1849. I am inclined to believe that that is the spot indicated.

<sup>95</sup> Shahámat 'Alí, author of the "Sikhs and Afgháns," who served in political employ for many years in this vicinity, in his abbreviation of the "Annals of the Dá'ud-putrah Nawwábs," says, that Multán at different periods was known as Hest-púr, Bakhar-púr, etc.

<sup>96</sup> See following note.

surrounded by a wet ditch. \* \* \* It [Multán] is called 'the *Farkh* [فَرْخ] or Temple of the Chamber or Receptacle of Gold,' because Muḥammad, son of Kásim, found forty *buhárs* of gold concealed in a *bait* [vault, chamber, repository, receptacle, and the like] there. *Farkh* and *Bihár* [or Wihár, 'b' and 'w' being interchangable, and miscalled vulgarly "Vihár"] have the same signification.<sup>97</sup> The environs of this

<sup>97</sup> It must be remembered, that Abú Zaid-al-Ḥasan, and also Al-Mas'údī, just quoted, state, that the *idol* and its temple also were called Multán: the city which sprung up around it was so called after the idol. Consequently, the finding of so much gold "in Multán," does not refer to the city or town, but the *temple of the idol*, Multán.

Elliot, in the first volume of his "Indian Historians," page 14, quoting from a French translation of Ibn Khurdádbih's work, has translated the name applied to this temple as follows:—

"Multán is called "the *farj* of the house of gold," because Muḥammad, son of Kásim, lieutenant of Al Hajjáj found forty *bahárs* of gold in one house of that city, which was henceforth called "House of Gold." *Farj* (split) has here the sense of a "frontier." A *bahár* is worth 333 *mans*, and each *man* is two *ratls*."

As to this very strange translation, he makes no comment; and, in other places, although the correct word is given by him, and its correct meaning also (which has thus been turned into *farj*) clearly shown, it was not perceived by him or his Editor apparently.

At page 35 of the same volume, in his extracts from Ibn Ḥaukal, Elliot has: "Multán is half the size of Mansúra, and is called "the boundary of the house of gold." To this is appended the following footnote:—"The Ashkálū-l-Bilád says "burj" or bastion [this in the original character would be بُرْج without points; so it will be seen how this fearful blunder has arisen], which, at first sight, would seem a more probable reading; but the reasons assigned for reading the word "farj" are so strong [!!] as set forth by M. Hamaker, in his note to the *Descriptio Iracæ* (p. 67), that we are not entitled [!!] to consider "burj" as the correct reading. Quatremère concurs in reading "farj." *Jour. des Sav.* See also Ibn Khurdádhab and the account given in the *Chachnáma*."

The letters of this word, in the originals generally, are بُرْج<sup>o</sup>, without points, the scribes deeming it unnecessary to point so well known a word. Some ignorant scribe mistook it for فُرْج<sup>o</sup>, and so made فُرْج—*burj*—a bastion of it, and another took it for فُرْج<sup>o</sup>, and so made فُرْج—*marj*—a meadow of it, and never guessed what the correct word was; but they very properly, did not think themselves "entitled" to write it "farj." Three words can be made of this بُرْج<sup>o</sup>, namely:—1. فُرْج—*farj*, which I am certain will not be found so pointed in any MS. copy of any of the works quoted by Elliot; 2. فُرْج—*farah*—which signifies 'joy,' 'gladness,' 'cheerfulness,' etc.; and 3. فُرْج—*farkh*—which signifies, as described in the Muḥammadan dictionaries, 'a pagan temple,' and also 'an idol,' the plural form of which is فُرْخا—*farkhár*—signifying 'idol temples' in general, and likewise idols; and, in this sense, the word will be found mentioned in Abú-Rihán-al-Berúní's "Aṣár-ul-Bákiyát," a translation of which was lately published by Prof. C. E. Sachau, in which

city are watered by a little river [a canal or water-cut, no doubt] which unites with the Mihrán of Sind. At one mil from Multán, *The preceding writers say "haat a farzang," equal to a mile and a half.* the author uses the word *farkhár* with another, plainly showing (as Al-Idrísí also shows), their significations; namely, *bihár* or *wihár* thus—"FARKHÁR WO BIHÁR"—the first referring to Hindú temples, and the latter to Budhist convents or monasteries.

Certainly, our dictionaries, among other meanings, describe "*farj*" as "the confines of a hostile country," "a dangerous place," "splitting," "separating," and the like, but the more general and universally applied and understood meaning is, "*pudenda tum maris tum feminæ*"; but why on earth this latter word, "*farj*," bearing such a meaning, should have been chosen instead of "*farkh*" is inexplicable, unless the French translator was quite ignorant of its existence, or of its correct signification and application. Besides, there was no plausible reason for selecting the word "*farj*" in preference to the two other words which the unpointed letters *ف* are capable of representing.

In his extracts from Idrísí's geography, (p. 82) Elliot himself renders the word "*farkh*"; and the reason why Multán was called "the *farkh* of the *bait* of gold" is clearly mentioned by the 'Arab author. In his extract from the Baláziri's work he has also "*farkh*," and yet he failed to perceive that his previous rendering from the French translation was wholly unsuitable, and must be wrong, and that *bait* had other meanings than simply "a house." Had he given it a moment's thought, he certainly would have rejected "*farj*."

Again, in his extracts from the "Chach-Náma," on the very same subject, he has (Vol. I., p. 205): "I have heard from the elders of Multán that in ancient times there was a chief in this city whose name was Jibawín, and was a descendant of the Rái of Kashmír. He was a Brahman and a monk, he strictly followed his religion, and always occupied his time in worshipping idols. When his treasure exceeded all limit and computation, he made a *reservoir* on the eastern side of Multán, which was a hundred yards square. In the middle of it he built a *temple* fifty yards square, and he made there a *chamber* in which he deposited forty copper jars each of which was filled with African gold dust. A treasure of three hundred and thirty *mans* of gold was deposited there. Over it there is a temple in which there is an idol made of red gold, and trees are planted round the reservoir."

This is not quite what the Chach Námah states, which is literally to the following effect:—

"It was thus ascertained from the elders of Multán, that, in ancient days, and in times long past, in this city there was a Rá'e, Jas-want [ جس وانٹ — Jas-wín ? ] by name, of the posterity of the Rá'e of Kash-mír. He was a Bráhman and a priest, and in the observance of his religion strict and zealous. He was constantly occupied in the adoration of idols. When his treasures exceeded the bounds of computation and calculation, he constructed a reservoir of water, 106 *gaz* long, by 106 *gaz* broad; and in the midst of the reservoir he erected an idol-temple, 50 *gaz* by 50 *gaz*, and therein made a receptacle [ دوکان ], and there deposited forty copper jars or vessels, each of which was filled with fragments of African gold, amounting to 300 *manns* of buried treasure. Over the receptacle was the place for an idol, and there an idol was set up, formed of red gold. Round about the reservoir trees were planted." Muhammad, son of Kásim, having obtained information of this from the priests,

is Jand-úr [جندور—Chand-úr? the Chandráwar of Ibn Haukal, and Jand Rúd of some others], a collection of fortifications<sup>93</sup> strongly built, lofty, and well supplied with fresh water. The Amír of Multán passes the spring and his leisure time here. Ibn Haukal states, that, in his time, the Amír used to proceed every Friday from these fortifications to Multán, mounted on an elephant, according to an ancient custom."

*92* had the place opened and the treasure was found. "On being weighed, the gold dust contained in those forty vessels or jars was found to amount to 13,200 *mans* of gold." This, together with the gems and pearls obtained in the sack of Multán, was deposited in the treasury. I may mention that the lowest computation of the *mann* is 2 lbs of 12 oz. each, but, according to some, 6 lbs; and, by the lowest computation, would amount to the enormous weight of 26,400 lbs, or 316,800 ounces of gold. No wonder the place was called "temple of the depository of gold."

It is quite time that this "farj" error should be corrected and washed out. What more can be required to do so than these accounts?

Al-Idrídí says above, that "*farkh* and *bihár* have the same signification," considering, it seems, that, where idols are worshipped, must be an idol-temple, but the word "*buhár*," written with short '*u*' for the first vowel, and not '*i*', as in the word signifying a Buddhist temple, refers to a weight, said to be equal to about 400 lbs English, and it also means, "a vessel in shape like an ewer." The Sanskrit word भृत्, written in 'Arabic characters' جَرْ, pronounced *bhár*, means 'weight,' 'weight of gold,' etc., but, as the Chach Námah says, he deposited forty *jars* or *vessels*, the Persian word of that meaning just referred to is doubtless correct.

<sup>93</sup> To the eastward of the fortress of Multán, facing the tomb and shrine of Bahá-ul-Ḥakk wa-d-Dín, Zakariyá (*vul.* "Bahawul Hak"), at about the distance of a mile and a half or little more, and extending a considerable distance either way, are—or were, for they may have been demolished by the railway Vandals for railway ballast now—the remains of many stone and brick-built buildings (as near as I can recollect after the lapse of some thirty-five years), which bore the marks of considerable antiquity, and among them was a good size *masjid*. I have often ridden to them of an evening, but never thought of instituting any inquiries respecting the ruins, and much regret now that I did not. I certainly wondered what could have been the object of building such structures in a perfectly waterless position; for there were no traces of wells near by, as far as I can remember. The ruins were bounded farther east, I now find, by the bed of a stream, a small branch of the Ráwí, possibly, which had been utilized as a canal; and this may have been the "little river" mentioned above. That the Ráwí and all the other rivers of the Panj-áb flowed east of Multán at the period these buildings were inhabited there is no doubt whatever. The Loli Wá-han (which is a mere canal or cutting from the Chin-áb) ran nearer to the fort walls on the north-east, and passed, and still passes, near the east side of it, but it is now a very petty stream. It is noteworthy that the lands immediately south-east of the city of Multán are styled Taraf Ráwí—the Ráwí Side—to this day.

It is possible that the ruins I have mentioned were connected with, or were included in, "the collection of forts referred to in the text above. At the time the author of the "Tabakát-i-Násirí" was at Multán there was a standing camp hereabouts.

ZAKARÍYÁ, THE KAZWÍNÍ, says very little respecting Multán in his “Aṣár-ul-Bilád,” but refers to what he had previously written from the “Ajá’ib-ul-Buldán,” which agrees generally with what others have written about it and its idol-temple.

IBN AL-WARDÍ-AL-KARSHÍ, who wrote between the years 668 H. and 684 H. (1269 and 1285 A. D.), mentions Multán very briefly, but, like all others, he says it is called the “*Farkh* [خ] -i-*Bait-uż-Zahab*”—The Temple containing the Receptacle or Vault of Gold.”

Having related what the old writers say about Multán and its ‘*Farkh*,’ I will now turn to Mansúriyah as the next most important place connected with the courses of the rivers, and having completed that, I shall be better able to mention what they say respecting the rivers themselves, and the places lying along or near their banks.

IBN KHURDÁD-BIH gives no particulars respecting it, and Al-Mas’údí says but little. He states that Multán is seventy-five *farsangs* of Sind, each *farsang* being eight *mil* [miles], distant from Mansúriyah.<sup>99</sup> The villages and inhabited places dependent on Mansúriyah [the territory] amount to 300,000. The whole country is well cultivated, and covered with trees and fields.<sup>100</sup> It is constantly at war with a nation called Med, who are a race of Sind, and also with other races on the frontier thereof. Like Multán it is on the frontiers of Sind,<sup>101</sup> and so are the towns and villages belonging to it. Mansúriyah is so called from Mansúr, son of Jamhúr, the Amír on the part of the Baní Umayyah.<sup>102</sup>

<sup>99</sup> How then is it possible that Mansúriyah could refer to Bakhar as Abú-l-Fazl (and those who follow him) erroneously supposed? This is the greatest error ever made by Abú-l-Fazl. See note 90, page 190.

The Multán territory extended south as far as Alor or Aror; while the territory of Mansúriyah extended from and included Alor or Aror and its district southwards to the sea-coast.

<sup>100</sup> This may be somewhat highly coloured, but the lands along the course of the Mihrán, and farther east along the banks of the Hakrá or Wahindáh, were remarkable for their fertility. See the “Report on the Eastern Narra,” page 34, paragraph 3; 39, 7; and 40, 17.

<sup>101</sup> Others, more correctly, state, that it is in Sind, of which there is no possible doubt.

<sup>102</sup> It is strange that such discrepancy should exist respecting the foundation of this place. The Mansúr here referred to is Mansúr, son of Jamhúr, who was the last Amír of Sind on the part of the Baní Umayyah, who was defeated by Músá, the son of Ka’ab-ut-Tamími, who was despatched from Marw by Abú Muslim into Sind soon after he declared for the accession of the Baní ’Abbás to the Khilafat. See farther on.

The Baláziri states (see farther on), that Hakam, Amír of Sind, about the year 120 H. (738 A. D.), built Mahfúzah, and that ’Amr (Amr) son of Muhammad, the unfortunate conqueror of Sind, who served under Hakam, founded Mansúriyah; while

The ISTAKHARI says, "Mansúriyah which is a city of Sind, is about a *mīl* [mile] long and a *mīl* broad, and is surrounded [part of the territory dependent on it] by a branch of the Mihrán [as shown in the map taken from the Masálik wa Mamálik]. The inhabitants are Musalmáns."

The MASÁLIK WA MAMÁLIK, with which work that of Ibn Haukal very nearly, but not altogether, agrees, states that, "Mansúriyah which they call Sindiyah,<sup>103</sup> is a city of Sind, about a mile long and a mile broad, and surrounded [*i. e.*, part of the territory dependent on it] by a branch of the Mihrán. It is like an island. The people of Mansúriyah are Kureshís, the descendants of Habbár, son of Al-Aswad, who seized upon it; and, up to this time it is in the hands of his descendants. \* \* \* The people in their dress and habits are like the people of Irák, but their Bádsháhs<sup>104</sup> are like Hindús in appearance, and have rings in their ears."

BÚ-RÍHÁN-AL-BERÚNÍ enters into no particulars respecting this place, in this part of Rashíd-ud-Dín's history, but, in his account of the rulers of Dilhí, in another part, he says (as quoted by Rashíd-ud-Dín), that, "previous to the time of the Sámání, Muhammád, son of Kásim, marched from the side of Sijís-stán into Sind, and subdued Bahman-no [بَهْمَنْوَ], to which he gave the name of Mansúriyah,<sup>105</sup> and to Multán, Ma'múriyah."

Al-Idrísí says, on the contrary, that Mansúriyah was founded in the beginning of the Khiláfát of Al-Mansúr [Abú-Ja'far-al-Mansúr], the 'Abbásí, the second Khalifah of that family, who did not succeed to the Khiláfát until 136 H. (754 A. D.), some sixteen years after the time of Hakam and 'Amra (*أُمَّرَة*), and some four years after the overthrow of Mansúr, son of Jamhúr, the last Umayyah Amír.

It would appear from this, if all three writers are correct, that Mansúriyah was founded in Hakam's time, finished in the time of Mansúr, son of Jamhúr, and the name merely continued by Abú-Ja'far-al-Mansúr. Bahman-ábád, or Bahman-nih, the Bahman-no of the Sindís, was founded centuries before, by Bahman, son of Isfandiyár, in the reign of Gushtásib, sovereign of I-rán-Zamín, who made conquests in the valley of the Indus, and western Hind, which were retained up to within a few years of the fall of the I-rání empire. See the following note 105, see also my "NOTES ON AFGHÁNISTÁN," etc. pages 318 and 509.

<sup>103</sup> That seems to mean the Sindí Mansúriyah, or Mansúriyah of Sind, to distinguish it from the other Mansúriyah.

<sup>104</sup> This word does not refer to sovereigns here, but to chiefs. See my "NOTES ON AFGHÁNISTÁN," page 154.

<sup>105</sup> See the extract from BÚ-RÍHÁN, page 219. This place, Bahman-ábád or Bahman-nih, notwithstanding that more than one old author distinctly states by whom it was founded, European writers persist in calling "Brahman-ábád," because it is incorrect, seemingly.

A specimen of this dangerous system appears in Professor E. Sachau's edition of the text of BÚ-RÍHÁN's work, printed at the expense of the India Office. At pages

In the printed text lately issued, this paragraph appears somewhat different from the above. It states that Muḥammad, ibn Al-Ķásim, ibn Al-Munabbih, conquered Sind from the side of Sigistán, and subdued

11, 82, 100, and 162, the printed text has بِرْجَةٍ!, and this word is, actually, indexed and transliterated Bráhmanábád! In the same way بُرْجَةٍ is indexed and transliterated "Barygaza"; and the words دِنْجَنَادٍ—panch nad are rendered "Páncañada"!! In this way, the words of an author are changed by persons who fancy they know better than he did; and those who have to trust to translations are thus led astray, and the author is often condemned for the conceited errors of his editor. The latter might, at least, say, that he had thought fit to substitute what he thought correct, and then the student could choose between them. The Zain-ul-Akhbár of the Gardaizí, written in the reign of Sultán Fírrukh-zád of Ghazníh, about 445 H. (1052-53 A. D.), a rare and highly esteemed chronicle, states, that, "Bahman, son of Isfandiyár, who used to be styled Ard-shír-i-Dardáz Bázú, or of the long arm," and respecting whom, in connection with the tracts on the Sindhu, Āb-i-Sind, or Indus, many traditions are related (and to some of which I have referred in my "Notes" above-quoted respecting Bannú), "founded a city in the zamín of Sind, which was named by him Bahman-ábád or Bahman-nih, and which they call [when he wrote] Mansúriyah." The author of the Mujmal-ut-Tawárikh, who wrote his work about 525 H. (1131 A. D.), quoting an old work from the Hindí language, translated in the year 417 H. (1026 A. D.)<sup>a/</sup> the year in which Sultán Maḥmúd of Ghazníh or Ghaznín undertook the expedition against Som-náth, says—"In the time of Gushtásib, ruler of Y-rán-Zamín, Bahman, his grandson, surnamed Ard-shír, son of Isfandiyár, led an army into Hind and Sind, and subdued a considerable portion of it. No member of the family of the ruler, named Sunágh, retained any power therein. Bahman founded a city between the frontiers or borders of the Hindús and Turks [the "Indo-Scythians," as they are styled] to which he gave the name of Kand-á'il, and, in another part, which they call Búdah, he founded a city which he named Bahman-ábád; and, according to one statement, this is Mansúriyah." As to Kand-á'il, see page 217.

According to Tod (Vol. II, p. 44), the Ráná of Odeypoor is descended from Bahman. *in the Mujmal-ut-Tawárikh*

This statement, I find, is confirmed by the chronicler, Muḥammad, son of Jarír, ut-Tabarí, whose statements may be considered indisputable, considering the sources of information which he possessed. He informs us, that the Malik of Hind who had been reduced to subjection by Bahman, threw off his allegiance, and that Bahman despatched the 'Alím, or Sage, Akhtúnísh, one of the three sages who had accompanied Buḥt-un-Náṣṣar against Jerusalem, with forces against the Malik of Hind, whom he encountered in battle, overthrew, and slew. Bahman conferred that territory on Akhtúnísh. When the second of the three sages (the third had previously died), Dáriúsh or Dáryúsh, who held the government of the provinces of 'Irák and Bábál died, Bahman conferred them upon Akhtúnísh, and directed him to leave a Khalífah or Deputy to administer the affairs of Sind and Hind [the Biáh and its tributaries, it will be remembered, is called "the River of Sind and Hind"], as his presence in 'Irák and Bábál was the most requisite. He, therefore, leaving a Deputy in Sind and Hind, returned as commanded. Akhtúnísh had put his wife [Queen Vashti] to death on account of some misbehaviour, after which he married a woman.

the cities of اَمْسُرْيَا and مُرْسَلَتَان, the first-named of which he called [sic] Al-Mansúriyah, and the latter, Al-Ma'múriyah." This word اَمْسُرْيَا appears in three places with this additional letter at the end, but, in another

of the Baní Isrā'īl, whose name was Hadassah (Esther). He greatly favoured the Baní Isrā'īl, and released them from captivity. By his Isrā'īl wife he had a son Kyrush (کُرُش) by name, who succeeded his father as ruler of Irák and Bábal.

This 'Alím or Sage, Akhtúnúsh, which name is also written Akhtúrnúsh—in Hebrew, Akhshúrús—who was made ruler over those territories, is the Ahasuerus of Holy Writ, and Artaxerxes of the Greeks.

We also know from At-Tabarí, as well as from many others, that Núshírwán, the Just, held extensive tracts of territory in the direction of Sind, if not in Sind itself. As to the influence of the sovereigns of I-rán-Zamín in that direction, Al-Masúdí states, that Kai-Ká-ús founded a city in Kash-mír, and that his son, Síawakhs [سیاواخس—Síawash?], during his father's lifetime, founded a city in Sind, called Mihr-ján. Al-Masúdí also states, that the kings of Sind and Hind, and of all the countries to the north and south, sent ambassadors to Núshírwán with rich presents, and to enter into terms of peace with him, because of the greatness of his power, the strength of his armies, the extent of his dominions, his rapid conquests, and the vengeance he had exercised upon so many kings and rulers, and also because of the justice of his rule.

In another place, the author of the *Muj-mal-ut-Tawáríkh*, in his account of "Kafand," a Hindú king contemporary with Alexander, the Macedonian, says: "It is stated that he, Kafand, sent a Bráhman to Sámíd, his brother, directing him "to go to Mansúriyah, expel the I-ráni from the places which Bahman had conquered, and erect idol temples in the place of fire temples." The author, of course, does not mean that this city was then called Mansúriyah, but Bahman-ábád which they called Mansúriyah when he wrote.

Strabo, in his Fourteenth Book, referring to the account of India given by Eratosthenes, which he considers to be the most credible account of that country, says that at the time of the Greek invasion, the Indus was the boundary of India and of Ariana, and in the possession of the Persians, and that, afterwards, the Indians occupied a larger portion of Ariana, which they received from the Macedonians.

There is no doubt whatever, that the rulers of I-rán-Zamín, from time to time, held a considerable portion of the valley of the Indus, and that, up to the end of the reign of Núshírwán, the rulers of the westernmost parts of Hind, including the ancient Turk rulers of Kábúl of the Budhist faith, were tributary to him. Subsequently, when the I-ráni empire began to decay, some of these rulers began to regain their independence, and thus we find one dynasty of them, Hindús, under the title of "the Ray-Thel," in possession of Sind and Mukrán in one direction, and Kábúl in the other, and opposing the 'Arab forces in their advance eastwards. See my "NOTES ON AFGHÁNISTÁN," page 567.

The Gardaízí relates how Bahrám-i-Gor, the I-ráni sovereign, came into Hind in disguise, and that Shermah its ruler, thinking he was merely a person of a noble I-ráni family, gave him his daughter in marriage, and conferred upon him, as her dower, Sind and Mukrán.

place, it appears as كَلْمَهْنَجْ, the extra كَلْمَهْ, of course, being added by some one else to make it suit the "Bráhman" theory. Where the extra كَلْمَهْ came from in the first word it is hard to say; but, as both Rashíd-ud-Dín,

When Sultán Muhammad-i-Sabuk-Tigín in 417 H. (1026 A. D.), marched against Som-náth by way of Jasal-mír and Nahar-Wálah, he, on his return, took another route from thence towards Multán by way of Mansúriyah and the banks of the Jihún [of Sind—the Hakrá or Wahindah], and expelled its Karámíjah ruler. See farther on. What with the aridity of the desert near the coast, and the annoyances of the Jats of Multán and Bhátíah on the side of Jihún [*i.e.*, the "great river"—the Míhrán of Sind] and other afflictions, a great number of his troops perished, as likewise did the greater part of the cattle of his army." The "Tabakát-i-Násiri," the earliest work written after the Gardaízí and the Baihaquí wrote, says he was purposely misled by a Hindú guide into this waterless desert part, which refers to the *ran* or marsh of Kaohly. (See note 128). But from all that is said, it appears that the country through which his route lay, for part of the way at least towards Jasal-mír, had only recently become waterless; and it is between this period and the return of Chhotah, Amarání, as related by the Sayyid, Sadr 'Alí Sháh, that Bahman-nih, Bahman-no, or Bahman-ábád was destroyed by some convulsion of nature, or other calamity.

Mansúriyah can scarcely have escaped; yet, from the way in which it is subsequently mentioned, there is very great doubt whether it was much injured, and it was certainly not wholly destroyed at the same time. One proof of this is, that Ibn Haukál visited it in 350 H. (961 A. D.), and that when Ahmád-i-Níál-Tigín, the governor on the part of the Ghazníní Sultán of the conquered territory immediately east of the Indus—the present Panj-áb and part of Sind—rebelled in 425 H. (1033-34 A. D.), and had to fly, he made towards Mansúriyah. At first he defeated a body of troops sent against him by Sultán Mas'úd, who then despatched another and larger force, under Tílak, the Hindú, son of a barber, and commander of the Hindú troops in the Muhammadan service. Tílak overthrew Ahmád-i-Níál-Tigín on several occasions; and was in the habit of mutilating such of the rebel's followers as fell into his hands, whether soldiery, or merchants and traders, by cutting off their noses and hands. At last Ahmád-i-Níál-Tigín had to fly from the Láhor province, Tílak having by money tampered with his Turk-mán troops, and made for Mansúriyah of Sind, with two hundred followers, and endeavoured there to cross the Míhrán of Sind—the Hakrá or Wahindah and its tributaries—but it so happened, that, at that time, the river had risen considerably, and all the Jats and Hindús around were in pursuit. No time was to be lost, and in his attempt to cross he was carried away by the current and drowned. His body having been swept along for a short distance, was washed into an inlet or creek or side channel (see farther on for a description of these inlets), and brought to land, where it was recognized by his followers. The head was cut off and sent to Balkh where Sultán Mas'úd then was. This is differently related in the Baihaquí, but the Gardaízí is much more circumstantial.

The "Tabakát-i-Násiri" states, that, in 623 H. (1226 A. D.), about the time that its author was at Uchehh, "a body of the Khálj tribe of Turks, part of the forces of the Khwárazmí Sultán, after the downfall of his power west of the Indus, retiring before the Mughals, appeared on the north-west frontier of Sultán Násir-ud-Dín, Kabá-jah's territory of Sind, and acquired supremacy over the 'arz—territory—of

and Fakhr-ud-Dín, the Fanákatí, nearly six centuries ago, read this name from MSS. copies of Bú-Rihán's work as I have written it above, and as travellers, older by a century than he, also wrote it, I need merely

Mansúriyah, which is one of the cities of Síw-istán, but they were defeated, and their leader slain."

From what the author has stated it is not certain whether, at the period in question, the city or fortified town of Mansúriyah was inhabited or not; but it would appear from the context that it was, notwithstanding that he seems to refer more to its territory than the fortified town. It can scarcely be supposed, that the earthquake, which is said to have so suddenly destroyed Bahman-ábád and its inhabitants, would not have affected Mansúriyah likewise, to some degree at least, seeing that it was only about six miles distant from it. If it was inhabited when the Khalj Turks appeared there, it must have been in a ruinous state, and the inhabitants probably very few.

The accounts given by modern writers respecting Bahman-nih or Bahman-ábád, are contradictory and erroneous, with few exceptions. Nearly all persist in calling it Bráhman-ábád because, perhaps, the shortened form of the word Bráhman happens to be Bahman, and this shortened form to contain the same letters as the name of the son of Isfandiýár, but it never occurred to them, with a single exception, that it was not possible for the I-ráni terminations of *nih* and *ábád* to be applied, at that period at least, to a Sanskrit word. Burton, who is the only exception, says (in his Scinde," Vol. I., p. 200) : "Now Brahmanabad—a wrong name by the by—because the word is partly Sanskrit, and partly Persian; consequently, not Scindian."

The Balázirí is the only old 'Arab geographer who mentions "old Bahman-ábád," and he wrote about 270 H. (883-84 A.D.), but he does not mean by that that it was in ruins or had been destroyed, but the contrary. He says, that "Muhammad, son of Kásim, went to old Bahman-ábád where the remainder of Dáhir's forces had rallied, and that it was situated two *farsangs* [little over six miles] from Mansúriyah, which, at that time, had not been founded, and that its site, at that period, was a *jangal*." See also farther on, where he says Mansúriyah lay on the *west* side of the estuary of the river, and Mahfúzah on the *east* side.

The Fanákatí, who quotes from Bú-Rihán, says, that, "Muhammad, son of Kásim, after the capture of Debal, first took Bahman-no (Bahman-no), to which he gave the name of Mansúriyah, and to Multán (quoting from Bú-Rihán, apparently), the name of Má'múrah."

The error of Bú-Rihán, as to Muhammad, son of Kásim, having named Bahman-ábád Mansúriyah, I have already noticed.

This difference between the names Bahman-ábád, Bahman-nih, and Bahman-no, may be easily accounted for. *Nih* and *ábád* are of much the same significations in Persian, but, in the dialect of Sind, *nih* would become *no*, as in Dar-belah—Dar-belo; U'bárah—U'báro, Thathah—Thatho; Hakrá or Hakráh—Hakrō, and the like, and thus Bahman-nih became Bahman-no.

The Tárikh-i-Táhiri says, that Bahman-ábád was destroyed after Alor or Aror had been deserted by the Hakrá through the iniquity of Dilú Rá'e, and that, at that period, Dilú Rá'e's brother, Jhotah or Ohhotah, Amarání, was then dwelling at Bahman-ábád, and that it was swallowed up in the earth—men, buildings, and all—the only signs of it being, in that author's time, a manár or tall tower. He also

notice the fact of its appearance in the printed text, and shall not follow it. The statement, that Muḥammad, son of Kásim named Bahman-no, "Al-Mansúriyat," shakes my faith in Bú-Rihán's accounts considerably,

says that Jhotah or Chhotah, and his Musalmán wife, reached the town of Síw-istán, that is the town or chief town of the Síw-istán district, and which, in his day—about 1035–40 H. (1625–1631 A. D.)—was called Sihwáñ.

Just thirty years before this, Abú-l-Faẓl, in his *A'ín-i-Akbarí*, described Brahman-ábád, but his master's Hindú proclivities led him to alter or mistake the name for Bráhman-ábád, he not perceiving how strange a Sindī—Sanskrit—proper name appeared with a Persian termination. He says: "In early times Brahman-ábád was the seat of government. It was a large city, and its fortifications had fourteen hundred towers, and the distance between each was one *fanáb*. To this day, of the towers and walls, numerous indications remain. After Brahman-ábád Alor became the capital." The *fanáb* measure consisted then of sixty *iláhí gaz*, each of about thirty inches, but, we cannot calculate the extent of the walls, because we do not know the diameter of the towers. I have elsewhere mentioned the terrible error he makes in mistaking Bakhar for the site of Mansúriyah; and he seems to have been totally ignorant that Mansúriyah lay close to Brahman-ábád.

Mr. A. H. Bellasis, of the Bombay Civil Service, who was the discoverer of the ruins of this ancient city in 1854, identified the great mound—the *tall*, but not "Thúl" nor "Tál"—with Brahman-ábád itself, and I think correctly so. He says in his account of it: "On first entering Brahmanabad [he, too, calls it by the Bráhman name], so extensive and so complete are its ruins, that you feel lost in contemplating its utter desolation. \* \* \* After a little examination, the most prominent object that presents itself is the ruin of a high tower of brick-work standing isolated on a large heap of ruins." This is the same as is referred to by the author of the *Táríkh-i-Táhirí*, upwards of two centuries before. He supposed this to have been the citadel, but Thomas objected to this, "because the local coins consisted exclusively of specimens of 'Arab governors of Sind, with the name of Mansúr on the margin, and because not a single piece could be attributed to any Hindú Rajah of Sind." It must be recollectcd, however, that the Musalmáns had been the rulers of Sind for more than two centuries before the destruction of this city.

While calling the ruined city "Brahmanabad," Mr. Bellasis also calls it "Bambra-ke-Thúl," and adds that "Bambra is a name frequently applied to old ruined cities [not to this one only] in Sind," and that "Thúl" means a tower or bastion. Here he is in error: the word is the 'Arabic word *tall*, a heap, mound, or hillock; and this word is in common use—"Tall-al-Kabír" of Egyptian fame for example.

With Bellasis's account before him, apparently, Cunningham ("Ancient India," p. 262) makes out Hwen Thsang's chief city of middle Sind "O-fan-cha," to have been called "Bambra-ka-Tul, or the Ruined Tower" ["O-fan-cha" is the Chinese for "ruined tower" perhaps], or simply Banbhar, which according to tradition, was the site of Brahmanwás or Brahmanábad." Here it will be noticed how Bellasis's words and meaning have been changed. The latter says *Bambra*—not "Bambhar" nor "Bambhra"—is frequently applied to old ruined cities in Sind, not to "Brahmanabad" alone.

Cunningham continues: "In the middle ages, under Hindu rule, the great cities

because we know of a certainty, that Mansúriyah was not in existence when Muḥammad was recalled from Sind, but was subsequently founded near Bahman-no; and some state that it was even founded by his own

were Sadusān [what of Ptolemy? See his "Ancient India" page 266], Brāhmaṇa or Bāhmanwā, and Nirunkot. \* \* \* Close to Brāhmanwā, the early Muhammadans founded Mansura."

He and some others say, that "Nirunkot" is "Haidarābād," meaning, possibly, that it was founded on the site of the first named place.

In another place (pp. 272-273) the same writer says: "Mr. Bellasis's measurement of *Bambhraka-thūl* [sic] was within a few yards of four miles. \* \* \* I conclude that the great mound of Bambhraka-thūl represents the ruined city of Mansura, the capital of the 'Arab governors of Sindh. The Hindu city of Brāhmaṇa or Brāhmāṇabād must therefore be looked for in the neighbouring mound of ruins now called Dilura, which is only 1½ mile distant from the larger mound." This may be reversed, I think; for the 'Arabs are more likely to have had a small and compact fortified town than one with four miles of wall to defend. But we are plainly told by the Balázirí, quoted farther on, that Mansúriyah was built two *farsakhs* distant from "old Bahman-ábād," which is equal to over six miles. What is referred to as "the ruined city of *Dapur*, 5 miles in another direction," is more likely to be the site. It lies to the north-eastwards of Mansúriyah.

Major-General C. R. Haig, for many years in the Survey Department in Sind, in an article on "Brahmanabad," in the Journal of the Royal Asiatic Society for 1874, says: "Cunningham thinks O-fan-cha of Hwen Thsang (which Stan. Julien renders Avāṇḍa) to be Brahmanabad, but a Budhist would avoid Brahman abominations." This last is assumed, of course, on account of the supposed 'r' in the name which is entirely a modern addition. If Budhists would avoid "Brahman abominations" they would probably avoid a Brahman *name* also for their city.

This same word, "*avanda*," is also mentioned in the extracts from the "Si-yun-ki" xvi, by the Revd. Prof. Beal, contained in the same volume of the Journal above mentioned.

Cunningham further adds, that "the date of *Dilu Rai* is doubtful. M'Murdo has assigned A. H. 140, or A. D. 757, as the year in which *Chhota*, the brother of *Dilu*, returned from Mekka, but as Mansura was a flourishing city in the beginning of the tenth century, when visited by Masudi and Ibn Haukal, it is clear that the earthquake cannot have happened earlier than A. D. 950 [here he is near the mark: 339 H. is 950 A. D.]. \* \* \* But it is difficult to believe that there were any Hindu chiefs in Bāmāna during the rule of the 'Arabs in Mansura [See what the "Masālik wa Mamālik" says on this, page 196]. \* \* \* Mansura must have been founded on the site of Brāhman-ábād, which must have been destroyed by an earthquake."

This too is stated after what the Balázirí has chronicled, and after, himself, saying that Mansura must be looked for at Dilura a mile and a half away from it. I may also mention that, even in the time of Sultān Násir-ud-Dín, Kabá-jah, 607-625 H. (1210-28 A. D.), there were no less than seven Hindū Rānahs who were only *tributaries* to him, as in the time of the 'Arabs without doubt, and that one of them is named "Jasodhan Akrah or Akarah of Mīn Nagar in the district of Bāmbarwā," and another "Chanisar of Dewal," or Lár—Lower Sind. See "Tabakát-i-Násirí also, page 614.

Rennell, D'Anville, and Vincent, all three, placed Bahman-ábād within four

son. It is strange that this new name applied to Multán was also unknown to the 'Arab writers. See what the Balázirí says on this subject farther on ; and, moreover, the Khalífah Mansúr did not succeed to the

miles of Thathah ; but Elliot, after stating that "there seems no reason to conclude that Bráhmanábád or Báhmanábád was founded by the Persian king [he was not king at the time], Bahman, upon his invasion of Sind," tells us that "his city is expressly said to have been built in the province of Budha [this is what he sometimes writes Nudha, and is correctly, Búdah, described at pages 207, 8, and 9] which never extended so far as the Indus." At page 78 he tells us, that "Mansúra" [which he also says was *close to* "Bráhmanábád"] is "on the *west* of the principal branch of the Míhrán ;" and at page 370, that, "we may rest assured that it was on the *eastern* side of the Indus." Again, at page 83 he says, "from Multán to the vicinity of Mansúra the country is occupied by a warlike race called Nadha, and at page 106, that Bahmanábád was founded by Bahman *in Budha*" which is "supposed to be Mansúra." At page 189, also, quoting from the "Chach-náma," where he writes the name "Brahmanábád or Báiín-wáh," he has the following note :—"The real name of this place was Bahmanú or Bahmúnwá." At page 34 he had previously called it "Bámíwán," and at page 61 "Bahmanú Mansúra." After all this, and in several places calling it by its correct name, and indicating its correct position, he winds up with "we may fairly consider that Brahmanábád [with the extra 'r'], after being immediately succeeded by the 'Arab capital, is now represented by the modern Haidarábád." However, all his contradictions of his own quotations, even when correct, and all his speculations on this subject, based, apparently, on the supposition that the Míhrán of Sind always flowed west of Haidar-ábád in nearly the present channel of the Indus, have been refuted by the discovery of the ruins of Bahman-nih, Bahman-no<sup>o</sup> or Bahman-ábád, close to the *west* bank of the principal channel of the great river, as the old geographers and historians had clearly stated it was. The value of other similar speculations of his may be judged of accordingly. See note 147

Crow, who, in the last century, was the Honourable East India Company's Agent at Thathah, also falls into error respecting Bahman-no or Bahman-ábád, as well as "Tatta being Debal Sindy." He says : "Brahminabad, called by the natives *Kulan-kote*, the ruins of which lie four or five miles to the south-west of Tatta," etc.

Dr. J. Burnes ("Visit to Sinde," page 133), and Sir A. Burnes, following Crow's statement, also considered "*Kullan Kot*, near Tatta" to be "Brahmanabad." The correct name of the place they thus mistook for Bahman-no or Bahman-ábád, is Kalyán Kot—*kalyán*, in Sanskrit, meaning 'prosperous,' 'happy,' etc.

Tod (Vol. II, page 229, note §), among other wild assertions, actually tells us that "Omar, in the first century [the Khalífah 'Umar, died in 23 H. i.e. 643-44 A. D.], had established a colony of the faithful at *Bekher* [as he spells Bakhar], afterwards *Mansooria* ;" while a few pages farther on (233), he says, "the celebrated Caliph Al Walid was the first whose arms extended to the plains of India, and one of whose earliest conquests and chief positions, was Arore, the capital of Upper Sind." At page 269 he says : "the ancient capital of Siud was *Mansoora*, better known to the Hindus as *Rori Bekher*." At page 310, he states, that, "The islamic Bekher, or *Mansoora* (so named by the lieutenant of the Caliph Al Mansoor) is considered as the capital of the Sogdi, when Alexander sailed down the Indus ;" and he also supposes that "the Sogdi and Soda [the Soda tribe] are the same. At page 93 of his first volume, he states, that "the Soghi country is Dhat in the desert."

Khiláfat until some forty-two years after the death of Muḥammad, son of Kásim, the conqueror of Sind.

At page 312, we have "The great Pūar [Pramárah] sovereignty, of which Arore or the insular Bekher [they are all one to him], was the capital, when Alexander passed down the Indus." Again, at page 332, we have : "On the island of Bekher there are the remains of the ancient fortress of Mansoora named in honour of the Caliph Al Mansoor, whose lieutenants made it the capital of Sind on the opening of their conquests [it was "Omar" at page 229, but Al Walid at page 233]." At page 243, he says, that, "on the final conquest of Sinde the name of its capital, Arore, was changed for Mansoora;" while at page 449 of the same volume we have the following. Referring to abandonment of Sinde by the lord of Bamuni, he says, in a note, "the lord of Bamuni, in other places called Bahmanwasso, must apply to the ancient Brahminabad, or Dewal, on whose site the modern Tatta is built."

In vol. I. p. 217, he had previously stated, that, "Sinde being conquered by Omar, general of the Caliph Al Mansoor, the name Minagra was changed to Mansoora ;" but, after that again, at page 243, he says : "I had little doubt that Minagara was the Saminagara of the Yadu Jharejahs. \* \* \* On every consideration I am inclined to place it on the site of Sehwan."

Here are no less than nine or ten statements respecting Mansúriyah, all different, and all totally incorrect; but see note 111 for still greater errors.

McMurdo is the only European writer who, before the discovery of the actual site of Bahman-no or Bahman-ábád, nearly fixed on its right position. He placed it on the "Purán" [purán signifies 'old,' 'ancient,' etc.] afterwards called the Loháno Dhoro, but he calls it, in error, the "Lohána Darya," which was "at a short distance from where it separates from the Parán."

He was mistaken, however, respecting the period of the destruction of Bahman-ábád or Bahman-no in supposing it to have occurred about 140 H. (757-58 A. D.).

The most pertinent observations on the subject of Bahman-ábád are those of the Sayyid, Ṣadr 'Alí Sháh of Tháthah, who was consulted by Bellasis respecting the period of its destruction. He says, that "the city of Bahman-ábád appears to have been founded before the Hindú dynasty of the Bráhmans [yes: a very long time before], which commenced in the first year of the Hijri or A. D. 622, [this is incorrect: Sihrás Rá'e fell in battle with the 'Arabs at the close of 23 H.—October, 644 A. D.]. \* \* \* and that Chach, the first of the Bráhman kings, subdued among others, "Agher [Akham, the Lohánah of the Chach Námah], chief of Bahman-ábád."

This is the Agham, Lohána of Elliot. The Loháno Hindú race—called "Lohánah Jats in the Chach Námah—"are," he says, "the most influential tribe in Sind, and all wear the Brahminical thread." (Vol. I. p. 362). To suit certain other incorrect theories, he afterwards turns these Loháno Jats into "Lohání Afgháns"? It is only since the time of Aurang-zeb-i-'Alam-gír Bádsháh, when considerable changes were made in the mode of writing, that the initial letter of their name, which is, correctly, Núhární, they being descendants of Núh, son of Ismá'il, began to be written by Hindústání writers, Lúhární, with 'l' for 'n,' and by those who did not understand the Puṣhto letter 'rn,' Lúháni; and they do not "wear the Brahminical thread." The Lohánah (or Loháno as the Sindís write and say) Baniyás still flourish in Sind, but they have not, even yet, grown into Núhární Afgháns.

AL-IDRÍSÍ says : " Mansúriyah is surrounded by a branch of the Mihrán, although it is at a distance from the river. [In another place he also says, that it is a mile square each way.] It lies west of the principal branch of the river. \* \* \* Mansúriyah was founded at the beginning of the reign of Abí Ja'far-al-Mansúr, of the Baní 'Abbás. This Khalifah gave his name to four different cities : the first was Bagh-dád in 'Irák, the second, Mansúriyah of Sind. \* \* \* It is a great, populous, and rich city, and carries on a considerable trade. The buildings are constructed of burnt bricks, tiles, and plaster. \* \* \* The name of the city in the Hindí [the Sindí dialect of the Prákrit ?] language is Mír-Mán [میرمان]. This seems to me to be an error in the MS.], and it is considered one of the dependencies of Sind, like Multán, Sharúsán [Síw-istán, the modern Sihwán], etc., etc.

ZAKARÍYÁ, THE KAZWÍNÍ, who, as before mentioned, quotes chiefly from the work of Muṣ'ir bin Muḥallil, who wrote in 331 H. (942-43 A. D.), says : " Mansúriyah, so called after the second 'Abbásí Khalifah, is also styled Mansúriyah-i-Sání, or the Second Mansúriyah, and a branch of the Mihrán encircles it. It is very hot, and has many fleas, but it is a place of considerable size, and has good and sweet water."

IBN AL-WARDÍ-AL-KARSHÍ, likewise says, that " it was one of four cities to which Abí Ja'far-al-Mansúr, the 'Abbásí Khalifah gave his name of Mansúr,<sup>106</sup> the others being Baghdád in 'Irák, Al-Maṣíṣat on the sea of Shám [Syria], and Al-Ráfikat in the Diyár-i-Muzar."

At page 187, in his own extract from the Chach Námah, " the Jats of Lohána " are mentioned, also, that they consist of " Lakha and Samma," and that " they plundered within the territory of Debal." The Puránah, one of the old channels of the Mihrán of Sind or the Hakrá, is called the Lohána Dhoro after them to this day.

Tod, in his " Rajas'than," says (page 320) : " The Lohana, were formerly Rajpoots [fancy Elliot's Afgháns !], but betaking themselves to commerce, have fallen into the third class. They are scribes and shop-keepers, and object to no occupation that will bring a subsistence, and as food, excepting their cats and their cows, they will eat anything." See also Burton's " Scinde," Vol. I, p. 236.

Sadr 'Alí Sháh further observes, that, " the city must have been ruined before the expiration of the fourth century of the Hijiah, or about 1020 A. D. [on the 26th April, 1020 A. D., the year 411 of the Hijrah commenced], because Chhotah, Amarání, brother of Dilorah, Amarání [Dilú Rá'e], who departed to Baghdád, on account of his brother's injustice, where he embraced Islám, married the daughter of a celebrated 'Arab, and returned with her into Sind before the expiration [before the middle?] of the fourth century, along with a number of other 'Arabs, among whom was the Sayyid, 'Alí Músá." He evidently meant, before the middle of the fourth century. He is rather too late by about thirty or forty years; while McMurdo is too soon by nearly two hundred and fifty. The fourth century of the Hijrah commenced on the 24th August, 1009 A. D.

<sup>106</sup> It is used as an adjective, as is the Past. Part. of مصون, signifying, ' aided,' 'defended,' 'victorious,' 'conquering,' etc.

I will now relate what these writers say respecting the rivers, and the places on or near their banks.

All that IBN KHURDÁD-BIH says is, that, "from Barmásir [بَرْمَاسِر] <sup>107</sup> to Debal is eight days' journey; and from Debal to the junction of the river Mihrán with the ocean is two *farsangs*."

AL-MAS'ÚDÍ says: "The Mihrán of Sind issues from sources well known, situated in the *kohistán* or mountain tracts of Sind, the country of Kinnauj, the territory of Búdah [بُودَة—or بُوْدَه—Bauúdah in one MS.], the territory of Kashmír, and Kandhár [Kandhárah or Kan-dháro ?],<sup>109</sup> and Táfan [طَافِن—Tákín—also طَافِنَة—Táfin—and طَافِنَةً in some MSS., which may be At-Táfah, or At-Tákah, or even At-Tákár], and flows on towards Múltán, where it receives the name of "Mihrán of Gold," the same as the word Múltán signifies [!] the "Frontier of Gold."<sup>110</sup> \* \* \*

"From Multán the Mihrán takes its course through the country of Mausúriyah,<sup>111</sup> and near the territory of Debal falls into the sea. \* \* \* It forms many inlets and creeks, such as the creek or estuary of Sind-búr or Sand-bur [سندبَر—Sand-púr ?] in the country of Bágír [بَغَيرَة—Wágír, 'b' and 'w' being interchangeable]."<sup>112</sup> \* \* \*

"The Malik of Hind is the Balharí [البَلْهَرِي]; and the Malik of Kinnauj, who is one of the Maliks of Sind, is Búdah [بُودَة—or Bauúdah بُوْدَه—or Barúzah, بَرُوزَة—or Nauwarah نَوْوَرَة—in as many different

<sup>107</sup> In the text of M. C. Barbier de Meynard this name is written Nármashírat (نَارْمَشِيرَة); and in Elliot's extracts from the same author, it is "Narmasírá." The name in Ibn Haukal is as I have given it above; and it is a well known town of Kirmán, and is repeatedly mentioned down to modern times.

<sup>108</sup> Thus in the original, but Elliot (p. 21), turns it into "Banüra," and renders the rest of the passage as follows: "and from Kashmír, Kandahár, and Táfan; and at length running into [sic.] Multán, it receives the name of Mihrán of gold, just as Multán means boundary of gold." Did they find a "house of gold" in the river too?

<sup>109</sup> Not Kandahár certainly, eight degrees farther west, which was not known by that name at the period in question: it was then styled Bál-yús.

<sup>110</sup> The word مَرْجَ—meadow—is also, without doubt, a mistake for فَرْخ. It was probably written without points in the original copy of the text quoted, and that *farkh* is meant, the statements which follow fully confirm. See note 97.

<sup>111</sup> Mas'ídí must be wrong, of course, although he visited these parts in 331 H. (942-43 A. D.), and wrote from personal observation; for does not Tod, who was never there, tell us in his "Rajas'than," that "the remains of the ancient fortress of Mansoora are on the island of Bekher"? See note 105, page 204.

<sup>112</sup> See Burnes' "Travels," vol. I, page 308. There was an old fort hereabouts, swallowed up during the earthquake of 1819, called Sindrí or Sandrí. It lay on the east or Kachéchh side of the estuary of the Hákýá, Wahindah, or Sind-Ségár.

MSS., the Búdhiyah—بوده of the Chach Námah], which is the title of all the Maliks of Kinnauj. There is likewise a town called by this name, and at present it is within the pale of Islám, and is among the dependencies of Múltán.<sup>113</sup> From thence [Búdah] issues one of the rivers which together form the Nahr-i-Mihrán of Sind. \* \* \* This Búdah, who is the Malik of Kinnauj, is the enemy of the Balharí, the Malik of Hind. The Malik of Kandhár [Kandhárah or Kandháro before noticed], who is one of the Maliks of Sind and its hill tracts, rules over the territory of جھچھ or جھچھی [Jachch or Jachchí], the tract lying between Uchchh and Kandhárah or Kandháro, a small territory then dependent on Multán. Jachch Wá-han, once its principal town, is still in existence]. Out of it comes the river Rá'íd [راید],<sup>114</sup> one of the rivers which go to form the Mihrán of Sind. Kandhár [Kandhárah or Kandháro] is called the country of the Rahbút [in the original, رہبوٹ—Al-Rahbút, and also Al-Rahyút—رہیوٹ—and, no doubt, meant for Ráj-put—راجبوت]. Another, the third of the five rivers, is called Hátıl [ہاتل],<sup>115</sup> and comes from the mountain tracts of Sind, and flows through the country of Rah-bút or territory of Kandhár [Kandhárah or Kandháro]. The fourth river of the five comes from the territory of Kábúl and its mountains,<sup>116</sup> which form the frontier or boundary of Sind towards کم،

The Wágirs are still well known in the tracts between Lower Sind and Kachchh, and Sýrath or Káthiawár (vul. "Kattywar)," and have given much trouble at different times. Sind-búr, or Sand-búr was certainly in Kachchh. See also the old 'Arab map, page 213.

<sup>113</sup> This distinctly shows in what direction this Kinnauj was situated, and that it has nothing whatever to do with the celebrated city of that name on the Kálí Nadí, near its junction with the Ganges. See also note farther on.

<sup>114</sup> Elliot has "Hahaj" but for the purely 'Arabic letter ڙ to appear twice in an Indian word is impossible. The part here referred to lay on either side of the Hakrá, adjoining Jachch on the north. The name still remains in Kandhárah, or Kandháro in the Sindí dialect, in the south-west corner of the Baháwal-púr state adjoining Upper Sind, the "Kundairoh," "Kundeara," and "Kandera" of as many different maps. It lies on the east bank of the old channel of the Hakrá, near its western branch, called the Rá'in or Rá'iní, the "Rainee Nullah" of the maps, respecting which more will be found farther on. Jachch or Jachch Wá-han, appears in the maps as "Juja." The petty ruler referred to in the text above was evidently one of the Ránás subject to the 'Arab rulers of Multán. As late as the time of Sultán Násir-ud-Dín, Kabá-jah, seven of these Ránás were tributary to Multán, and Uchchh.

The word here given can only refer to the Rá'in branch of the Hakrá or Wa-hindah. See note 120, page 209.

<sup>115</sup> This appears to be the same word, with the addition of another letter, as in the extract from Bú-Ríhán, who says: "The river Kuj or Kaj, which falls from the hill range of Bhátıl." See note farther on.

<sup>116</sup> This cannot refer to the river of Kábúl and its tributaries, since the word

[Bust ?], Ghaznín or Ghaznih, دزنهن [which may be Darghún, Zara'ún, or Daza'ún—its whereabouts or what the correct word may be, I will not venture to speculate on; one copy has نهش instead, and an additional word معتبرا ], ar-Rukhaj, and the territory of Dáwar [ دوار and دارون ], which is the frontier of Sijis-stán. Another of the five rivers comes from Kash-mír, which is also part of the country of Sind [!].”

“The territory of Búdah [ بوده ],<sup>117</sup> Malik of Kinnauj, extends to

~~بust~~ must refer to Bust—on the Hilmánd; and if so, shows that mighty changes have taken place in this direction since the Mas'údí wrote. All the rivers of the parts here referred to, now flow south-westwards, and empty themselves into the lake of Zarang. The only streams that come from anything like the direction of Ghaznín and Bust are the Gümǖl and its tributaries, and the streams from the direction of Kalát-i-Nichárah, but the latter rise some two hundred miles south-east of Bust on the Hilmánd. It will be noticed how many rivers are said to go to form the Mihrán, which do not refer to the other rivers of the Panch Nad or Panj A'b. I have elsewhere mentioned, that, in former times, the Ab-i-Sind must have been joined by some considerable tributaries from the westwards; and, from my geographical inquiries, it is evident to me, that the river of Kurma'h (*vul.* “Kurram”), and its tributary the Gambilah, which still unites with it, formerly sent a greater volume of water into the Ab-i-Sind than at present. It is said, that, previous to the time of Amír Timúr's invasion of Hind, in 801 H. (1398 A. D.), the country around Laka'i of the Mar-wats was a vast lake. Lower down again the united waters of the river of the Jzíoba'h and the Gümǖl used, likewise, to contribute a considerable body of water to the main stream in ancient times; and, doubtless, minor streams, now changed and dried up or diverted, used to contribute their waters, as well as the rivers lower down, from the southern Afghánistán by Síwi, the course of one of which was changed by an earthquake in Akbar Bás'háh's time, as well as other tributaries from the Balúchistán, which united with the Ab-i-Sind when it, or a branch of it, flowed westwards from near Rúján, as explained in the account of that river further on. I believe that a considerable river flowed through what now constitutes the Bolán defile or pass, respecting which I have more to say presently.

In Vol. II of his “Archaeological Reports,” page 27, Cunningham, strange to say, “identifies” Ptolemy's “Sabbana” as “the modern town of Zhobi, at the junction of the Zhobi and Gomal rivers. The Saparnis would therefore be the Zhobi river, or perhaps the Gomal itself.”

The only difficulty would be where to find this “modern town of Zhobi.” By “Zhobi,” I suppose he refers to the river of the Jzoba'h or Jzíoba'h Dara'h in the Afghánistán, but such a town as Zhobi does not, and never did, exist. See also pages 26 and 32 of the same “Report.”

<sup>117</sup> I ought to notice here, that, although the 'Arab writers mention the name of Mihrán, and sometimes, Mihrán Rúd, as if the Ab-i-Sind, above and immediately below, Multán, was so called; yet they did not mean it to be so understood, as here shown, and as subsequently confirmed. They referred to what went to form the Mihrán of Sind, which consisted of all the rivers from the Ab-i-Sind to the Chitang. After all had united they obtained the name of “Mihrán of Sind,” and this name it

about one hundred and twenty square *farsangs*, each *farsang* being equal to eight *mīl* [miles].<sup>118</sup> This Malik has four armies, according to the four cardinal points, each consisting of 700,000 or 900,000 men [!]. The south army defends the territory from the Balhári, Malik of Maukír [before stated to be Malik of Hind] ; while that of the north is for the purpose of carrying on war with the Malik of the territory of Múltán [consequently, it, Kinnauj here referred to, must be *south* of Múltán], and with the Musalmáns, his subjects, who are established on that frontier ; while the other two armies are sent wherever an enemy shows himself."

"When all these rivers [five are referred to] have passed the "Gate of the Bait or Receptacle of Gold," or Múltán, they unite between it and Mansúriyah<sup>119</sup> into one stream, at a place called *Dosh-i-Ab*<sup>120</sup> [lit. Meeting-place of Waters, or Waters-Meet, from the Tájzík or Persian '*dosh*'—'meeting,' 'coming into contact,' etc.], which flows towards the town of Alror [الور or Aldor—، الور]<sup>121</sup>, which lies on its western

bore, until it finally emptied itself into the ocean. The *Ab-i-Sind* or Indus, with its affluents was one tributary, and the Bíáh, with its affluents, the Rúd-i-Sind wo Hind as it is called, another, which united with the Hakrá or Wahindah and its affluents, and formed the Mihrán of Sind as above described. Consequently, the *Ab-i-Sind* or Indus, and the Rúd-i-Sind wo Hind, were really tributaries of the Hakrá or Wahindah ; for, after the *Ab-i-Sind* or Indus deserted the other, it still remained the Mihrán of Sind ; and this is borne out by the statements of all the 'Arab and native writers, as will herein appear. See note 156, page 218.

118 A vast area truly ! Even if we compute it at 44 square *farsangs* of 8 miles each, 26,600 square miles is the result. The *farsang* generally was about three *mīl*, each *mīl* being equal to 4,000 *gaz*, the *farsang* being 12,000, and each *gaz* being equal to 24 fingers' breadth measured sideways, or six clenched fists. The Sindí *farsang*, it will be noticed, is stated to be eight *mīl*. See note 90, page 190.

119 Tod, Vol. II, page 229, note to "Arore," says : "The remains of this once famous town *I had the happiness to discover* by means of one of my parties in 1811." Any one, unacquainted with the history of these parts, would imagine from this, that its site had remained unknown up to the period of this wonderful discovery—"on the island of Bekher," where Aror never stood.

120 The place of junction here referred to lay near to Sháhib Gárh and Baghláh of the present day, about seventy-two miles south-west of Uchchh. When the Mas'údí wrote, the branch of the Hakrá which flowed past Aror on the east, had not, according to the tradition, been as yet diverted. Elliot's editor (Vol. 1, p. 23), unacquainted with the meaning of '*dosh*', supposed it to be "Dúáb," as he writes Do-ábah.

121 The 'al' in this word, as here written, and by all the old geographers, is not, and must not be mistaken for, the 'Arabic article *al*', because the name Alor or Aror was the Hindi name centuries before the Musalmáns had any acquaintance with it, and it may be, and is, written and styled Aror, with 'ar' as well as with 'al.'

The derivation of the word Rúphí is evidently derived from the Sanskrit रुपी—

[sic] bank, and is a dependency of Mansúriyah, where [i. e. at Alror or Aldor] it receives the name of Mihrán. There [but, in one copy, "Farther on"] it separates into two branches, and both these branches of the great river, styled the Mihrán of Sind, fall into the sea of Sind [or Hind] near the town of Shágarah [شگارہ—Ságarah ?], one of the dependencies of Mansúriyah, a distance of two days' journey from the town of Debal.<sup>122</sup> \* \* \* After Tíz of Mukrán [eastwards], the littoral of Sind commences, where are the mouths of the Mihrán or Nahr of Sind, the principal river of that country. In this part stands the town of Debal; and it is [near ?] there that the coast of Hind joins that of Barúz (بروز), where they make the spears called *barúzī*."

"The territory of Mansúriyah contains 300,000 villages and estates [what we style *mauza's* in India probably], lying in a fertile tract of country, well planted and cultivated. This territory is continually at war with a people called Med, originally from Sind, and also with other races.

*rúr*, in reference to its situation on the rocky limestone ridge, and the signification of which word is, 'rough,' 'stiff,' 'rugged,' 'hard,' etc. See my "NOTES ON AFGHÁNSTÁN," etc., page 326, note ¶.

Mr. A. W. Hughes, of the Bombay Uncovenanted Service, in his "Gazetteer of the Province of Sind," p. 678, says it is "the ancient Loharkot," but what, or whose, "Loharkot" he does not inform us, nor does he give us his authority; and yet, on the next page, says it was founded "by one Saiyad Rukandín [Rukn-ud-Dín perhaps is meant] Sháh in H. 698 (A. D. 1297).

Cunningham, on the other hand, in his "Ancient Geography of India," says (p. 258): "The true name of Alor is not quite certain. The common pronunciation [of English writers? but how is it written?] at present is Aror, but it seems probable that the original name was *Rora*, and that the initial vowel [here the "initial vowel," so called, is the first letter of the alphabet, and a consonant] was derived from the Arabic prefix *Al*, as it is written *Alror* in Biladúri, Edrisi, and other 'Arab authors [and also "Aldor," with 'd,' as given in Elliot's work]. This derivation is countenanced by the name of the neighbouring town of *Rori* [here a letter is left out to support the theory], as it is a common practise in India thus to duplicate names. So *Rora* and *Rori* would mean Great and Little *Rora*. This word has no meaning in Sanskrit [as I have shown above], but in Hindi it signifies "noise," "clamour," "roar," and also "fame." It is just possible, therefore, that the full name of the city may have been *Rora-pura*, or *Rora-nagara*; the "Famous City." Why not, at once, call it the "Roaring City"?

But the "Hindú" word here quoted by him happens to be Sanskrit रुरः; and, unfortunately for this "Famous" theory, the name is not written *Rorā* by the people of the country, but Rúrhí—رورہی; and as ر is interchangeable with J in Hindí and other dialects, it is also called Lúrhí as well as Rúrhí. There is another word رورا (رورا)—*rora*, of the same derivation, signifying, 'stone,' 'rock,' or 'a fragment' of either. The period when Rúrhí was founded will be mentioned farther on.

<sup>122</sup> Compare the map taken from the "Masálik wa Mamálik" at page 213.

"Mansúriyah and its dependencies, like Múltán and its territory, is a frontier. The name, Mansúriyah, it derived from Mansúr, son of Jamhúr, who had been placed there by the Baní 'Ummiyah, as Hákím. \* \* \* Sind is the territory nearest the Musalmán dominions: Hind lies more east. Nofír, son of Fút, son of Hám, son of Núh, at the head of his descendants and followers, took the direction of Sind and Hind, where his posterity multiplied, and were remarkable for their gigantic stature. They established themselves in the territory of Mansúriyah, a dependency of Sind. This confirms the tradition, that Hind and Sind had been peopled by the descendants of Nofír, son of Fút, son of Hám, son of Núh."

THE ISTAKHARÍ says: "Samand is a small city [or town] situated like Multán, on the east of the river Mihrán. Between each of these places and the river the distance is two *farsangs*.<sup>123</sup> \* \* \* The town of Alror [„Ji] is about the size of Multán. It has two walls [„], is situated near [not on, it will be observed] the Mihrán, and near the borders of Mansúriyah [the territory]. Nírún is about half way between Debal and Mansúriyah. \* \* \*

"The river of Sind, which is called the Mihrán of Sind [lower down stream], is said to issue from a mountain range in which several of the tributaries of the Jihún rise.<sup>124</sup> The Mihrán passes by the borders of Samand [the Samandúr of the Kazwíní, who quotes this work]<sup>125</sup> and Alror [or Aldor] from the neighbourhood of Multán, and from thence to Mansúriyah,<sup>126</sup> and farther onwards, until it unites with the ocean to the east of Debal. Its waters are very pleasant [sweet].<sup>127</sup> It is said that there are crocodiles in it as large as those of the Nil [Nile]. It rises and inundates the land just like that river does, and after the waters subside seed is sown in the same manner as I have described in the account of Misr [Egypt]. The Sind Rúd [or River of Sind and Hind]

<sup>123</sup> Compare the Mas'údí's statement, pages 189, 90. If the Sindí *farsangs* before mentioned, of eight *mil* to each *farsang*, the distance would be sixteen English miles, but, according to the more correct computation, about six.

<sup>124</sup> See my "NOTES ON AFGHÁNISTÁN," etc., page 563, note \*.

<sup>125</sup> See page 213 and farther on, also the old map from Purchas.

<sup>126</sup> Elliot has, at page 30, the following:—"The Mihrán passes by the borders of Samand and Al Rúr (Alor) to the neighbourhood of Multán," etc. It is impossible for the river to have flowed backwards from "Al Rúr" to Multán. It is exactly contrary.

<sup>127</sup> Compare this with the statement in the "Masálik wa Mamálik" and Ibn Hankál, farther on.

Háfiẓ Abrú says the Sind river or Ab-i-Sind runs into the territory of Mansúriyah, its course being from north to south, and, at the end, turning towards the east.

is about three stages from Multán. Its waters are very pleasant [sweet] even before its junction with the Míhrán."

This statement is important, for here we have two large rivers, the Míhrán and the Sind Rúd distinctly mentioned. The following, too, is remarkable, and shows what changes have taken place to the westwards, respecting which I shall have more to say presently. He says: "Mukráñ is mostly desert, and has but few rivers. Their waters flow into the Míhrán on both sides of Mansúriyah."<sup>128</sup>

"The cities and towns of Sind are Mansúriyah, Debal, Nírún, Kálwí [or Kálarí], Anarí, Bálwí [or Bálari], Maswáhí, Bahraj [جَرْجَرْ of the old 'Arab map,<sup>129</sup> generally written without points], Bánayah, Manjáñrí [Manjábarí of others], Sadúsán [Sharúsán or Síw-istán], Alroz [with 'z'—Alror before],<sup>130</sup> etc. The cities of Hind<sup>31</sup> are Múltán, Jand-rúd [Chand-rúd ?], Basmad, Sindásan, etc.<sup>132</sup>

"The distance from Armá'il in Mukráñ to Debal is four days' journey; from Mansúriyah to Debal, six; Mansúriyah to Múltán, twelve; from Mansúriyah to Fámhal, eight; between Múltán and Basmad, about two; from the latter to Alroz [Alror], three; thence to Anarí, four, from which to Kálwí [or Kálarí] is two, and from the last-named place to Mansúriyah one day's journey. Bánayah [بَانِيَة—without points] lies

<sup>128</sup> See also the Kazwíni's account, page 205. How far Mansúriyah or its jurisdiction extended at that period may be gathered from Al-Idrísí, who says: "Between Kíz and Armá'il are two tracts of territory touching each other: one, named Ráhún, is a dependency of Mansáriyah, and the other, called Kalwán, depends on Mukráñ." Mansúriyah comprised all middle and lower Sind.

<sup>129</sup> In the old 'Arab map page 213, it is placed west of Mansúriyah on the west-bank of the Míhrán. See page 215 and also farther on.

<sup>130</sup> These are the فَالْوَعِي (Fálúí), اِبْرِي (Írí), بَلْوَي (Balúí), Maswáhí, Bahraj, نَيَّاتَه (Náyatáh), Manjábarí, Sindásán, and Aror of the "Masálík wa Mamálík."

<sup>131</sup> This clearly shows that the Sind Rúd of the Masálík wa Mamálík map just referred to, is that which flowed between those places.

<sup>132</sup> The Basmad, سَرِيَان (Sarián) or سَيْرَان (Sírán or Sairán) or سَيَدَان (Saidán), and كُنَانَة of the before mentioned work respectively.

<sup>133</sup> Elliot, "Historians," Vol. I, page 15, has: "From the Míhrán to Bakar, which is the first place on the borders of Hind, is four days' journey." All this is pure surmise; for the word is unintelligible, and, in the Paris copies, according to his own account, is illegible. In them it is بَكَار which may be anything almost. In the printed text of M. Barbier de Meynard it is بَكَار; yet, even with this before him, Elliot made it Bakar, a place never mentioned by any of the old geographical writers here quoted, because it did not then exist, and this too after translating the additional passage given in this note from Idrísí thus:—"From hence [Bánayah] to Mámhal

between Mansúriyah and Fámal, at one day's journey from Mansúriyah and from Debal to Manjánrí [Manjábarí] is two days' journey. From Báuiyah to Mansúriyah three days' journey; to Fámal six days'; and to Debal two."<sup>134</sup>

The MASÁLIK WA MAMÁLIK, which, as I have before mentioned, is, in many places, like Ibn Haukal, differs from him considerably in others. It states that, "From Multán to Basmíd or Samíd [it is written both ways in the original MS.] to the Rúd-i-Sind is three days' journey. Basmíd or Samíd is a small city [or town], and that, and Multán and Jandáwar [جندواور the original has حنداور] are situated on the east side of the Rúd [river] of Multán, each at a *farsakh* distant [but, according to the map of Sind contained in the original MS., they are a long distance east of the river, and in it Multán does not appear, being farther up stream]. Samíd or Basmid is a city full of wealth and affluence, and is not less [in size] than Multán, and has two walls [دو بی], placed on either side of the river Mihrán.<sup>135</sup> \* \* \* The Mihrán comes out near Multán, passes the boundary or limits of Basmíd, and Mansúriyah, and east of Debal unites with the ocean. The Rúd-i-Sind<sup>136</sup> is three days' journey from Multán, and is a pleasant [sweet] river, and unites with the Mihrán Rúd. It is subject to inundation like the Rúd-i-Nil and has likewise crocodiles."

Here again two great rivers are mentioned, just as Al-Idrísí states,<sup>137</sup> the Mihrán, and the Sind Rúd or Rúd-i-Sind wa Hind, but the Masálik wa Mamálik goes farther, and adds: "The Jand Rúd [جند رود or جند سند] . . .

*which I have  
seen a fac-  
simile of.*

and Kambáya the country is *nothing but a marine strand*, without habitations, and almost without water, consequently, it is uninhabitable for travellers."

No doubt the Kunchí *ran* is here referred to, into which Sultán Firúz Sháh was led by a treacherous guide, like as Sultán Mahmúd before him, as related at page 80, See also note 105.

<sup>134</sup> Al-Idrísí states that, "between Bánayah and Fámal (Elliot has "Máhmal" here), and Kambáyah, the country is a salt, marshy shore, without habitation, and almost without fresh water, and therefore it is impassable to travellers." Its position therefore is towards the sea coast and the Kunchí *ran*, or great marsh of Kachchh, and not as Elliot supposes within fifteen *farsangs* of Aror. See his work, Vol. I, pp. 61, 174, and 367.

<sup>135</sup> The Mihrán here, and the Rúd-i-Multán above, both refer to the Ab-i-Sind, or Indus, as mentioned in the preceding note 117, which see, also note 123.

<sup>136</sup> The Táríkh-i-Táhirí, referring to the Sind Rúd, says it is also known as the Panj-Ab, and below Bakhar is known as the Bahmín [بہمین]. See page 216.

<sup>137</sup> He wrote, it must be remembered, in 545 H. (1150-51 A. D.).

Chand Rúd ?—this is a different word from حندوار above mentioned] or Samand Rúd [ سوند رود ] is also a great river, and a sweet, on whose banks stands the city [shahr] of Jand [or Chand ?]. It unites with the Míhrán Rúd below the Sind Rúd, towards the territory of Mansúriyah.”<sup>188</sup>

We have here, therefore, three large rivers. The first is the Sindhu, Ab-i-Sind, or Indus; the second the Bíáh and its then tributaries, the Bihat,<sup>189</sup> the Chin-áb, and the Ráwah or Ráwi, which, in those days, passed north-east and afterwards east of Multán, and united with the Bíáh, some twenty-eight miles to the southward of the last named city, forming the Panch Nad or Panj Áb of the geographers; and the third river is the Hakrá, Wahindah, or Sind-Ságár, and of which, at the period in question, the Sutlaj, was a tributary, as were likewise the Ghag-ghar, the Sursútí, and the Chitang.

I now turn to IBN HAUḲAL, who states, that, “Basmíd is a small city [shahrí], and it, and Multán, and Chandwár [in another copy چندوار—Chand-áwar] are placed on the east side of the Rúd of Multán. From each place to the bank of the river will be one *farsang*. Basmíd

<sup>188</sup> This is the Samand of the Istakharí in the only copy available, but the Kazví-ní, who quotes him copiously, says, that the Istakharí calls it the Samandúr, consequently part of the word has been left out in the copy of the Istakharí quoted. See page 51.

211 // It will be noticed from this important statement, that the old 'Arab map here given (and likewise as shown in the map to Ibn Haukal's work) does not quite agree with the writer's description. But two rivers are indicated, the Míhrán Rúd and the Sind Rúd, and, that between what appears as رودور or دوسن near their junction, down as far as حلوی and سوسان but a single river is indicated; while farther east, a line, with five towns on it, runs down to, and includes حلوی above noticed, and that one of these five is Basmíd, and another, Anari, two days' journey from Basmid. The description says, that the Sind Rúd [the Rúd-i-Sind wa Hind—the Bíáh and its tributaries] unite with the Míhrán Rúd [the Sindhu or Ab-i-Sind] above Basmíd, which is three days' journey below Multán and three days' journey above Aror; and that the walls of Basmíd rise on either side of the Míhrán. Further, that the Samand Rúd [the Hakrá and its tributaries] unites with the other two still lower down towards Mansúriyah, at a place known as Dosh-i-Áb. I have not interfered with the 'Arab map, but I have indicated what is meant from the description, which agrees with other old writers, at the right hand side of that map.

<sup>189</sup> There appears to have been another river besides the Bihat, Chin-áb, Ráwi, and Bíáh, and I have seen somewhere what tributary of one of these four it was, which formed the fifth, but I cannot recall it to mind. Neither the Sindhu or Ab-i-Sind, nor the Shuttladr, were included among the Panch Nad or Panj Áb, or Five Rivers; and to this day, the people dwelling near the junction of the other rivers, including the Sutlaj, after the junction, style the united stream the “Sapt Nad” or “Sat Nad”—the “Saptah Sindáwah” of the Hindú legends—or Seven Rivers.

is a city full of affluence and convenience, and will not be less [in size] than Multán. It has two walls [بَارو—بَارو—sides?] placed or situated on the banks of the Mihrán Rúd.<sup>140</sup>

“Debal is situated to the east [شُرقِي—sic in MSS.<sup>141</sup>] of the Rúd-i-Mihrán, and on the sea coast. It is the harbour of that territory. They cultivate the land without irrigation. It is a confined place [تَنْك, a word which also means ‘barren’], but for the sake of trade people take up their dwelling there.

“Nírún is a city situated between Debal and Mansúriyah on the road thither, and is situated on the west side of the Mihrán; and Bahraj or Bharaj [بَهْرَج<sup>142</sup>—also written بَهْرَج in other copies], Maswáe or Maswáhi or Maswái<sup>143</sup> [مسوَّيٰي or مسوَاهِي or مسوَاهِي], Sindúsán or Sidúsán [سندوسان or سندوسان], and Haníbar [هَنِيبَر] or Halbah [هَلْبَه] or Haliyah [هَلِيَّة] or Halat [هَلَّات] or Hazah [هَذَاه] are situated on the western side of the Mihrán. Irí [إِرِي] or Idí [إِيْدِي] or Andí [إِنْدِي]—and Abrí [أَبْرِي], and Fálúí [فَالْلُّوِي]<sup>144</sup> [دَلْلُوِي<sup>145</sup>] or Dálúí<sup>146</sup>, lie on the east side, in such wise, that, in going from Mansúriyah to Multán, they lie at a distance from the banks of that river.

“Balúí [بَلْوَى or Jalbúí—جلبُوي<sup>147</sup>] is situated on the Mihrán, near unto a channel which branches off from the river behind Mansúriyah [as shown in the map of the Masálik wa Mamálik, just opposite Sadúsán or Síw-istán].

“Fámhal [فَامْلَ] is a city [or town] situated on the nearest border of Hindústán, as far as Shaimúr [صَيمُور<sup>148</sup>]; and from Fámhal to Mukráñ,

<sup>140</sup> In Elliot (p. 37), this description is applied to Alror. He has: “The country [city] of Alrúr is as extensive as Multán. It has two walls, is situated near the Mihrán, and is on the borders of Mansúra.”

The text I have quoted is as above, and agrees with the “Masálik wa Mamálik.”

<sup>141</sup> In the map to Ibn Haukáil’s text, as in the Masálik wa Mamálik map, Debal is placed *west* of the river. The above, therefore, is palpably a mistake of the copyists. See the map from Purchas.

<sup>142</sup> This is the same place as is mentioned by the Istakharí, and by the Baláziri in the account of Muhammad’s advance against Sadúsán, or Síw-istán, the modern Silwán.

<sup>143</sup> Such are the variations in different copies. In the text translated by Anderson in the “Journal of the Asiatic Society of Bengal” for 1849, the words are ابری و لدی.

<sup>144</sup> The name is thus written in the map to Ibn Haukáil’s text in the Bodleian Library. It will be noticed, that, in writing, if the upper part of ئ is rounded a little, as in quick writing, it is liable to be mistaken for ئ; and this last letter, if the upper part is lengthened, as it is very apt to be in MS., may easily be mistaken for ئ. This place is the Kalarí of the Istakharí.

to Nudhah [Nudiyah of the Sindíán historians], to the boundaries of the territory of Múltán, all appertain to Sind. Bánayah [بَانِيَةٌ]<sup>145</sup> or Nániyah [نَانِيَةٌ] or Mánayah or Mániah [مَانِيَةٌ—but all are doubtful, because the word is chiefly written مَانِيَةٌ, without points, and مَانِيَهُ, and even مَانِيَهُ], is a small city [or town] which 'Abd-ul-'Aziz-i-Habbári the Kureshí, the ancestor of the tribe who hold Mansúriyah in subjection,<sup>146</sup> built. Mand [ماند] belongs to Hindústán, and there are infidels dwelling therein; and all that has been mentioned belongs to Hindústán."

Then follows the important statement, that, "The junction of the Mihrán with the Sind Rúd [the Bíah and its tributaries as elsewhere explained] is below Multán, but above Basmíd. The Jaḍd [or Chand] Rúd [the Hakrá] unites with the Mihrán below the junction of the Sind Rúd, towards Mansúriyah."

Nudiah [نُودِيَّةٌ], or Nudiyah [نُودِيَّةٌ]<sup>147</sup> is a flat open tract of coun-

<sup>145</sup> It is, from its situation, the same place as mentioned by the Istakharí, and towards the south-east of Mansúriyah, as shown in the map to the Masálik wa Mamálík. See page 213. It is written without points in the map to the Bodleian MS. See note 163.

<sup>146</sup> That is, the towns dependent on Mansúriyah and its district, and situated therein. See page 190.

<sup>147</sup> Elliot sometimes renders this "Budh," "Buddha," and "Búdhiya," but says that Idrísi and Kazwíní prefer "Nadha or Nudhā," and immediately after [p. 388, vol. I] says: "The old tract of Budh or Búdhiya, very closely corresponds with Kaoh Gandává," and straightway goes to "Bori or Búra in the Afghan province of Siwistán," and of course, becomes hopelessly confused.

The Borah or table land, so called, of the southern part of the Afghánistán—for there is no town called "Bori," much less "Búra," as he imagined—is out of Sind altogether, and one hundred and twenty-five miles farther north than Gandábah and more than three hundred and fifty miles north of Bahman-ábád.

In a note at page 389 he says: "In the passage above quoted from the *Mujmalu-t-Tawáríkh*, Bahman is said to have founded a city called Bahmanábád in the country of Budh. There is a place entered as Brahiman in Burnes' map, between Shál and Bori." This shows the utter confusion into which he has fallen. He should have added to the above, that, in the work last quoted, the author says that "this Bahman-ábád is said to be Mansúriyah by some," and he assigns it its proper position. See Elliot, Vol. I, page 109 as to "Mansúra" and Bahman-ábád, and note 105, para. 18.

I may add, that, Ibn Haukal, and the Masálik wa Mamálík, have Nudhah—نُودِيَّةٌ—at all times; and in changing it to, or reading it as, "Budh," "Budha," and "Búdhiya," Elliot may have been under the impression, that it must be correct to do so, if the people were Budhists, or in support of some theory that required to be bolstered up. See also pages 206 and 208.

It so happens that Nudah or Nudiyah lay on the west of the Mihrán, while Búdah the Búdiyah of the *Qhach Námah*, lay on the east. See what Wilford, who

try, situated between Túráñ [the territory dependent on Kuṣdár, from which Kandá'il is five *farsangs* distant] and Mukrán, and Multán and the towns of Mansúriyah;<sup>148</sup> and this tract lies to the west of the river Mihrán. From this part *bakhtí* [hairy, double-humped] camels are taken to other parts of the world.<sup>149</sup>

The *Kaṣbah* [bázár town] of the tract called Nudiyah is a place of traders, and they call it Kandá'il.<sup>150</sup> The inhabitants of this tract of country are in appearance like the people of the desert [of 'Arabia], and have dwellings constructed of canes<sup>151</sup> along the banks of the Mihrán, from the boundaries of Multán as far as the sea coast; and they have also grazing lands between the river and Fámhal [farther east, and elsewhere said to be "the first place belonging to Hindústán in that direction"]. They are a numerous tribe. Fámhal, Sindúsán [or Sadúsán, Sihwán of the present day], Samúr, and ~~silus~~<sup>152</sup> or ~~silus~~, all four towns, have Adináh masjids, which the Musalmáns founded.

was far in advance of his time, says respecting these parts in the 9th volume of the "Asiatic Researches," page 225. Búdah or Búdiya has nothing whatever to do with Bráhúis as M. de Geoje, states in his notes to the text of what he calls "Beladsori" (referring to the Balázirí): they were unknown in that early day.

<sup>148</sup> See pages 189, 90.

<sup>149</sup> Compare this passage in Elliot, Vol. I, p. 38.

<sup>150</sup> The Istakharí says, respecting Kandá'il, that it was so called after A'íl [آلیل], a man of that name who subdued it; so here we have the word Kand, as in *Kand-ahár*, and in *Samr-kand* and *Bey-kand*. The word is plainly written قند ایل. With the above very plain statement before him, Elliot persists time after time, in calling the place "*Kandabil*" and "*Kandhabel*." Cunningham, of course, follows Elliot in the spelling, but he considers that, "Ptolemy's *Badana*, which lies immediately to the north of the rivulet, must be the present Gandáva, as the letters B and G are constantly interchanged. In the books of the early 'Arab writers [according to Elliot's versions, it should have been added] it is always called *Kandabil*.'" See "Elliot," vol. I, pages 29 and 84, as to its conqueror. It so happens, that Kandá'il is not Gandábah, but stood on a hill, which Gandábah does not. The Masálik wa Mamálík distinctly states, that there is but five *farsangs* distance between Kuṣdár, the situation of which is well known, and Kandá'il, which is eight days' journey from Mansúriyah, and ten from Multán.

M. Barbier de Meynard's 'Arabic text of Ibn Khurdád-bih, p. 57, contains the same error respecting Kandá'il, and Kuṣdár, after the same fashion is "Kusdán." See my "NOTES ON AFGHÁNISTÁN," etc., page 558, note §§.

<sup>151</sup> Because the river was continually altering its course. It was the same when Abú-l-Fażl wrote upwards of six centuries after; and canes play a great part in the construction of dwellings of all kinds, both for man and beast, in Sind and the Indus valley higher up, up to the present day. The people here referred to are the Sammáhs and Jhárijahs (or Zhárijahs) or both.

<sup>152</sup> This word is unpointed and may mean anything. Elliot reads it "*Kambáya*," but as he reads Kandá'il as "*Kandabil*," we must make allowance, and be permitted

Respecting the distances between some of the places mentioned above, he says: "From Mansúriyah to the boundary of Nudah [or Nudiyah, as the Sindís write it] is five stages or days' journeys [*mar-halah*] ; from Mansúriyah to Fámbal eight; from Multán to Basmíd two; from thence to Alror [الرور] or Alroz [الروز]<sup>153</sup> three; from thence to Abarí [ابري] or Irí [يري] four; from thence to Faldí [فالدي] or Fálúi [فالعي] four. From Faldí or Fálúi [the Kalarí of others] to Mansúriyah one stage or a day's journey; from Debal to Nírún four;<sup>154</sup> from Faldí or Fálúi [Faldí before, the Kalarí of others] to Ladán four *farsangs*; and Bániyah [written Mániah or Mániyah and in other ways before<sup>155</sup>] or Nániah is distant one stage or a day's journey from Mansúriyah.

The source of the Mihrán, the waters of which are pleasant, is in the same mountain range in which the Jihún takes its rise. It comes out at [i. e., near] Múltán, and<sup>156</sup> passes the boundary [الدش] of Basmíd Alror or Alroz,<sup>157</sup> and by Mansúriyah, and falls into the sea to the eastward of Debal. \* \* \* The Sind Rúd, the waters of which are also wholesome, is likewise a great river, and at three stages or days' journey below Múltán unites with the Mihrán Rúd."

to doubt its correctness. The Gulf of Kachchh and the whole peninsula of Káthiá-wár [vul. "Kattywar"] intervenes, and Kanbháyat (vul. "Cambay") was not subject to Musalmáns at such an early date as the time of the writer above quoted. Part of Kachchh is doubtless referred to here. The north-west part if it is called Kandhár and Kandáhar.

<sup>153</sup> Two copies have the *rúd*—روز—instead of Alror—الرور—!

<sup>154</sup> In two copies of the text this name is written Biroz or Birúz [بروز] and Píroz or Píruz [پیروز] respectively.

<sup>155</sup> See note 105, and pages 212 and 215.

<sup>156</sup> Although Ibn Ḥaukal calls this river, which is the Ab-i-Sind or Indus, by the name of "Mihrán," it will be noticed that he makes a distinction between it and the "Mihrán Rúd." Had he not done so, we could only suppose that he considered the two other great rivers to be tributaries of this one, but he evidently means the river which "went to form the Mihrán of Sind," as others do, or what he here calls the Mihrán Rúd.

Bú-Rihán calls the river the Sind until it unites with the others, and the united streams he calls the Nahr-i-Mihrán. See the previous note 117, and the extract from that author at page 221.

<sup>157</sup> This word does not occur in two out of three copies of the text consulted.

See page 213, and also the learned note in Elliot, Vol. I, pages 380-81, from the pen of his Editor, on the subject of "Chand Rud." He takes it for granted, that the Chin-áb always flowed as at present. In the text, page 48, he has another meaning for "Chand." He says "there is some confusion here," and he has made it still more confused.

Another copy quoted by Elliot has: "The Chand Rúd is also a great and pleasant [خوش] river on whose bank is the city or town of Chand Rád. It falls into the Míhrán below the Sind Rúd towards the territory of Mansúrah." This, however, does not agree with three other MS. copies which I have used, but agrees with the *Masálik wa Mamálík* just quoted; and, for a town "Chand Rúd" is an impossible name, and must refer to the river, or a town situated thereon.

BÚ-RÍHÁN-AL-BERÚNÍ, says, after noticing the junction of the river of Kábúl with the "Nahr-i-Sind": "The river Bihat, called Jíhlam, on the west, unites with the Ab-i-Chándrá [the Chand Rúd of Ibn Haukal before noticed] at Jháráwar [چهارواڑ] <sup>158</sup> or Jhára Rúd [چهار رود] Jandráhah [چندراہہ] nearly fifty *míl* [miles] above Múltán, and flows past it on the west. Then the Ab-i-Biáh [!] increases it [by uniting with them] from the east. Then the Iráwah [ایرواد—the Ráwah of the Tabaqát-i-Násírī—the Ráwí] joins them. The Nahr-ul-Kaj [or Gaj—نہر الکج—in one copy Laj—<sup>159</sup> the upper stroke of the ك being left out, but that letter may be mistaken for ج if not marked thus ڄ] branches off from the Nahr-ul-Kút [نہر الکوت], which issues from the mountains of Bahátil [بھاتل], and joins them, after which the Nahr-i-Shutlad [الشعتل] or Shutladr [شعتلر] unites with them below Múltán at a place called Panch Nad." <sup>160</sup>

<sup>158</sup> In one place in his text, Bú-Rihán says the Sind is called Wahind; that چهارواڑ or چندراہہ refers to the Chandar Bhág—the Chandar-Bhág or Chin-áb—that the Biáh flows to the west of Loháwar, and the Iráwah—the Ráwah or Ráwí—on the east of Loháwar.

The Biáh never yet flowed west of Láhor, within "the range of history," but the Ráwí has, but not very far west of it. It will be seen how he has reversed matters. In another place, as in the text above, he makes the Biáh unite with the Chin-áb above or north of the Ráwí, again reversing facts.

<sup>159</sup> His Nahr-ul-Kaj or Gaj, and Nahr-ul-Kút or Gút can only refer to those tributaries of the Hakrá or Wahindah which came from the hills east of Jasal-mír in early times, noticed farther on. In the recently published printed text, in place of this Nahr-ul-Kút we have Naghar Kot—نگر کوت!

The letter here written ڦ may be meant for ڦ. Bahátil is the Hátíl of Mas'údí. See page 206/7.

<sup>160</sup> Professor Sachau indexes these two simple Hindí words in his printed text of "Alberúni," under the meaningless form of "*Pāncanada*," and translates the above passage as "a place called *Pāncanada*!" A person who had to depend on his translation would suppose Bú-Rihán had so written it.

The author of the "Lost River" article in the "Calcutta Review" appears, from the following, to have had a confused idea of the Panj Ab or Panch Nad. He says (page 14): "Thus, too, is solved the difficulty in providing a place for the Satlej among the five branches of the "Panjanad," which has compelled modern geographers to transfer that name from the Indus to the Chinab [!]. The latter has

I have entered here just what he says, but there is evidently great confusion; for we know that the Bíáh—if it is here referred to—never united with the Chin-áb and its tributaries *before* or *above* the Ráwi, as is here stated. Moreover, the mention of “Sutlad” rather shows that the copyist wrote the names as he knew them best. Indeed, with regard to all the extracts from Bú-Rihán contained in the *Jámi’-ut-Tawáríkh*, it is difficult to decide which are actually his, and which Rashíd-ud-Dín’s (the author), because, especially in reference to the river reaching the sea by two channels, which, in those early days it did not do, as I shall presently show, the latter mentions events as if stated by Bú-Rihán which occurred three centuries after his death. I shall also prove that no “Sutlad”—Shuttaj or Sutlaj—flowed in the direction here indicated, even at the time that Amír Tímúr, the Gúrgán, invaded these parts more than four centuries after Bú-Rihán wrote.<sup>161</sup>

To continue his account, however, he states, that, “After this, the united streams become a vast river, and during the season of inundation, the waters spread out to the extent of ten *farsangs* in breadth, and swallow up all the other great streams, and the refuse brought down by

no claim whatever to this title, which Burns justly observes (*Travels III*—287) is unknown upon its banks. The “Panjnad” or “Panjáb” is the Indus itself. The application of the term to any one river appears to be of *late date*.”

All this is contrary to fact. All those who have dwelt in, and are acquainted with the geography of this part, know, and as the best maps show, that the rivers which unite above Uchchh, receive the name of Panch-Nad, as Bú-Rihán, here relates, and as does Abú-l Fazl likewise; and it is only after the united streams join the Áb-i-Sind or Indus, that they cease to be styled the Panch Nad or Five Rivers, and when all have united they are known, even to the present day, as the “*Sapt*” or “*Sat Nad*,” or Seven Rivers. I believe that what has been read as સત્તાં—Shutlad—was really meant by Bú-Rihán for “*Sapt Nad*” or “*Sat Nad*”—સત્તાં. See note 139.

It should be borne in mind, when comparing statements contained in Mas’údí, the *Masálik wa Mamálík*, and Ibn Haukal, that those writers visited Sind as well as Multán and other places, while Bú-Rihán never went farther south than Multán or farther east than Láhor.

<sup>161</sup> It is beyond a doubt, that, until the Bíáh and the Sutlaj both left their respective beds to unite and flow in one channel, when they lost those names, the Sutlaj was a tributary of the Hakrá, but, after that, the united rivers, under the name of Hariári, Ghárah, etc., became tributary to the Áb-i-Sind or Indus. These facts ought not to be overlooked; and yet we find recent authors writing of “Perdikkas carrying the Greek arms to *Ajudan* on the banks of the *Sutlej*, ages before the Sutlaj and Bíáh uniting approached within twenty-five miles of Ajúddhan.” Who shall say that Ajúddhan was in existence even ten centuries *after* the time of Alexander the Macedonian? It is nearer to the Sutlaj at the present time than it ever was before, and the distance is eight miles and a half. In the last century it was twenty-five miles distant. See note farther on.

it remains sticking in the branches of the trees [which are submerged during the inundations] and appears like the nests of birds in them. The united waters bend to the westward<sup>162</sup> from the city or town of Aror [اور—الدُور—of others] in the middle of the territory of Sind, and are received into the Nahr-i-Mihrán or Mihrán River, which flows slowly through the midst of the country, and forms a number of islands [i. e., the waters flow in several channels which again unite, and the lands between are islands] until the river reaches Mansúriyat [منصوريه as he always spells the word in the original]. This city is situated among the branches of the river, and from that place the river unites with the ocean by two channels. One is near the town of Loháráni [لوهاراني<sup>163</sup> ], and the other bends round towards the east in the confines of Kaj [کج—Kachchh—ڪچھ], and is called the Sind Shákár [سندھ ساگر—Sind-Ságárah—سندھ ساگر ], which means The Sea of Sind. \* \* \* The river Sarasat [سرست ] unites with the ocean to the east of Súmináth.<sup>164</sup> This last named river is, of course, the Saraswatí, which

<sup>162</sup> This is not given in the printed text.

<sup>163</sup> In another place, Bú-Ríhán, immediately after referring to Loháráni at the mouth of the Nahr-i-Mihrán, where it unites with the ocean, says, that, "from Bazánah [بازانه also نوابه and نوابه in other MSS., and in copies of Rashíd-ud-Dín's work], between south and west, is the city of Anhal-wárah [انھلوارہ - نھلوارہ also نھلوارہ ], distant sixty farsangs; and from Súmináth, on the sea, fifty. From Anhal-wárah or Nahal-wárah towards the south is Láo-des or Lár-des [لارديس or لاديس ], the kashás [بازار towns] of which are Bahzúj or Bahrúj [پروج or پروج ], and Dhanjúrá or Rhanjúrá [رهنجورا or دھنجورا ], distant forty-two farsangs. Both these places are on the sea-shore east of داڑ [or داڻ]—Táná]. This is what Elliot reads "Bánia" at page 27, "Bilha [Bánia]" at page 37, "Bánia" pages 39 and 40, "Tána" and "Bhátí" at page 61, and "Bánia" at pages 77 and 79. From Bazánah to the west is Multán, fifty farsangs distant [a distance which will not suit Guzarát]; and from Bhátí [بھاتي or بھائي or بھائي]—نھائي or نھائي fifteen farsangs. From Bhátí south-west [south-east in one copy] fifteen farsangs, is Aror, Arro, Aro, or U'dar [اور - ارو - ارو - اروور ] meant, probably, for او - او - او - او [foreigners, it will be remembered, always leave out the او in Hindí words]. Bhátí lies between two branches of the Sind Rúd [not the Nahr-i-Mihrán, it will be observed], thence twenty farsangs to Bahman-no Mansúriyat; and from thence to Loháráni, which is the mouth of the river [he mentions two months in the text above: this was the western month at that period]; where it empties itself, is distant thirty farsangs." Compare also Elliot, Vol. I, page 61, who says, at page 58, that this "Naraya" as he read it, and which his Editor altered into Narána, is "the capital of Guzerát;" but, in the original, the word is "گزرات" and "گزرات" in different copies.

<sup>164</sup> See page 182.

falls into the sea near Pattan Som-náth, not the classical river, the tributary of the Ghag-ghar, described farther on, the sacred river of the Bráhmans.

In another place he states, that, "from Bazánah [ بُزَانَه — also written بُزَانَه and بُزَانَه in different MSS.] where roads branch off to the west, is Multán, distant fifty *farsangs*, and to Bhátí [ بُهَاتِي — also written بُهَاتِي<sup>166</sup>] 166

The place called "Bhátí" above, is what Elliot at page 79 calls "Bánía" where the country is "a marine strand;" and whatever may be its correct name, whether Bazánah, as Bú-Rihán writes it, be the capital of Guzarát or not (but Anhal-Wárah was its ancient capital), all these places, undoubtedly, lay near the sea coast, between the mouth of the Mihrán of Sind and Káthiawár, and this evidently was Elliot's idea when writing about it as "the capital of Guzerát." Notwithstanding this, from the footnote 9, page 58, of the volume referred to, written by the Editor, Mr. Dowson, it appears that Elliot considered it, "one of the most interesting places in the North-Western Provinces [sic] to identify [this "marine strand" in the North-Western Provinces!] from the pages of Bírúní." He thought it to be represented by the modern *Narwar*, and entered into details in support of this view, but he was unable to account for its being called the capital of Guzerát."

Then the Editor tells us, that General Cunningham takes another view, and says: "I have identified Guzerát with Bairát, or the ancient *Matsya*. \* \* \* Firishtá [i. e., "Briggs?"] gives these two names as *Kairát* and *Nárdén*, which he says, were two hilly tracts, overrun by Mahmúd of Ghazní. Now Guzerát and *Kairát* are only slight corruptions of *Bairát*, when written in Persian characters; and *Nárdín* and *Nárána* are still slighter alterations of *Náráyana*, which is the name of a town to the north-east of *Bairát*." See also pages 394, 5, and 6 of Elliot's Vol. I.

Now let us see how "Guzérát" and "Kairát" look so much like "Bairát" in Persian characters: بُرَاهَت - گیرات - بُرَاهَت and how very much alike are "Nárdín" "Nárána" and "Náráyana": نَارِدِن - نَارِيَة - نَارِيَة. There is not very much similarity here, I think: at least, I cannot discover it. The word, however, is بُزَانَه *Bazánah*.

But alas for these "satisfactory" identifications! The names given by Firishtah in his Persian text are نور و قراث - NÚR and KIRÁT, which refer to two *darahs* north of Jalál-ábád and the river of Kábúl, in the Káfiristán, no less than eleven degrees farther north! The mistake respecting them I pointed out in my "Translation of the Tabákát-i-Náshímí," page 77; and I have also given an account of Amír Mahmúd's expedition to those *darahs* in my NOTES ON AFGHÁNISTÁN, pages 134 and 135, from the author from whom Firishtah derived the information, and who wrote in the time of Amír Mahmúd's grandson, Sultán Farrukh-Zád. See also Elliot, vol. I, page 47, where the same *darahs* of Núr and Kirát, written "Núrokírát," as one word, are mentioned along with Lamghán north of Jalál-ábád and the river of Kábúl.

According to Bú-Rihán, who mentioned this so called "Núrokírát" above referred to, this *Bazánah* is 60 *farsangs* = 180 miles from Anhal-Wárah, and we know where that is, and it is a long way from Lamghán, and from *Bairát* too. Aror, the ancient capital of Sind, also cannot be referred to here, because this Bhátí is but 20 *farsangs* = 60 miles, north of Mansúriyah, and 30 *farsangs* = 90 miles from Loháráni, at the mouth of the Mihrán of Sind; and it is said that this place—Aro, Ador,

or هانی or نهانی or الی The town of the Bhátiáh is evidently meant here] fifteen farsangs. From thence between south and west is Aro or Arú [ارو in MS., perhaps Aror اور ?], distant fifteen farsangs. From بھانی between two arms or branches of the Sind Rúd, is Bahman-no, or Bahman-no Manṣúriyat,<sup>166</sup> distant 20 farsangs, from which Lohárání, which is the place of outlet [of the river], is distant thirty farsangs."

Referring to other routes going from Kinnauj to the Mihrán, he says, after mentioning Sunám, that, going north-west from thence [Kinnauj] nine farsangs is Arat-húr [أرات هور also written Arat-húz - آرات هوز or Adatt-húr آدات هور ], then to حجیر or جنبر or حجر or حجیر [which I will not attempt to speculate upon] six farsangs. From thence to Mandhúkúr [مندھوکور ] the kaṣbah or bázár town of Loháwar, east of the river Iráwat [the Ráwah or Ráwfí], eight farsangs; then to the river Chandráhah [چندراہا ] twelve; then to Jíhlam west of the Bihat [? MS. has مایت and printed text مایت ] eighteen farsangs; from thence to Dahind [دھند or Wahind وہند and دے وہند Waihind, in the printed text], the kaṣbah of Kandhár [Gandhárah], which the Mughals<sup>167</sup> call Kará-Jáng [قرآنک ] west of the Ab-i-Sind, twenty farsangs." \* \* \* Referring to the mouths of the Nahr-i-Mihrán, he says: "After this, you come to the lesser and greater mouths of the river, and then reach the [haunts of the بوارج ] Bawárij who are pirates, and Kach [Kachchh] and Súminát. \* \* \* From Debal to Kohrá'i or Kohará'i [کوہرائی ] is twelve farsangs [thirty-six miles or little over]."<sup>168</sup>

etc.,—which is probably Addo of the maps, about 60 miles east of Bhúj in Kachchh—is but 15 farsangs = 45 miles from "Bháti." The places referred to here mostly lie near the sea coast, Elliot's "Marine strand," extending from the eastern mouth of the Mihrán of Sind to Súrat, the Sauráshtráh of the Hindús—Káthiawár—and of this there can be no doubt. See page 258.

<sup>166</sup> See note 105, ante, page 196, and note 146, ante, page 216. These distances, if correct, would show this place دیلی—Bazánah—to be situated in the north-west corner of the present Jasal-mir state.

<sup>167</sup> The words "which the Mughals call Kará-Jáng" will not be found in Bú-Rihán's text. Here we have Rašíd-ud-Dín, not Bú-Rihán, for the simple reason, that, at the period the latter wrote, and for more than a century after, the Mughals were unknown to the Musalmán writers. For more respecting this Kará-Jáng, see Tabakát-i-Násirí," page 1216; and compare Cunningham, "Ancient India," page 55.

<sup>168</sup> See ante page 206, and note 112. The overflow from the channel of the Hákra, Wahindah, or Sind-Ságár still reaches the sea by the inlet which appears as "Kohri" in our maps, the names in which are generally incorrectly written. The Hajamro mouth of the Indus is just thirty-four miles (or lately was: it may have changed considerably since the publication of the most recent maps) from the Kohrá'i mouth to the north-west. Bawárij is the plural of بوارج, a war-boat apparently, and certainly refers to boats or vessels.

AL-IDRÍSI, who wrote about 545 H. (1150-51 A. D.), nearly a century before the investment of Uchchh by the Mughals, says, that "Sand-úr<sup>169</sup> [for Chand-úr or Jand-úr ? 's' is interchangeable with, and often substituted for 'ch' and 'j' by foreigners] is situated three days' journey south of Multán, which is famous for its trade, wealth, and extravagance of its inhabitants. It is said to form part of Hind [he afterwards mentions it among other places belonging to Hind], and is situated on the banks of a river which falls into the Mihrán above Samaid [Basmid of others].<sup>170</sup> Going from Multán towards the north there is a desert tract which extends as far as the eastern boundary of Túbarán.<sup>171</sup> From Multán, as far as the neighbourhood of Mansúriyah, the country is held by a warlike race called Nudah [or Núdiyah, as the Sindís write it], consisting of a number of tribes scattered about between Túbarán and Mukrán, Multán and Mansúriyah, like the Barbar nomads. These Nudahs [Núdiyahs] have peculiar dwellings, and marshy places in which they take shelter, if necessary, to the west of the Mihrán. They possess a fine breed of camels, particularly a sort called *karah*, like the camel of Balkh [the Bakhtí camel], which has two humps, and is held in great esteem in Khurásán, and other parts of Irán.<sup>172</sup> \* \* \*

The place chiefly frequented by the Nudahs [or Núdiyahs] for purposes of trade and other matters is Kandá'il."

Al-Idrisi also says respecting Debal, that it is a populous place, but not fertile, and is inhabited merely because it is a harbour for the vessels of Sind and other parts. "Going west," he says, "from the mouth of the great Mihrán [the principal or eastern branch] Debal is six *mil* [miles] distant. From Debal to Nírun, also on the west of the Mihrán, is three days' journey.<sup>173</sup> Nírun is about midway between Debal and

<sup>169</sup> This name occurs in an old map which I shall give farther on between Rúhí and Multán, and it would therefore seem that it was known in the early part of the last century; and, from its position therein, appears to have been situated somewhere about Nohar, or Islám-Kot of the present day, near the banks of the Hakrá, or farther north. It seems to be identical with the town or city of Jand or Chand mentioned *ante*, at pages 213-14.

<sup>170</sup> See *ante* page 216.

<sup>171</sup> This appears to refer to the southern parts of the great, elevated plateaus extending from a few miles east of the Indus to the high left bank of the Biáh, and through which the rivers forming the Panj Ab, or Panch Nad, now cut their way, and which from what is known as the *thal* or *bár-i-Chináo* west of the Chináb, and *bár* and *dhaiyá* east of it. These elevated plateaus represent three distinct geological periods apparently, respecting which more will be found in the notice of the rivers farther on.

<sup>172</sup> See *ante* page 217, where Ibn Haukal says much the same, and note 146.

<sup>173</sup> The position of Nírun is plainly shown in the old maps of the *Masálik wa Mamálik* and Ibn Haukal, as well as from the description of its whereabouts in those

Mansúriyah, and persons going from one to the other cross the river here. Nírún is a place of little importance, but it is fortified. \* \* \*

two works, and in others, including Al-Idrísí in the text above. Modern writers identify its position satisfactorily to themselves, but differ as to its whereabouts. Elliot fixes it at Jarak, while Cunningham prefers Haidar-ábád. He says ("Ancient India," p. 279) "the people still know it—Haidarábád—as Nirankot," but this requires confirmation. He also says, "it was situated on the western bank of the river. \* \* \* At present the main channel of the Indus runs to the west of Haidarábád, but we know that the Phuleli or eastern branch, was formerly the principal stream. According to McMurdo, the change of the main stream [by which McMurdo means the Hakrá, Wahindah, or Ságarah, not the "Phuleli"] to the westward of Haidarábád, took place prior to A. H. 1000, or A. D. 1592 [Haigh previously quoted, says "the change occurred only in the middle of the last century," and he is perfectly right], and was coincident with the decay of Nasirpur [Naṣr-púr is the correct name], which was only founded in A. H. 751, or A. D. 1350."

The Naṣr-púr here referred to, I may observe, lies some seventeen miles N. N. E. of Haidar-ábád, and was founded by Sultán Firúz Sháh, the Khalj Turk ruler of Dihlí; while the place referred to by Elliot ("Indian Historians," Vol. I, p. 216) as being a place of great importance as early as the time of Dúdah, the Sumrah, who was contemporary with Sultán 'Abd-ur-Rashíd of Ghaznín, some three centuries before, refers to an entirely different place. That refers to Naṣír-púr in the south-east of Sind. It was still the chief place in that part in Akbar Básdsháh's time, and gave name to one of the five *sarkárs* into which the territory dependent on Thaṭhah was divided. It was here that the same Sultán founded a fort on the banks of the Sankrah [Hakrá], on his advance against Thaṭhah the last time from Guzarát.

Cunningham continues: "As Nasirpur is mentioned by Abul Fazl [Gladwin's translation?] as the head of one of the subdivisions of the province of Thatha, the main channel of the Indus [the main channel, as I have before mentioned, was the Hakrá] must have flowed to the eastward of Nirun Kot or Haidarábád at as late a date as the beginning of the reign of Akbar." I may observe that Abú-l-Fazl's work was completed in the forty-second year of Akbar Básdsháh's reign, and that Naṣír-púr (a different place from Naṣr-púr) was, as stated above, the name of the most south-easterly *sarkár* of the Thaṭhah province, one of the seven *máhdils* of which was Naṣír-pur, giving name to the *sarkár*, and that Amar-Kot was another. In this part a small fortified town was also founded by Sultán Firúz Sháh, the Khalj Turk, on his advance from Gondhal to Thatha.

Elliot, on the other hand, identified, according to the writer previously quoted, Nírún Kot with "Jarak, and the Kinjar lake near Helái in its neighbourhood, as that in which the fleet of Muhammad Kasim [Muhammad, son of Kásim, is meant, the latter having been dead for years] lay," but Cunningham adds that "the Kinjur lake has no communication with the Indus," and thus he disposes of Jarak "identified" by Elliot and others; but Elliot says (Vol. I, p. 400): "I am disposed to place Nírún at Helái, or Heláya, a little below Jarak. \* \* \* Lakes abound in the neighbourhood, and are large enough, especially the Kinjar, to have admitted Muhammad Kásim's fleet."

The attempt to identify places mentioned in the ancient history of Sind according to the recent state of the channel of the Indus, as if its banks had been of adamant instead of hour-glass sand and mud, and had not changed in the space of eleven,

From it to Mansúriyah is a little more than three days' journey. Mansúriyah is surrounded by a branch of the Mihrán, but it is at a distance

much less twenty-three centuries is sufficiently absurd, but it is still greater when, from his own authorities (page 157), the fleet of boats of Muhammad was sent up the Sind-Ságár (or Wahind Ságarah as stated in the *Chach-Námah*. See note 181, page 231), that is, the Hakrá or Wahindah, mis-called the "Narra" in the maps and Gazetteers, and that it flowed some seventy-five miles east of this "Helái" and the "Kinjan lake," and continued to do so for centuries after the time referred to. How many scores of times, likewise, has the western branch (described farther on), changed during that period from west to east and back again, and how many lakes formed, dried up, or swept away?

Wood—a keen observer and experienced surveyor—says in his work ("Journey to the Oxus") respecting this, that, "In the neighbourhood of Vikkar is the imbedded hull of a Dutch brig-of-war, pierced for fourteen guns, affording proof, if any were wanting, of the ever-changing course of the Indus. It is *in vain* in the delta of such a river to identify existing localities with descriptions handed down to us by the historians of Alexander the Great. The whole country from Kach'h to Karáchi is alluvial, and *none* of its spontaneous productions, the tamarisk tree, for instance, exhibit the growth of a century. Higher up the course of the river, where its channels are more permanent, this tree attains a large size, and this never being the case in the delta, our conclusion would appear legitimate, the soil at both places being the same.

"Could the northern apex of the delta be as easily fixed as its triangular sides can be defined, we might then venture to speculate on the probability of Alexander having visited Kach'h or Gujerat. \* \* \* But, as before observed, the absence of tangible localities involves us in a maze of doubt; and hence our deductions are oftener the result of fancy than sound inference.

"The old Dutch-built vessel mentioned above affords negative evidence that the mouths of the Indus in her day were not more accessible than at present. \* \* \* We have tolerable evidence that the Indus has never been more or less navigable than we now find it to be. Tavernier, nearly two centuries ago, said, "At present the commerce of That'hah, which was formerly great, is much diminished, as the mouth of the river is always getting worse, and the sand, by increasing, scarcely gives room for a passage," pp. 2-3.

"In a mud basin undergoing continual change, such as the valley of the Indus south of the mountains, it is almost vain to look, after the lapse of so many centuries, for indications of the Grecian general's march," p. 20.

As to the apex of the delta, there can be very little doubt, that, in very ancient times, it was between Bahman-ábád, and the range of lime stone hills running down from Aror, and where the Mihrán of Sind separated into two branches. See note on the rivers farther on.

To return to the previous subject, however, after this digression One thing appears conclusive, namely, that as the distance between Bahman-ábád and Nírún was rather more than between Nírún and Debal, its site must be looked for some thirty-five or forty miles south of the modern Haidar-ábád, and about the same distance east of That'hah; and in the Sindí accounts of the founding of Haidar-ábád there is no mention of its being founded on the site of Nírún. Al-Idrisí says Nírún lies about half way between Mansúriyah and Debal, that it is three days' journey.

from the river. It is on the west of the principal branch, which flows from the direction of Kálarí, a town one day's journey from Mansúriyah,

between the latter place and Nírún, and that people going from thence to Mansúriyah cross the river at Manjábarí (which lay about mid-way between the two places). Ibn Haukal, on the other hand states, that the country of Nírún is rather nearer to Mansúriyah than to Debal; and, in another place, that while it is six days' journey from Mansúriyah to Debal, it is but two days' journey between Nírún and Debal. In the map contained in the *Masálik wa Mamálík*, and also in Ibn Haukal's map, Nírún is some distance from the banks of the great river, and Manjábarí intervenes about midway between it and Bahman-ábád. But between the time that Al-Idrísí and Ibn Haukal wrote, a period of about one hundred and eighty years, great changes appear to have taken place, since the latter says that "the Mihrán passes on towards Nírún, and then flows to the sea." See farther on about the second great transition of the courses of the river, also Elliot Vol. I, page 78.

It is clearly stated that Nírún lay on the road from Debal to Mansúriyah, the position of which two places there is no doubt about. Then, that between Debal and Mansúriyah is six days' journey. Thus we can compute by actual measurement within a few miles, to be about one hundred and twenty miles as the crow flies, or about twenty miles, to the day's journey. The Istakhari, the Masálík wa Mamálík, Ibn Hankal, and Al-Idrisi, all say that Nírún lay between Debal and Mansúriyah, and that Nírún was three days' journey from each. It is likewise stated, that from Armá'il (the Hormara of the maps) to Debal is also six days' journey, consequently, the distance is much the same from Debal to Mansúriyah as from Debal to Armá'il. This being determined, Ibn Ḥaukal says, that from Debal to this "*Kannuzbár*" is four days' journey ["fourteen days," as in Elliot is an error or a misprint for "four"], consequently, the distance from Debal thereto is one-third less than to

where it separates into two branches, the principal branch flowing towards Mansúriyah, and the other north-west-wards as far as Sharúsán [Sadúsán or Síw-istán] when it turns westwards and re-unites with

Armá'il. He then says that from "Kannazbúr" to Manjábári or Manchábári is *two days' journey*. Al-Idrísí says that Manjábári or Manchábári is *three days' journey* from Sharúsán [Sfw-istán, the modern Sihwánp], and this we know the exact position of, and therefore Manjábári or Manchábári was the same distance from Sihwánp as Nírún was from Debal and Mansúriyah. He also says that it is six days' journey from Sharúsán or Síw-istán to "Fírabuz," the "Kannazbúr" of Ibn Haukal [I give the names as mentioned in Elliot and quoted by Cunningham, because the originals are anything but "Kannazbúr," "Kinnazbúr," "Fírabúz" or "Píruz," as may be seen above], and that in going from Debal to "Fírabáz" the road passes by Manjábári. He also says that "Fírabúz" belongs to the province of Mukrán, that is, that it was close to the Sind border. Elliot in his version of Ibn Haukal, vol. I, pp. 33-34, has "Kabryún [Kannazbún]" for this same place, which he also says is "in Mukrán."

Cunningham supposes "Manhábári," as he calls it, to be Thatáhah, but as he "identifies" Debal as Lári-bandar, which were two distinct places and a considerable distance apart—twelve *farsangs*, or thirty-six miles or more, according to Bú-Rihán—we may be permitted to be dubious on the subject; and after identifying Nírún with "Haidarábad," he "would suggest," that the first of the three names, *Piruz*, *Kannezbúr*, and *Fírabúz* (which Elliot identifies with "*Punjgoor*") all of which refer to one place, "might possibly be intended for *Nírún*, and the other two for *Nirunkot*, as the alterations in the original Arabic characters required for these two readings are very slight." I will show how slight they are. Nírún and Nírún Kot

are written نیرون کوت - نیرون کوت - "Píruz"; قنّبوز - "Kannazbur"; فیربوز - "Fírabuz". All these are very much like each other certainly. A few lines under he continues: "comparing Biláduri's [the Balázari's extract in Elliot] *Kiszbn* with Ibn Haukal's *Kannazbur* [see also his note to p. 287], and Edrisi's *Firabuz*, I think it probable they may be intended for *Punjgár*, as suggested by M. Reinaud."

The position of this many named place with respect to Armá'il the "Hormara" of the maps, Debal, Manjábári or Manchábári on the Míhrán (from which it was two days' journey), the great mouth of that river, and Nírún, would be some eighteen miles north-north-east of Jarak, but "*Punjgoor*" of Elliot, and "*Panjgür*" of Cunningham, in Mukrán, and *only three hundred and seventy miles farther west-north-west*, is totally impossible. With regard to Manjábári or Manchábári, there is a place called *Manjhand* in the maps, close to the Railway on the west bank of the Indus, just half-way between Kotrí and Sihwánp, fifty-nine miles from Jarak, and still a place of some importance, but the distance from Debal would be too great. See the old 'Arab map, where Manjábári or Manchábári, written without diacritical points, is marked.

To the south of Haidar-ábád, in the plain close to where the Fulalí branch of the Indus used a few years back to unite with the Gúní, the country for miles round is covered with broken bricks and the ruined foundations of large buildings. Tradition says that a large and flourishing city once covered the plain and extended as far as the range of limestone hills on the extreme northern part of which, some eighteen miles farther north, Haidar-ábád stands. Hereabouts the site of Nírún-kot

the main river, and forms after that but one stream.<sup>174</sup> This junction occurs twelve *mil* [miles] below Mansúriah. The river then passes on to Nírún, and subsequently unites with the ocean.<sup>175</sup> Mansúriah is accounted among the dependencies of Sind, like Debal, Nírún, Sharúsán, Chandúr, Baniyah, Kálarí, Basmíd, Multán,<sup>176</sup> etc.

"Dor<sup>177</sup> lies on the bank of the Mihrán which flows west of that city [or town]. It compares with Multán in size. From it Basmíd is three days' journey, Atrí four days', and Kálarí two. The last-named place is on the west bank of the Mihrán, is a well fortified town, and carries on a brisk trade. Near it the Mihrán separates into two branches, the largest branch [*i. e.* the main branch] flows towards the east as far as the vicinity of Mansúriyah which is on its west bank, while the other runs north-west, then north, and afterwards towards the west.<sup>178</sup> The branches again unite about twelve *mil* [miles] below Mansúriyah. Kálarí is some distance out of the main route, but is much frequented for trading purposes. It is distant from Mansúriyah a long days' journey of forty *mil* [miles], and from Sharúsán [Síw-istán or Sadúsán] three days' journey. Sharúsán is remarkable for its size, its fountains, and canals, its abundant productions, and its profitable trade. From thence, distant

might be sought for. Then again there are the ruins near "Shakhr-púr, of the maps, some thirty miles westwards from Tháthah, and the extensive ruins near Bádín, about thirty-three miles west of that again. The ruins at this place are similar to those of Bahman-no or Bahman-ábád, and the city or whatever it was, was probably destroyed at the same time. The ruins near Bádín *may be* those of Manjábarí, and those near "Shakhr-púr" may be the remains of Nírún Kot, but more probably of Damílah; but there is no district of Sind less likely to show remains of antiquity than that known as Sháh Bandar.

<sup>174</sup> See Bú-Rihán's account above, who also mentions two months.

<sup>175</sup> It is stated in the Táríkh of Háfíz Abrú, which is a comparatively modern work, but held in great estimation, and completed about 829 H. (1425 A. D.), that, "The source of the river Sind is on the skirts of the mountains of Kash-mír [north of], and runs from the western side of those mountains into the territory of Mansúriyah, its course being from north to south, and near the end of its course bends towards the east, and enters the sea of Hind. The river Jamd [the Jhilam] also rises in the mountains of Kash-mír, but on the south side. It runs from north to south, and enters the land of Hind. \* \* \* In the neighbourhood of Multán it unites with the Sind river, which falls into the ocean. The Bíáh is a large river, which rises on the east side of the mountains of Kash-mír, flows through the territory of Luháwar [Láhor], and from thence to Uchchh, and falls into the ocean in the country of Kambáyah." The chronicler, no doubt, meant the tract adjacent to Sorañ or Sauráshtra, between it and Sind, the river separating the two tracts of country; and he referred to the Hakrá or Wahindal of which the Bíáh was still a tributary.

<sup>176</sup> Others consider Multán to be dependent on Hind.

<sup>177</sup> The word is ڦو or Ror - ڦو, it appears written with ڊ in MSS.

<sup>178</sup> See Ibn Haukal, page 215.

three days' journey, is Manjábarí, a town situated in a depression or hollow, a pleasant place, surrounded with gardens, fountains, and running water. \* \* \* It is two days' journey from Debal.<sup>179</sup> \* \* \* Among the places of Hind, touching upon Sind, are Fámhal, <sup>سِمْلَك</sup><sup>180</sup> Sindán, Saimúr, etc." He mentions likewise certain maritime isles, referring, no doubt, to the tracts on the coast, and the *Ran*, or great marsh, between the mouths of the Mihrán and Kachchh.

The Kazwíní, who quotes from a much earlier writer, does not give us very much information respecting the rivers of these parts, but he says, that "The *Nahr-i-Mihrán* [that is the *Ab-i-Sind*. See *ante* note 117.] rises in the same mountain region in which the affluents of the Jihún take their rise," and, that "the *Nahr-i-Mihrán* flows in a general direction of about south-west. After being joined by another *Nahr* from the eastward, the united rivers flow towards the west [south-westwards], and fall into the sea of Fárs. A branch having separated from the *Nahr-i-Mihrán*, encircles Mansúriah, and makes it like unto an island." The territory immediately about Mansúriyah is, of course, meant as shown in the *Masálík wo Mamálík* map.

In another place, quoting from the *Istakhárí*, already noticed, he says: "The *Istakhárí* states, that the *Nahr-i-Mihrán* rises at the back of the mountain [range] out of which the affluents of the Jihún issue. It then appears near Multán, on the boundary of Samandúr [سمندر], and, having passed under [below] Mansúriyah, unites with the sea to the east of Debal."

In another place the Kazwíní mentions Nudiyah or Núdiah, which he says, "is an extensive tract of country in Sind, containing numerous people, who are of different tribes. They possess considerable wealth; and most of the cultivation is rice, [showing that water was not scarce]. \* \* \* They also have a fine breed of camels, the like of which is not found elsewhere. They are taken into *Khurásán* and Fárs to breed from."

Another geographical work, the *MURÁSID-UL-I'TILÁ*, plainly states, that "Debal is a well-known town [or city] on the shore of the sea of Hind, and a place of considerable trade, near which place, likewise, the rivers of Láhor and Multán, empty themselves into the ocean."

We may now gather further information respecting these rivers of Sind from the proceedings of the 'Arab conquerors, but they double up

<sup>179</sup> The name of this place is generally written Díbal by the old geographers and historians, but, as the name is evidently derived from Debal or Dewal—an idol-temple—the mode of spelling given above is the more correct.

<sup>180</sup> I leave it as it is written. This is the word of which Elliot makes "Kam-báya."

events, so to say, considerably. Ahmad, son of Yahyá-al-Balázari, author of the FUJÚH-UL-BALADÁN, previously quoted, is the earliest historian.<sup>181</sup> He brings down events to the year 227 H. (842 A. D.). He does not appear to have actually visited Sind; for his work is a general history of the conquests of the 'Arabs, but he quotes from persons who had been, and had served, in Sind; and he is repeatedly quoted by Al-Mas'údí and Ibn Haukal, both of whom afterwards visited it, and by others. He died in 279 H. (892-93 A. D.). It is strange that there is so little mention made in Tabarí's chronicle respecting the conquest of Sind. All he says is, that, "during the Khiláfat of Walíd, son of 'Abd-ul-Malik, many victories were gained; and, among other parts, a portion of the territory of Hindústán was conquered by Muham-mad-i-Abú-l-Kásim," and this is all. Sind he included in Hind or Hindústán.

The Balázari says, that Muham-mad, son of Kásim, advanced into Sind from Sijis-stán by way of Armá'il,<sup>182</sup> which was taken, and reached Debal or Dewal, the sea-port of Sind, and the nearest point from thence [Armá'il] on the sea-coast of Sind. Here there was a *budh*, the name given by the 'Arab writers to a Budhist temple where idols are worshipped, and which the name of the place was derived from. From this *budh* a large red flag waved from a tall staff, which was struck by one of the *balistas* of the 'Arabs, and knocked down. The place was taken by assault, after which Muham-mad moved to Nírún or Nírún Kot,<sup>183</sup> which

<sup>181</sup> The Chach Námah, however, may be considered equally early, as it contains the accounts related by actual actors in the events recounted in it, handed down from sire to son. See note 185.

<sup>182</sup> This well known place in the history of Mukrán and Kirmán, Elliot, in his "Indian Historians" invariably miscalls "Armábel," just as he miscalls Kandá'il "Kandábel," and "Kandábhel," in most places, but "Kandáil" in a few others. It is, apparently, what Masson calls "*Hormara*."

<sup>183</sup> The Chach Námah says, that, after possessing himself of Debal, he despatched his *balistas* on boats which went up the river which they call the Sind Ságár [that is, the main branch of the Hakrá or Mihrán of Sind] towards Nírún Kot, but went himself with his army towards Sísam, and when he reached it, he received a reply to his announcement of the capture of Debal from Amír Hajjáj which was dated Rajab, 93 H. (May, 712 A. D.).

An 'Arab who was present, quoted in the Chach Námah, states that Muham-mad proceeded from Debal to the Hisár of Nírún, which was twenty-five *farsangs* (seventy-five miles) distant, and that on the seventh day he reached the neighbourhood of Nírún, which was a grassy plain which they [the people] called Balá-hár in the tract or district [*zamin*] of Roí or Rúí. At that period, the Ab-i-Síhún and the Mihrán, had not reached it; and the troops became much distressed for water, and began to complain. Muham-mad having offered up prayers to Heaven for rain, it fell, and all the water-courses and reservoirs in that vicinity were filled.

capitulated. Proceeding north-eastwards, he came to a river which flows on this [the west] side of the Mihrán,<sup>184</sup> which he crossed, and then took a place called Sahbán [Sísam of the Chach Námah, and Salím of others], after which he moved to the banks of the Mihrán. His object was to attack Bahman-ábád, the place of greatest importance in that part of Sind; but, before doing so, he had to detach part of his force to recover possession of Síw-istán, which had previously been surrendered to him, but which had now revolted, the exact situation of which, with Bahman-ábád, and Aror, or Alor, there is no possible doubt about. His detaching this force, as he did, clearly shows, that, at that time, the Mihrán of Sind or Great Mihrán, as some of the old writers call it, did not flow even so near to Síw-istán or Sadúsán, as it did when the Masálik wa Mamálik and Ibn Haukal's work were written, some two hundred years after these events; for, according to the maps in those works, the river appears to have still passed some distance east of it.<sup>185</sup> Had this not

When Rá'e Dáhir heard of the fall of Debal, he made light of it, saying that it was "a place merely inhabited by low people and traders; and he directed his son, Jai Siñha, to leave a Samaní [Priest] there in charge, and repair himself to old Bahman-ábád." Nírún was surrendered to the 'Arabs by the Samaní in question.

The Chach Námah states, that, "in the night following the fall of Debal, one Jáchín, by name, got his women over the walls, and on arriving outside, found horses and a dromedary waiting them, which had been sent by Rá'e Dáhir, and mounting at once, pushed on until they reached a cutting or small channel of the Mihrán, which they call Gár Mittí [Gár Mittí] on the east side of the Mihrán. From thence Jáchín sent an elephant to convey the news of the fall of Debal to Dáhir, who enquired what village Jáchín had reached; and he was told that "he had reached "Gár Mitti," that is to say "Kul-i-Shor" [village of Misfortune or Calamity"].

<sup>184</sup> This may refer to the western branch of the Mihrán of Sind, which, near Kálári, some forty miles above Bahman-ábád, turned to the north-westwards, and then south again, but more probably refers to one of the old channels from the Sindhu or Ab-i-Sind, which flowed between Síw-istán and Bahman-ábád, noticed farther on. According to the Chach Námah this river was called the Kunbh.

<sup>185</sup> After halting some days at Nírún and suffering for want of forage, that place was given up, and Muhammád, leaving a Shahnáh or Commissioner there, moved towards "the fortress of Síw-istán, situated to the west of the Mihrán on the summit of a hill." He determined that he would reduce this stronghold first, and having set his heart at rest respecting that part of Sind, on his return from thence he would make preparations for crossing that river, and attacking Dáhir. Elliot has "re-cross" but as he had not crossed it, he needed not to *re-cross*.

I may mention here, that the Chach Námah, which is taken from 'Arabic annals, containing the statements of persons who were present along with the Amír, 'Imád-ud-Dín, Muhammád, son of Kásim, and who had related the events to their descendants some years only after they occurred, was translated in the reign of Sultán Násir-ud-Dín, Kabá-jah, nearly four hundred years after the Balízari wrote his work, just one hundred and thirty-five years after the invasion of Sind. The

been the case, and had no other great obstacles existed, which there did, he might have crossed and taken his whole force to Bahman-ábád from

original was probably written before the Balázári wrote. It states that Muhammad proceeded from Nírún stage by stage until he reached a place called Mauj or Moj [موج], which others call Bharaj or Bahraj [چ رج], the same place as is mentioned at page 215, and which also appears in the old 'Arab map, thirty *farsangs* from Nírún, and that there was stationed a Malik on the part of Bajhrá, son of Chandar, Rá'e Dáhir's uncle. Then the account passes at once to Síw-istán, the people of which—those interested in trade and in saving themselves only—were desirous of submitting, but Bajhrá would not listen to it, and the fighting men were ready to defend it. \* \* \* "Muhammad, son of Kásim, took up a position before the *Registán* [sandy tract or desert] gate to attack the place, because there was no other ground; for the waters of the rainy season had risen, and, from, or on, the north side, the *jú'e Sind*—the *Ab-i-Sind*—did not, in former times, flow." That is to say, at the time the narrator was referring to. There is not a word about any "selected ground," nor any "Sindhu Ráwal." Elliot mistook دار آول for اول. His version of the Chach Námah is very imperfect, or carelessly done; and to understand Muhammad's movements in Sind, and the events which happened at that time, the Chach Námah requires to be properly and faithfully translated.

These operations against Síw-istán must have been carried on in December, 711, if not in January, 712 A. D., but all the dates are more or less confused.

After some days investment, and the failure of an intended night attack upon the 'Arab camp before the *Registán* Gate, Bajhrá, under cover of the night, fled by the Koh-i-Shamálí [North Hill] Gate, crossed the river [not the Mihrán: that was a long way off], and did not tarry until he had reached the boundary of Búdiyah, east of the river. At that time, the ruler of the Búdiyah territory was Kákah, son of Kotal, whose residence was the fort of Sísam on the bank of the Kunbh."

From this it would seem that there were two places called Sísam, or there is a mistake in one of the two names, which is most probable, because Sísam, the Sahbán and Sílam of others, is the place which the 'Arabs reached from Nírún on their way to Síw-istán.

After the flight of their governor, the people of Síw-istán were allowed to surrender.

Elliot says that "Seisan, a village on Lake Manchur may be the place here called Sísam." There is a place, so called, in some comparatively recent maps, but such is not to be found in the "Indian Atlas" map from the most recent surveys. Sísam, however, as the context shows, was a considerable distance to the eastward of Lake Manchhar.

Mír Má'sum of Bakhar, one of the historians of Sind, makes a statement worthy of record here. He says, that the tract of country west of the Mihrán [as it flowed in his day] dependent on Síw-istán, is called by the Fukáhá-i-Islám [Doctors of Law and Divinity] by the name of *U'shar*, because the Jinnah people <sup>دیج</sup> [sic in MSS., possibly meant for Chinnah] submitted of their own accord to the Musalmáns, on which account, according to the *Shara'*, the legal tribute they were liable to, was one-tenth; whereas, if they had been reduced by force of arms, the legal tribute would have been one-fifth.

Síw-istán, instead of having to return to Nírún for that purpose. He found it impossible, however, to get to Bahman-ábál from thence for various reasons, as related in the Chach Námah; for he had previously despatched his battering rams up the Sind Ságár towards Nírún, on the west side of the estuary of which, at the distance of about six miles, Bahman-ábád was situated, as stated by the Balázari, who subsequently visited it. When we see the vast changes which a single year brings about in the courses of the rivers of these parts, we can form some idea of the changes which must have occurred in two hundred; although there are some who expect to find on its banks, and actually presume to identify, places mentioned above two thousand two hundred years ago, and suppose the rivers to be running in the same channels, and in much the same positions, as the Greeks found them.

The Balázari takes us, at once to Sadúsán or Síw-istán, and states that it capitulated, which so far is correct; but another work, the Jámí'-ut-Táwaríkh, says, that, "the fortress of Salím<sup>186</sup> was first captured, and then Sadúsán or Síw-istán surrendered. Its affairs having been disposed of, and an 'Arab officer left in charge of it, Muḥammad, son of Kásim, prepared to cross to the east side of the Mihrán by a bridge of boats which he had caused to be constructed.<sup>187</sup> But the writers do not mention the

<sup>186</sup> The Sahbán of the Balázari, and Sísam of the Chach Námah.

<sup>187</sup> Some considerable time elapsed before Muḥammad could cross the Mihrán. After the capitulation of Síw-istán, he, leaving a Commissioner there with a small force, moved with his army against Sísam, and reached a place called Nídháhah [نیدھاھا—Nídhán] on the banks of the Kunbh. The chief priests of the *Budh* there, who traced their lineage from Ikránah or Akránah on the Gang, which they call A-dwand Bihár (See "Tabakát-i-Násirí" page 491, and Appendix D, page xxvi) incited the Ránás of the Jatṣ of Búdhiyah, and Kákah, son of Kotal, to make a night attack on the 'Arab camp. They made the attempt, Kákah sending a thousand men with them, but it did not succeed; and, soon after, Kákah submitted, and subsequently, betrayed his countrymen. After this affair Muḥammad appeared before the fort of Sísam and invested it for two days; the infidels were defeated, and the fort captured. Bajhrá, son of Chandar, and uncle's son of Dáhir, with Ráwats and Thákurs, who were his dependents and followers, there fell, along with Bajhrá; while others fled to Upper-most Búdhiyah [بودھیہ بالا تر], and some to the fort of Bhaṭúr [بھٹور], between Sáláj and Ḳandáil.

About this time Muḥammad received orders from Amír Hajjáj, saying, that it was necessary for him to leave other places alone, and to return to Nírún, and make arrangements for crossing the Mihrán and reducing Dáhir, and when that was effected, the strongholds and provinces would naturally fall into his hands. Muḥammad accordingly returned towards Nírún, and, on his way, happened to halt "near the fortress situated on the hill (*koh*) of Nírún, adjacent to which was a lake," the praises of which he gives in glowing terms. Without doubt, this lake is that called the Sonharí Dhang, and the ruins of the fort are on the north side of it. The Jám,

difficulties he had to encounter, the delay in obtaining boats, the want

Tamáchí, one of the Sammáh rulers, is said to have subsequently occupied it. See *ante* note 173. Muhammad gave Amír Hajjáj an account of his recent proceedings, and that he "had reached the bank (*lab*) of the Ab-i-Síhún, which they call Mihrán, at a halting place which lay in the tract of country around Búdhiyah, and opposite to the fortress of Laghrúr or Baghrúr [بغور or بُغور], which is situated on that river [on the east bank] and belonging to the territory of Dáhir, and the very strong fort of Sísam; but, in accord with his commands, he had returned, and awaited further instructions, which he hoped to get soon," as the place he was then writing from, he says, was "near to the Dár-ul-Khiláfat." He probably meant nearer than Síw-istán was.

With all this before him, Elliot, in his work, confounds Baghrúr with Nírún, while it is certain that the place in question lay *east* of the Mihrán, and Nírún on the *west*, as is plainly stated. See vol. 1, page 163, where he has, "opposite the fort of Baghrúr (Nírún), on the Mihrán. \* \* \* This fort is in the country [district is meant which lay *east*] of Alor. \* \* \* The forts of Síwistán and Sísam have been already taken," etc.

His accounts of Muhammad's movements preparatory to crossing the Mihrán, in his extract from the *Ch-ch Námah*, is hopelessly confused. He says (page 166): "Muhammad Kásim [this is how he writes the father's and son's names together as those of one person] had determined to cross, and was apprehensive lest Rái Dáhir might come to the banks of the Mihrán with his army, and oppose the transit. He ordered Sulaimán bin Tihán Kuraishí to advance boldly [here a sad mistake has been made, and the words "towards Baghrúr" have been rendered "to advance boldly" mistaking بُغور for بَغور—'pride,' haughtiness, etc.] with his troops against the fort in order that Fúfi, son of Dáhir, should not be able to join his father [In a note he says: MS. A. is faulty, but seems to say "the fort of Aror." He was a long way from Aror]. Sulaimán accordingly went with 600 horsemen. He ordered also the son of 'Atiya Tifí to watch the road with 500 men, by which Akham might be expected to advance [this refers to a place, not a man. See his work page 362], in order to cover *Gandava* [sic.] and he ordered the Samaní, who was chief of Nírún to keep open the road for the supply of food and fodder to the camp. Mu'sab bin 'Abu-r-rahman was ordered to command the advance guard, and keep the roads clear. [This Mu'sab, son of 'Abd-ur-Rahmán, us-Sakafí, was a kinsman of Muhammad]. He placed Namána bin Hanzala Kalábí in the centre with a thousand men; and ordered Zakwán bin 'Ulwán al Bikrí with 1,500 men to attend on Moka Bisáya, chief of Bait [sic]; and the Bhetí [Bhatí?] Thakurs and the Jats of Ghazní, who had made-submission and entered the 'Arab service, were told to remain at Ságara and the island of Bait."

We all know where Gandábah is, also that *bet*, not "Bait," means an island, or rather, the delta of a river, surrounded by channels, which this was—the delta of the Mihrán; and what he has mistaken for "Ghazní," along with his "*Gandava*," is the word *sharkí*—western, applied to the Jats on the western side of the Mihrán, as *sharkí* Jat is applied subsequently to those on the east side. We also know for certain that Nírún lay between Debal and Mansúriyah, but nearer to the former, and that Ságarah was two days' journey from Debal on the east. Elliot likewise tells us, as does Cunningham, who follows him, that "*Gandava*" was always called *Kandabil* in those days." See note 150, page 217.

of food and forage, and the consequent loss of men and horses from

If any one will take the trouble to look at a map, it will be seen at a glance what nonsense this is. Gandábah is no less than four degrees of latitude farther north than where these operations took place, namely, in the lower part of the delta of the Míhrán, in the southern part of the present Haidar-ábád Collectorate of Sind, and between the present town of Jarak and the Puránah *Dhorah*, and farther north. The *Bet*, or delta, at that period, did not extend farther south than the Pír Pathó hills and the present Wángah Bázár, if so far south. The object of these movements of Muḥammad, son of Kásim, is sufficiently manifest. It was to pass the western branch of the Míhrán just above its junction with the main stream again, as indicated in the "Masálík wa Mamálík" map. We must not judge of the lower part of the delta by what it is now, but by what it was some twelve centuries since. See note 163, page 221.

The account given in the *Chach* Námah respecting Muḥammad's movements after his return from Síw-istán by command of Amír Hajjáj, contains so many important geographical details, that I must give a short abstract of them here.

At the period in question, one of Rá'e Dáhir's "Maliks," as they are styled in the *Chach* Námah, held a Ḥisár or fort in the *Bet* or delta, on the Míhrán, and apparently just below the junction of that branch of the river, which, about forty miles above Bahman-ábád separated into two, and re-united with the eastern branch again some distance to the south of that city, and towards the sea coast. This *Bet*, it is stated, was situated on the *east side* of the Míhrán on the margin of a stream [a minor channel], an island formed by the Kunbh river. The Malik was called Rásil, son of Sámi. Muḥammad was told that, if he could win him to his side, the difficulty of crossing the Míhrán would be got over.

Amír Hajjáj, in his letters to Muḥammad, containing excellent advice for his guidance, impressed upon him to choose a place where a strong bridge of boats might be constructed, and where the crossing place was flat and even. It was after this that Nírún was surrendered to him by its governor, who was continuall in charge of it. In the mean time, some of the petty chiefs of the Bhaṭí tribe, and others, began to submit to him; and, at Nírún, an inhabitant of Debal, who was a native of Baṣrah, brought to him a Samaní or Priest, who, he said, could facilitate his crossing the Ab-i-Sind [sic. not Míhrán]. In Muḥarram, 93 H. (October, 711 A. D.), Muḥammad moved from his position—the last mentioned was the delightful place on the *kok-i-Nírún*, near the lake before referred to—and arrived near the fortress of *Ash-bahár* (اَشْبَهَر), a place of great strength, with a determined garrison, the town, which lay on the west side, having been brought within the area of the defences by surrounding it with a ditch. It was, however, reduced and a *Shaḥnah* or Commissioner left there. From thence Muḥammad moved to the west bank of the Ab-i-Míhrán, on the verge of the boundary of Ráwar. This appears to have been one of the most important places in lower Sind, which *Chach* had founded on the east bank of the great river, and near it was Jai-púr, which is constantly mentioned along with it. In the mean time, a chief named Mokah, the *Bisháyah*, submitted to the 'Arab leader. He was brother of Rásil, the then chief of the *Bet*, above referred to, and between the two brothers and their father, who sided with Rásil, great hostility existed. For this the *Bet* was conferred upon him (nominally), and he was directed to collect boats for the proposed bridge.

Muḥammad wrote an account of these matters to Hajjáj, and, soon after, moved

disease, and the months that elapsed in the mean time. Having effected

to that part of the west bank of the Mihrán which was opposite to Ráwar [and] Jai-púr, and Mokah was sent to select a place for crossing. But Ḥajjáj required "a map on paper, with the measures of the depth and breadth of the river, and the state of the banks for four *farsangs* up and down stream at the place proposed" During this period, Dáhir's people had surprised Síw-istán, which had been left with but a few of his own 'Arab troops, and Muḥammad had to detach 4,000 horse thither, and secure it. This is what the Balázarí refers to in the text above, as though that was the first capture of Síw-istán.

On hearing of Mokah's proceedings, and of his going over to the Musalmáns, Dáhir now sent his son Jai Senha to the *Bet*, to prevent the 'Arabs crossing and holding it. Jai Senha came [down stream] with his troops, accompanied by boats, by the Kotkah branch, to the banks of the Mihrán, to the fort of the *Bet* opposite to Muḥammad's position.

More than a month passed, want of food for themselves and their horses stared the 'Arabs in the face; the horses fell ill, and such was the scarcity, that those which became affected were killed and eaten. Boats were not forthcoming; and suspicion arose that Mokah was deceiving them. Ḥajjáj became angry at the delay, and commanded that boats should be procured by whatever means attainable, and sent from his own stables 2,000 horses. In the mean time, provisions and forage began to be brought in, but great sickness [scurvy] prevailed, so much so, that Ḥajjáj had to send vinegar, which was done by repeatedly saturating carded cotton with vinegar and drying the cotton each time, and when sufficiently saturated, it was made into bales for facility of transmission. The cotton was to be soaked in water, and the vinegar solution given to the sick. Ḥajjáj further directed that the passage should be made at the *Bet*, wherever the Mihrán was narrowest and the banks easy; and, if there was an island or bank in the channel, it was to be made use of, and the crossing effected by degrees, constructing a bridge of boats for the purpose.

Muhammad now broke up his camp, and marched into the district [or tract—*zamín*] of Ságarah, belonging to the district of Jhim, and directed the boats to be brought, and planks as many as might be required. In the interim, the Wazír of Rá'i Dáhir endeavoured to rouse him from his carelessness and neglect of his affairs; and Muḥammad, not desiring to be obstructed in the construction of the bridge of boats, and in crossing, detached 600 horse towards the fort of Baghrár (on the opposite side) to attract the attention of Fúfi, Dáhir's son, there stationed; also 500 horse on the road to Akham ["Aghámanno" of Hughes, and "Augoomanoo" of maps, on the Puránah *Dhorah*, 25 miles S. E. of Haidarábád] to watch the territory of Kandárah [- گندارہ]. This is Elliot's "Gandava." See also pages 166 and 362 of his work; while the Samání in charge of Nírún (who had previously submitted to the 'Arabs) was to take care that food and forage reached the army. Another 1,000 men were pushed forward to guard the road, while another body of 1,500 more, and Mokah, the Bisáyah, Malik of the *Bet*, and the Thákurs of the Bhatís and the western [غري] Jats [this is the word read as "Ghazní" by Elliot. See pages 167 and 507 of his work], and the chief men of Ságarah, who have submitted, were stationed in the *jazráh* of *Bet*." The author, probably, was not aware that both words are of the same signification, one being Persian and the other Hindí.

As soon as Muḥammad reached the Jhim passage, he went to examine where the ford was narrowest and least obstructed, and the banks suitable; and he came to a

the passage at last, without much opposition on the part of Dáhir, son of

stand opposite to the *jaérah* in question. Having satisfied himself, boats were brought, stones laid out [to moor them], planks laid on, joined, and fastened together. Dáhir being aware of Mokah's doings, had sent his son, Jai Senha (as before noticed) to hold the *Bet*, and he was directed not to trust the Bisháyah, Sarband, who might be in communication with Mokah. On this, Rásil, the latter's brother, and his enemy, went to Dáhir, and asked to be permitted to defend the *Bet*, as he and his father had always been hostile to Mokah; and he was sent, and directed to prevent the 'Arab army crossing, and the chief men of the *Bet* were commanded to obey his orders. On this, Jai Senha returned to his former post at Ráwar. Rásil, accordingly, effectually prevented the bridge from being finished and secured to the east bank; so Muhammad had to have as many boats prepared and joined together on the west bank as would span the Mihrán, troops were placed on it, and it was pushed off. It so happened that (swinging round) it touched the opposite bank exactly at the point where the enemy were collected to oppose the passage, and the infantry on the bridge of boats, pouring a volley of arrows among them, leaped on shore, formed up, and dispersed them; while their comrades secured the bridge head with pegs and stakes, and then they pursued the enemy to the very gate of Jhim. One of the fugitives, however, managed to get away, and, by dawn the next morning, reached Dáhir's camp, and told the bad news. [See Elliot, page 167].

Then Muhammad addressed his army, and told them of the hardships and dangers they were about to encounter, and that if any one wished to return, now was the time, but only three persons did, their reasons being deemed sufficient; and the bridge being now quite finished, body after body of the troops crossed, losing but one man, who fell from the bridge and was drowned. As soon as the passage had been effected, the army was marshalled in battle array, and moved forward until near the fort of the *Bet*, using great caution (as enjoined by Hajjáj), and intrenching the camp. From thence Muhammad advanced towards Ráwar until he reached Jai-púr, and between it and Ráwar was an inlet or creek, and at the passage across, Dáhir, who had reached the east side of the creek with his forces, had sent a party to reconnoitre; and Jai Senha was directed to oppose the further advance of the 'Arabs, but he was overthrown with great slaughter.

At this juncture, Rásil, brother of Mokah, who had prevented the 'Arabs from completing their bridge and securing it to the east bank, offered to submit; but, in order "to preserve his honour," he asked the 'Arab leader to send a party of troops and capture him at a certain place, at the *já-e* [canal or water-course] of Bartaří or Bařáří, five *fursakhs* from the fort of Kunbh, where he would be, under pretence of going to Dáhir's presence. This was done, and then Mokah, his brother, was installed in the *Bet*.

Muhammad was advised by both brothers, to move from where he then was to a place called Nárá'i or Nárání (نارانی); for Dáhir was at Kájiják [a strange Sindí word with two 'Arabic ظ]; and, on well examining the country around, it was found that a large lake [long, narrow lake or *dhang*], which was impassable (on foot), intervened. Rásil said it must be crossed; and he obtained boats, and the passage was effected, but still another inlet, *dhang*, or side channel, intervened between. Rásil advised that the force should move another march farther up stream, towards Jai-púr on the canal of Dadahah Wáh, which is a village belonging to Ráwar, and

Chach, the ruler of the country, whose capital was Aror, he encountered Rá'e Dáhir in battle, at the head of a considerable army with numerous war elephants, who, towards the close of the day, was completely overthrown, and killed in the engagement. Muḥammad, after this success, moved towards old Bahman-ábád, which was two *farsangs*<sup>188</sup> from where Mansúriyah was afterwards built, its subsequent site at the time being a *jangal*. The great mound, styled “*Thool [Tall] Depur Ghangra*” of the large one inch scale map, six miles north-east of Bahman-ábád is doubtless its site. At Bahman-ábád the remains of Rá'e

there halt, as Muḥammad would then be parallel with Dáhir's position, and from it, would be able to act either in front or rear of it, and on Dáhir's baggage. He did so, and came to the canal of Dadahah Wáh, on which Dáhir moved towards Ráwar; and having there deposited his servants and baggage, he came and took up a position where, between him and the 'Arab forces, only a *fursang* distance intervened. Muḥammad, on this, moved nearer towards Dáhir's position until he had reached within half that distance from him. Fighting had gone on for three days, until, on the fourth, Dáhir himself appeared in the field, and a severe conflict took place. Muḥammad had detached 6,000 of his troops in advance, with directions to cross the channel, which on that day separated the two armies; but, finding that they were likely to be hard pressed, through the enemy having got an inkling of the movement, he moved to their support with the remainder of his forces. Dáhir had determined on making a supreme effort, and did so. He had concentrated all his available forces, and the different tribes of Sind, including the *sharkí* Jats—the Jats east of the Mihrán—besides his own troops, were posted in the rear in support. All was of no avail: the infidels were driven back with great loss; and the Musalmáns, that night, remained on the field, in the position they had gained. This was the 9th of Ramazán, 93 H. (19th June, 712 A. D.). On the following day, the 10th, Muḥammad harangued and exhorted his troops [there was no “*khutba*,” to read. See Elliot, page 169]; the Arabs made a general attack upon Dáhir and his forces; and he was finally killed near the fort of Ráwar, between the Mihrán river and the canal of Dadahah Wáh, in endeavouring to reach that fortress, and his troops were overthrown with great slaughter, and pursued to the gates of that place. Jai Sepha, son of Dáhir, and Ráni Bá'i, Dáhir's sister, whom the latter had married, entered the fort of Ráwar, and there shut themselves up; but Jai Sepha was for sallying forth, and again fighting the enemy while life lasted. He was dissuaded from doing so, and advised by the Wazír of Dáhir, to retire to the *hisár* of Bahman-ábád, where he would be able to rally the forces of the country, and be able to make a stand against the Musalmáns with more chance of success. He did so; and Ráni Bá'i, with some of Dáhir's Maliks along with her, remained in the fort of Ráwar resolved to defend it. It was invested, and the walls breached, and finally surrendered; but, before this was done, Ráni Bá'i had ascended a funeral pyre, and joined her husband and brother.

From this it will be seen, that a considerable time elapsed after the 'Arabs entered Sind before these events came to pass; and, what is surprising, is, that these operations went on in the height of the hot season, when, at the present time, the rivers are in flood, and the country inundated, and yet no remark is made on the subject.

<sup>188</sup> A little over six miles. See note 105.

Dáhir's forces had rallied; and in the operations which ensued before that place fell, 26,000 men were slain on the part of the defenders.<sup>189</sup>

<sup>189</sup> Mír Ma'sum here is quite at variance with the historians who wrote several centuries before him, and one of whom wrote not much more than a century after the events he records. Mír Ma'sum is brief, doubles up events, and thereby confuses them. He makes Muhammád, son of Kásim, after the fall of Síw-istán and Salim, reject the advice given him to attack Bahman-ábád first, and makes him march direct from Síw-istán to Alor or Aror, which he did not do. He says he crossed "the river" to the *mauza'* of Tahl-tí—*تلہنی*—which, in two other copies of his work, is written *تلہنی* and *تلہنی*—three or four *kuroh* from Síw-istán. The first name, however, is correct. "The river" here cannot refer to "the Míhrán of Sind" (nor even to the branch which flowed towards it from Kalarí), which passed upwards of forty miles farther east at the period in question, in which direction Kalarí lay, but to what is called the Kunbh in the *Chach Námah*. There is still a *mauza'* called Tahl-tí about seven miles north of Síw-istán or modern Sihwán, on the east side of the river which we call the "Western Nára," whose channel, in former times, was, no doubt, a branch of the Sindhu or Ab-i-Sind; and at that period, it may have been known as the Kumbh or Kunbh, or river of the Kumbh or Kunbh. These words, *کعبہ* or *کعبہ*, signify, 'a water-pot,' or 'vessel,' in Sanskrit; and whether we can connect those meanings with the Lake Manchhar which, in its centre, is somewhat in the form of a pot or water vessel, being very deep, with steep, rocky sides, is rather doubtful, but the idea crossed my mind. The words cannot be intended for the Sanskrit word for a spring etc., for that is *कृष्ण*—*kund*. The 'Arab writers do not allude in the slightest degree to this at present great lake, which seems hardly to have existed as a lake in those days. Perhaps at the period in question only the deep portion contained water, and hence its similarity to a gigantic *kunbh*.

With respect to Tahl-tí, I do not presume to say that the present *mauza'*—the "Taltí" and "Tultee" of the maps—is the identical place referred to by Mír Ma'sum, for a thousand changes may have occurred since that time. I merely mention the fact of such a place existing under that name in the exact locality mentioned, and where also is a Tahl-tí *dhan* or lake. That Muhammád first reduced Bahman-ábád, and then moved to Aror, there is no doubt whatever. Mír Ma'sum says, that Rá'e Dáhir, finding that Muhammád had crossed to Tahl-tí, despatched a force to oppose his advance to the *kol-i-áb* or lake of *کینجڑی*—Kinjrí—or *Kingrí*—(about twenty miles west of the ruins of Aror), upon which, the 'Arab commander marched on—Ráfián—(in other copies of the original رفیان and رقبان). There is a Ráfi Dero ferry south-west of Kingrí), and detached part of his troops to encounter Rá'e Dáhir's forces, and overthrew them. This lake is said, in Mír Ma'sum's work, to have been crossed by the 'Arab army by means of one boat, which took three men at a time, which, of course, is absurd.

After this, according to the same writer, Muhammád moved with his whole force against Aror; and, in an engagement, which took place on the 10th Ramazán, 93 H., near that city, Dáhir was defeated and slain.

From this it will be noticed that he leaves out nearly every thing that occurred at Bahman-ábád during six months, and all the events which took place on the banks of the Míhrán before that, including Dáhir's death, and has transferred them to Aror instead; and, consequently, has shown, that, for the early history of Sind, he is not

Muhammad, leaving a governor there, moved towards Aror and Baghrúr,

to be relied on; while the Chach Námah, contains the relation of events generally from the statements of eye-witnesses of what they relate.

As soon as Jai Sénha, son of Dáhir, reached Bahman-ábád, he endeavoured to rouse his brother and kinsmen to oppose the invaders with energy, but without result: there was no combined effort made. Accordingly, he despatched letters to his brother Fúfi, at the capital, Aror; to Chach, son of Darsiyyah, Dáhir's nephew, who held Bábiyah [the Pábiyah of Elliot before, but, now he makes it Bhátiya although there is no 'h' in it] on the south side of the river Bíah [which was subsequently held by Kaksah, son of Chandar, Dáhir's uncle, according to the same authority]; and to Dahol or Dahúl, another son of Chandar, who held Nádiyah and Kai-kánán [the "Kíkán" of the Balázari—tracts west of the Ab-i-Sind]. Muhammad, son of Kásim, on the other hand, after the death of Dáhir, and capture of Ráwar, as before related, moved towards Bahman-ábád, between which two places were two fortified towns Bahrúr and Dháliyah. The first offered obstinate resistance, and was only captured after two months' investment, and the latter nearly as long, but without much opposition. The people, at last, finding they could not hold out, despatched their families from thence by the bridge over the Manhal [branch of the] river; but, on the Musalmáns becoming aware of it next day, they were pursued, and a great number slaughtered. Such as escaped made their way towards Hindústán by the Ramal territory [the tracts inhabited by the Bhatí tribe], and the registán, or sandy desert [evidently towards Jasal-mír, the feeders of the Hakyá from the direction of Poh-karn, at that period, having ceased to flow], towards the territory of Síro [Sirohi? There is a "Sero," eighty-one miles above Bahman-ábád, east of Sayyidah] of which Díw Rá [or Ráj, as in Elliot] was ruler. He was the uncle's son of Rá'e Dáhir [and, consequently, must have been son of Chandar].

Dháliyah having been given up, Muhammad located there Núbah, son of Daháran, son of Dháliyah, and charged him with the care and superintendence of boats [it appears to have been on the Puránah Dhórah branch of the Mihráu of Sind] along the banks from that place to Dadahah-Tiyah [possibly Wadahah-Tiyah], which was a farsang [three miles] from Bahman-ábád. [See Elliot, page 176.] Another march from Dháliyah brought the 'Arab forces to the banks of the Jalwálí Nahr [canal or minor channel] on the east side of Bahman-ábád [which Elliot's editor very wisely supposed was the "Falataí," which is only thirty-three miles south-west of Bahman-ábád] and there they took up their position.

Bellasis, in his interesting account of the ruins of Bahman-ábád, which he discovered, appears even to have found what we may well suppose was the site of the 'Arab camp during the investment. He says: "On my last visit to Brahman-ábád, I made inquiry of an old cultivator if he had ever seen any of the round solid balls of pottery mentioned in my first paper. 'Şáhib,' rejoined the old man, 'come to the Top Khánah [arsenal], and I will show you plenty.' I followed his guidance, and he led me outside the city walls, and across the dry bed of the river, and there, in the plain, sure enough were a number of these pottery balls. I could distinctly see the square heaps in which they had been piled in regular rows like round shot; and, scattered over the plain, numbers of single ones were to be found, slightly embedded in the soil. They were of various sizes, some as large as 12-pounders, others about the size of billiard balls. The old man accounted for there being so many scattered about the plain by saying that in ancient times a great battle had

but the last name cannot be correct, because it is mentioned previously

been fought on that spot. The smaller balls might have been used in a sling, but the larger ones would have required some engine like the balista to propel them."

To return, however, to the subject of Jai Senha. Not liking apparently, to be shut up in Bahman-ábád, he had retired to Chani-sar [Tibbah-i-Chani-sar. See farther on], but he had previously selected and appointed sixteen of the chiefs of the place to the charge of the gates, to guard them as leaders of the troops. Four gates are mentioned, but the names of five are given; namely, the Jarigarí, which may be that of the citadel, as the others are numbered, and 1. Bhárand or Bhárind; 2. Sátiyá; 3. Manorah; and 4. Sálah. On Monday, 1st Rajab, 93 H. (April, 711 A. D. [This cannot be correct, as Dáhir was only killed two months and ten days after that date.]), Muhammad intrenched his position, and prepared to attack Bahman-ábád, which was said to contain 40,000 fighting men. Fighting went on continually, until six months had passed away [the hot season included], and Muhammad and his forces were become dispirited and almost hopeless of taking the place. At length on Monday, the end of Zí-Hijjah, the last month of the year [17th October, 711 A. D.] news of Jai Senha was obtained. He had returned from the country of Ramal, which is called Bhátiáh, and had begun to infest the roads and harass the Musalmáns by causing a scarcity of forage and food. On this Muhammad had to send to Mokah, the Bisháyah, to ask him what had best be done, and he advised the despatch of forces to drive Jai Senha away. This was done, and Jai Senha, who appears unable to relieve Bahman-ábád, sent his family and effects by way of the *registán*, or sandy desert, [the tributaries of the Hakpá coming from the eastward, from the side of Poh-karn and Jasul-mír, as elsewhere stated, had at this time ceased to be perennial streams and did not reach it, hence that part had become a desert,] to a place called Jangán, and to 'Urá or 'Orah, and Kábá [Khábá?] in the territory of Chitrúr; and, at last, retired into the territory of Kash-mír.

Jai Senha having retired to Chitrúr, no hope remained of being relieved and the investment raised; and the principal merchants and traders,—who always fear for their money bags, and their own interests—under the plea, that without leaders to lead the troops, those who could have done so, having been killed, it was impossible to hold out longer, deputed four of their number to enter into communication with the Musalmán commander. The up-shot was, it was agreed, that a sally should be made from the Jarigarí gate by partizans of theirs, under pretence of fighting, and that, on the appearance of the 'Arabs they should take to flight, and leave the gate open for them to enter; and thus was it treacherously betrayed to them. As soon as they got inside, and appeared upon the walls, the garrison (or as many as could) endeavoured to escape by the eastern gate, which of the four is not named. About 6,000 fighting men were killed; some say 16,000, but this seems to refer to those who had perished during the investment, and not to those killed when the place was taken. At this place Ráni Ládi, one of Dáhir's wives, was made captive, whom Muhammad afterwards purchased, and then entered into matrimony with her.

After this success, Muhammad wrote an account of the proceedings to Amír Hajjáj, in which he says, that he had written his report at a place on the higher part of the Jalwáí Jú'e (canal or minor channel). Before leaving Bahman-ábád, and moving northwards, he settled the government of southern Sind. He placed Núbah [already mentioned as having been placed in charge of Dháliyah], son of Daháran,

along with Ráwar, which lay on the west side of Bahman-ábád, and was

son of Dháliyah, in charge of Ráwar and its dependencies, together with the charge and supervision of vessels and boats, to have them (some) kept in readiness ; and he ordered that every vessel or boat which should arrive or depart, from above or below (stream), should be taken to the fort of Ráwar if it contained men or war materials. The boats and vessels above Dháliyah were placed under the supervision of an 'Arab officer, Ibn Ziyád-al-'Abdí. Other Wálís and 'Amils were nominated to the charge of Síwistán, Nirún, Dháliyah, and other places; and the parts inhabited by the Jats were likewise brought under control.

Having disposed of the affairs of Bahman-ábád and the Lohánahs, and all parts to the east and west, and in the environs and neighbourhood thereof, on Thursday, the 3rd of Muḥarram, 94 H. (9th October, 712 A. D.), Muḥammad marched with his forces to a place called Muthal [in one MS. Munhal. Muthalo of the Sindís, which appears in one map as " Mothilo " and in another as " Mothito " !] in the neighbourhood of Sáwandí, also called Sáwandí of the Sammáhs, where there was an *áb-gír* and a grassy plain, and which was called the Karbhár Dandh (*dhand*), and on the shore thereof he pitched his camp. All the dwellers in that part were Samanís (Priests), Nahr-bán (canal diggers ?), and merchants and traders, who all came out to receive him, and submit to his authority ; and in the parts around were Jat peasantry. From thence Muḥammad marched to Bharúr or Bhirúr [mistaken by Mír Maṣúm and others for Baghrúr, which was in quite a different direction], and despatched officers to administer the affairs of that place and of Kandbar. He then moved into the tract of country peopled by the Sammáh tribes, and nominated a chief over them. Having provided for the administration of the affairs of the Lohánahs, he came among the Sihtáhs, arranged their affairs, and required them to guide him towards Aror.

I may here notice, that, from the foregoing account contained in the Qach Námah, Ráwar and Dháliyah appear to have been situated on the east side of the western branch of the Mihrán of Sind, which separated into two channels forty miles above Bahman-ábád, as shown in the 'Arab map. Also, that there is no actual mention of that branch having been crossed to get to Aror ; but it was probably passed at the stage where the Karbhár *Dhand* is mentioned.

I must also remark that the dates given in the Qach Námah are either wrong or confused. Debal appears to have been taken in the first month of 93 H., but the letter of Hajjáj, acknowledging the account of its capture, is dated in Rajab, the seventh month, and took sometime to come, a couple of weeks at least. After this Muḥammad moved against Síw-istán, and after his return from thence it was some months before he could cross the Mihrán. Several other letters passed between them, and yet between the letter of Rajab and the 10th of Muḥarram when Dáhir was killed, only the months Sha'bán and ten days of Muḥarram intervened. After that, when Ráwar had fallen it took two months to reduce Bharúr, and the reduction of Dháliyah took nearly as long. This would bring us to the end of the year 93 H. ; and yet, it is said, that he appeared on the 1st Rajab, 93 H. before Bahman-ábád, two months and twenty days before Dáhir was killed ; and after being six months before Bahman-ábád, it was only the end of Zí-Hijjah, the last month of 93 H., that news of Jai Seṇha was received which led to its capture. Then it must have taken some little time to settle the affairs of Bahman-ábád, and yet he is said to have marched towards Aror from thence on the 3rd of Muḥarram 91 H. According to

captured after Dáhir's defeat, and was close to the *east* bank of the western branch of the Mihrán. It appears to refer to the Bahrúr of the Chach Námah. First, the people of Táwandári [the name is somewhat doubtful. See the Samandúr of the Kazwíní, page 211, and Samand of the Istakharí, page 211] submitted to him, and he reached Basmad [not to be mistaken for Basmíd nearer Multán near which the Mihrán flowed] which also submitted, after which he appeared before the capital, Aror. This place was situated on a hill, and he had to besiege it for several months; it finally capitulated on terms.

Having effected these successes, Muḥammad advanced to اسکاندھ,<sup>190</sup> which was situated on this side, that is, on the south side or left bank, of the river Bíáh.<sup>191</sup> This was captured, and was in ruins when the author wrote.<sup>192</sup> After this Muḥammad crossed the Bíáh, and

the time occupied in the different operations as stated in the Chach Námah, he could scarcely have started for Aror before Rajab, 94 H., otherwise there is but four months and twenty-three days from the death of Dáhir for the completion of operations which it is said took upwards of ten months to accomplish, and consequently, there is an error somewhere.

<sup>190</sup> This word, being without points, might be mistaken for one word, but it is merely the Sindí proper name Sikah, with the 'Arabic prefix 'al,' as distinctly shown in the Chach Námah. See note 192.

<sup>191</sup> This is incorrect. Sikah was close to the east bank of the Ráwí, but Bábíyah was on the left or south bank of the Bíáh, and Asal Kandah or Askandah was on the north of the Bíáh, as shown in the following note.

<sup>192</sup> Certain enthusiastic writers have supposed that the name of the *Oxydrace* is derived from the name of Uchchh, which they also suppose was in existence two thousand two hundred years ago; while some of those who labour under this supposition call it by the incorrect names of *Uja*, *Uch*, and even *Uk*. The only doubts entertained on the subject, apparently, arise in the minds of more recent European writers because "Arrian and Strabo seem to say," that it [the town of the *Oxydrace*] stood "on the west bank of the Acesines [the Chin-áb]."

Uchchh stands on the *east* bank of the Chin-áb and its tributaries now, but, in former days, and down to comparatively modern times, it stood on the *west* bank of the Bíáh, or Rud-i-Sind wo Hind of the old writers, and a little above its junction with the Sindhu or Ab-i-Sind; and, at the period in question, the Chin-áb and other Panj-áb rivers were tributaries of the Bíáh. The Greek accounts, however, show, that the country or town of the *Oxydrace* lay north of the Ráwí, and in the Rachin-áb Do-ábah, as shown farther on.

Elliot (vol. 1, p. 109), quoting the "Mujmalu-t Tawáríkh," on the division of Sind by the son of Kafand, one of the ancient kings, said to have been contemporary with Alexander the Great, states, that, "One king [governor is meant] he established in 'Askalandusa. Upon another he bestowed the country of Zor, to which *Anj* [Uch?] is attached." In a note, he says, "It is written ءَسْكَلَانْدُوسْ,"—with two purely 'Arabic letters, ء and ئ—"but the name is generally accepted as 'Askaland, or 'Askalandra, and the termination *usa* has not been found elsewhere, [that is, in one MS. only]. May not the passage be read—He established one king

moved towards Multán and invested it, first defeating the infidels out at 'Askaland and Sah?' or may not the last word signify—and *three* (dependencies)? Yes, if "sah" meant *three* in Persian, only it does not.

Such are some of the foundations on which are based the identification of the *Oxydracoë* with *Uja*, *Uch*, or *Uk*. Very solid foundations, truly!

At page 104 of the same volume, relating as far back as the traditional period of the fall of the Pándús, where this supposed same place is mentioned as *Askal-and*, but where neither *Uja*, nor *Uch* are mentioned, we are referred to Appendix X, which (p. 365) states, that, "The *Askalanda*, *Asal-kanda*, and *Askalandra* of the Chach-náma, is the same as the *Askaland*, and *Askaland-Usa*, [leaving out, of course, all reference to the 'Arab letters in the word] of the *Mujmalu-l Tuvdrikh*, and the *Askandara* and *Askanda* of the *Tuhfatu-l Kirám*. The close correspondence of the name, especially in the last instance, induces us at once to recognize it as identical with the Alexandria built at the confluence of the Acesines with the Indus; but a little examination will show the resemblance to be more specious than real. \* \* \* The ancient kingdom of Sind was divided into four Satrapies of which the third (p. 138) comprised the fort of *Askalanda* and *Máíbar*. Now *Máíbar* and *Chachpúr* still exist [the same since the time of the Pándús, probably?] under the modernized names of *Mírbar* and *Cháchar*, close together at the very junction of the Acesines and the Indus. Consequently, *Askalanda* must have been higher up the river, as subsequent passages will show." In a foot-note to the name *Máíbar* the Editor says, "The text has *Yáiba*, but *Pábiya* is the more general spelling," but, in the extract at page 138, he has "*Askalanda* and *Pábiya*, which are called *Talwára* and *Chachpúr*;" and in another foot-note, he says that "the name is written *Páya* and *Báya*, *Bábiya*, and *Pábiya*: the last seems the preferable form".

I may mention that the *Cháchar* here referred to, some forty years ago, was six miles below the junction of the *Panch Nad*, or *Panj Ab* with the Indus. *Míthan dákot* was then three miles and a half below the junction; and about ten years since, *Míthan dákot* was eleven miles below the junction, such are the continual alterations. There is no *Mírbar* now, but there is a *Juja* fourteen miles south-east of *Cháchar*. Why not have pressed that into service? Further I may mention, that it is only within the last century that the junction of the *Panch Nad* with the Indus has taken place within twenty-four miles north-east of *Cháchar* and *Míthan dákot*, and how far off it was before who shall say. Where it was in the last century will be found farther on.

After all this, supposing that the courses of the rivers have remained precisely the same for over two thousand years, although we find so much change in forty, he says: "Its [*Askalanda's*] proximity to the *Bíás*, and its name of *Askaland-Usa*"—about which, at page 109, he was doubtful whether it was part of the name or not—"lead us to regard it as *Uchh* of more modern times." Yet he adds that, "That place bears marks of most undoubted antiquity, and the absence of all mention of it in the Chach-náma, where we are, both in the time of Chach and Muhammad *Kásim*"—here the father's name is again brought in as that of the son—"introduced to many transactions in its neighbourhood, can only be accounted for that it is disguised under some other appellation."

It certainly seems strange that *Uchh* should not be mentioned in the *Chach Náma*, and in the earlier works on Sind, because we know from the *Tuhfatu-l-*

side, who fled in disorder to regain the shelter of their walls. After

Kirám that it was an ancient fortress on the frontier of that country. It states, that Rá'e Sahasí remitted the taxes of his people on the condition that they should increase the height of six fortresses: namely, Uchchh, Máthilah, Síw-rá'i or Síw-ráhi, Maú or Ma'úh, Aror or Alor, and Síw-istán." See my "NOTES ON AFGHÁN-ISTÁN," etc. page 567.

Uchchh was several times destroyed and repaired, from the time of Sultán Jalál-ud-Dín, the Khwárazm Sháh, to the time of the Arghún dynasty of Sind. Ibn Batútah says, in his time, Uchchh was "a large city on the Sind," and that "Multán was then the principal city of Sind."

Elliot also speculates on "the other ancient Uchh [sic], now in ruins,"—just as the other has been for a long time—"near the junction of the Hydaspes with the Acesines." Here again he takes it for granted that the present junction has always remained the same; but in 801 H. (1398-99 A. D.) we know that it was twenty-six miles lower down than at present, and that it was continually altering; that, before that again, it was many miles higher up; and in the last century was near Chhau-tarah. See farther on.

With respect to the name of Uchchh, there are no less than three places so called, still existing, and all of some antiquity.—1. Uchchh which is forty-seven miles north of Shikár-púr, and twenty-seven to the northwards of Khán Garh, now Jacobábád. It is in Kachchh or Kachchhí—a common term for an alluvial tract, not peculiar to this part any more than to Kachchh Bhuj—and is simply known as Uchchh. It is not far from the Sind Hollow, in which the Ab-i-Sind or Indus, or a branch of it, once flowed, as shown in the account of that river farther on. 2. Uchchh-i-Gul Imám, a strong fort in the last century, but now in a state of ruin, twenty-one miles north-north-west of Shor Kot, and about eleven miles south-west of the late junction of the Bihat [Hydaspes] and the Chin-áb [Acesines]. I say *late*, because it has probably altered considerably since the Survey map I refer to was made a few years since. This is the "Uch" which Elliot (vol. I, p. 367) considers "as offering a far more probable identification," and is seventy-two miles to the northward of Multán. 3. Uchchh-i-Jalálí, or Uchchh-i-Sharíf, formerly, that is to say within the last century or thereabouts, consisting of seven small contiguous villages, or rather quarters, enclosed within one wall. Now it consists of three rather large villages on mounds, contiguous to each other, and connected by a wall of brick, which lately was in a dilapidated state. These villages or towns stand on high, artificial mounds, the neighbourhood having been at all times liable to be swept away by the Ab-i-Sind or Indus, as related in another place. The western-most of the villages is small, but contains a celebrated shrine, within a large and handsome old Muhammadan building, sadly out of repair. This is known as Pír ká Uchchh or Uchchh-i-Makhdúm, and the houses have sprung up around it. It is said to have been called Wah-har in ancient times, before the Makhdum in question took up his dwelling there. The eastern-most of the villages is the largest, but there are no walls now standing, the ruins of the gateways, however, can still be seen. Some little trade is carried on with Sind in grain, which is sent down the river in boats. In the neighbourhood are very extensive ruins of the ancient stronghold, embosomed in dense groves of date trees and venerable pipals. Many of the buildings are almost entire, and could easily be made habitable. They are constructed in the best style of Muhammadan architecture of kiln-burnt bricks.

sitting down before it for a considerable time, the supplies of the 'Arab

The site is undoubtedly ancient; and yet, strange to say, it is not mentioned in the Chach Námah; nor, under that name at least, by the 'Arab writers, including the Balázari, in his history; nor by the other Muhammadan historians of the time of Sultán Mahmúd of Ghaznín and his sons, namely, Al-'Utbá, Bú-Rihán, the Baihaquí, and the Gardaízí. I believe, however, that it is mentioned by these historians under the name of Bhátiyah, (called the country of Ramal in the Chach Námah); and for this reason.

The author of the "Tabakát-i-Násirí," the next author who follows them that we know of, mentions (page 449), the "deliverance of Multán from the hands of the Karámíyah" heretics, but Uchchh is not referred to; yet, immediately after (page 451) he mentions the Sultán Mu'izz-ud-Dín, Muhammad-i-Sám, marching towards Nahar-Wálah by way of Multán and Uchchh. In the account of his victories, however (page 491), his "victories over the Karámíyah of Multán and Uchchh" are distinctly stated, but, there is no mention of the Bhátiyah among them, although the capture of the stronghold of the Bhatí tribe is distinctly mentioned. The author knew Uchchh, for he was for a time in Sultán Násir-ud-Dín, Kabá-jah's service there, being in charge of the Firuzí College in 624 H. (1227 A. D.), and holding the office of Kájí to the forces of 'Alá-ud-Dín, Bahrám Sháh, the Sultán's son. It is strange that the Bhátiyah are not noticed by him. Yet others relate that the Sultán delivered Multán from the Karámíyah, and annexed the territory, and then invested the Bhátiyah, (which is the plural of Bhatí), within the walls of Uchchh; and that, after its fall, it was entrusted to 'Alí Karmákh's charge together with Multán. It is evident from this, that those authors whose works have been translated, such as 'Utbú's, did not mean that there was any town or fortress called Bhátiyah, but meant the stronghold of the Bhátiyah, that is, of the Bhatí tribe, and their stronghold, we know, was Uchchh, which they appear to have obtained possession of sometime before the reign of Sultán Mahmúd of Ghaznín, when the power of the 'Abbásí Khalífahs over Sind and Multán was merely nominal. Elliot, therefore, was right in supposing that Uchchh was "disguised under another name"; and I believe that the sentence in the "Tabakát-i-Násirí" at page 449, was, before the text had been interfered with, that "he marched an army towards Multán and Uchchh and delivered them out of the hands of the Karámíyah"; and this would account for the "stronghold of the Bhátiyah" not being here mentioned by its author.

With respect to Sultán Mahmúd's capture of the stronghold, the Gardaizí, a contemporary writer, states, that the Sultán attacked the fortress of the Bhátiyah in 396 H. (1005-6 A. D.), and that Bajrá (باجرا), the Bhátiyah, so called on account of the number of his men, his success, and his great haughtiness [باجرا—bajra or wajra signifies 'a thunderbolt' in Sanskrit], put his forces in array to oppose the Sultán, and sent them out against him, while he himself kept aside, near the skirts of a jangal. Some of the Sultán's troops surrounded it, on which the Bhátiyah Rájah drew his dagger and killed himself. Great slaughter was made among his tribe, the Rájah's head was brought in, and a great number of elephants were taken. It was after this that the Sultán attacked the Karámíyah of Multán, for which I have not space here, but it will be related in another place.

Bú-Rihán mentions this tribe in several places as though it was the name of a place, as باليه and باليه, in the printed text, but, in the Index, as two different

force fell short, and they had to eat some of their animals for food; places. The passage is, with three exceptions, much as Elliot translates it (p. 61), namely: "West of Narána [نارانا and نارانا in MSS. نارانا in text] is Multán distant fifty *farsangs*; thence to [and to?] Bháti fifteen. South-east from Bháti is Arúr, distant fifteen *farsangs*. Bháti is situated between two arms or branches of the Sind Rúd." The name Arúr is doubtful: the MSS. have ارور - اوڑا - ارور : if Aror is referred to, that is nearly south-west. The Sind Rúd is the Biák and its tributaries, not the Indus (See *ante* page 211, also page 221, note 163); but the word rendered "Bháti" here by Elliot, in his extract, is very different at pp. 37, 39, 40, 77, and 79. According to this statement, the stronghold of the Bhátiyah would lie *exactly midway* between Multán and Aror. If we calculate the thirty *farsakhs* between Multán and Aror at eight *mil* to the *farsakh*, which is certainly not correct, it would make two hundred and forty miles, which, as the crow flies, is just the distance between those two places; but Uchchh, the fortress of the Bháti tribe or Bhátiyah, is but seventy-five miles (equal to twenty-two *farsakhs*) from Multán, while Aror is one hundred and sixty (equal to nearly forty-seven *farsakhs*) from Uchchh; consequently, by Bú-Ríhán's account, if we are to place entire dependence on it, which I am hardly disposed to do for several reasons, his "Bháti" and "Bhátiyah" cannot represent Uchchh, unless we read his statement to mean that this Bhátiyah lies about midway between Multán and Aror, without taking distances into account. There is still a Bháti Wá-han in this part, an ancient place, once the chief town of a *makhál* of the Berún-i-Pangh Nad district of the Multán *sáubh*, which is situated just midway between Uchchh and Aror; but, from what other writers state, as will be seen farther on, there can be little doubt, that, under the name of the town or city of the Bhátiyah, Uchchh-i-Sharíf is referred to.

Elliot, in the two first volumes of his "Indian Historians," tries, by many arguments to prove that the Bhátiyah here referred to, is what he calls "Bhera on the Jailam," that is, Bahrah, no less than one hundred and ninety-two miles, *north-north-east* of Multán; while from several translated passages in his own work, its whereabouts is distinctly shown. All these errors arise from the supposition that the courses of the rivers have never changed, and, that the tracts east of the Indus have always been a desert. See Vol. 11, page 439. For example: Sultán Maḥmúd returning from the expedition against Somnáth in 417 H., set out with the object of returning by Mansúriyah, the ruler of which was a Muḥáidah or Karámíyah. On the news of his approach the heretic fled to the date forests in the vicinity of Mansúriyah, but the Sultán having surrounded the one in which he had taken shelter, came upon him and his followers, the greater number of whom were either killed or drowned in endeavouring to cross the river (the Hakrá or Wahindah), and very few of them escaped.

From thence the Sultán, having crossed the A'b-i-Sind near Multán, moved against the Bhátiyah, and after reducing that refractory people to submission, returned to Multán again, and from thence to Ghazní, which he reached in Safar, 417 H. (about 11th March, 1026 A. D.). Now how is it possible that "Bhera on the Jailam" can be the place referred to? There is a "Bhera" just five miles east of Aror, if a "Bhera" is required.

After this, in the year following, a naval battle was fought; and it appears to have taken place near the then place of junction of the A'b-i-Sind with the Sind Rúd or Rúd-i-Sind wo Hind, on the then Pangh Nad consequently. I believe it was fought

but, at this crisis, a man came to Muḥammad and promised, if admitted between Uchchh and Ghauṣ-pūr, which I suppose to be the position of Basmid of the 'Arab writers or very near it; and, possibly the action may have been fought a little lower down.

The Gardaizí states, that, as the Sultán had sustained great annoyance and much insolence from the Jats of Multán and the Bháṭiāh, on the side of the Siḥún [a name applied by the early writers to the Panch Nad as then existing] on his way back from Somnáth, he now determined to chastize them thoroughly for it. When the year 418 H. came round he set out from Ghaznín, and on reaching Multán, gave orders for the construction of 1,400 boats, each of which was to be fitted with three strong [and sharp] iron rams, one in the bow, and one on each side, and strong enough to cut and destroy whatever came in contact with them. In each boat twenty men were embarked, armed with bows and arrows and flasks of naphtha. The Jats hearing of these preparations sent away their effects to distant *jazírah*s [or *bets*: tracts encircled by minor channels of the rivers], and prepared to encounter the Sultán's vessels with 4,000 of their own, some say with 8,000, in each of which were a number of armed men. They accordingly moved to attack the Sultán's fleet; and in the action which ensued, they were nearly all sunk or destroyed by the rams, or the naphtha. As the banks of the Siḥún were occupied by troops, horse and foot, and elephants, those who escaped to land were captured or slain. Continuing to follow the remainder of their vessels along the banks [down stream; for they could not go up under such circumstances], the troops reached the place where the Jats had deposited their property and effects, which were seized by the victors, and great numbers of other captives were likewise made. After this affair the Sultán returned to Ghaznín.

In the following reign, when Aḥmad-i-Níál-Tigín, feudatory of Láhor, rebelled against Sultán Maś'ud, being defeated by the troops sent against him under Tílak, the leader of the Hindú troops of the Sultán, Aḥmad had to evacuate Láhor, and retired towards Multán with the object of reaching Maṇsúriyah of Sind. He was harassed the whole way by the Hindú tribes, Tílak having raised the whole province against him. From Multán he moved towards the Bháṭiāh (stronghold) whither some of the Hindú (Bháṭi?) chiefs had retired. The chief of the Bháṭiāh, however, was unable to stop the progress of Aḥmad-i-Níál-Tigín; for the small force of Turks with him (two hundred men) was still unbroken; and the chief had to furnish him with the boats he required to enable him to cross the Sind Rúd [or Rúd-i-Sind w. Hind, i. e., the Biāh and its tributaries], between two branches of which Bháṭiāh was situated, on his way to Maṇsúriyah, near which latter place, in attempting to cross the Mihrán, he was subsequently drowned.

How is it possible that this Bháṭiāh can refer to "Bhera on the Jailam"?

Cunningham ("Ancient India," p. 256) considers "Pábiya" to be "Bhátiya," of others, but as he also considers it "probably the same place as Talháti where Jám Janar [Jám Júnáq, the Sammah] crossed the Indus, or perhaps also the same as Mátīla or Máthila," we may easily dismiss that theory, because the Jám crossed the Mihrán where the 'Arab leader is said to have crossed before him or nearly so, at Talh-tí, more than one hundred miles below Aror on the south-west; while Máthīlah or Máthīlo is thirty-seven miles above Aror to the north-eastwards.

With respect to the seven contiguous villages surrounded by a wall which constituted Uchchh a little over a century since, here is a specimen how some writers

to quarter, to point out a *nahr* or river [also a canal] by means of which

will jump at conclusions. Vincent, in his "Navigation of the Ancients," on the subject of the "Oxydracæ Outche," says : "It is somewhat singular that Arrian should mention these people as cantoned into departments, and their magistrates as presiding in each separate canton, while the moderns distinguish them to this day by the appellation of the "Seven Towns of Outche." This, he says, is on the authority of Tieffenthaler, Vol. 1, p. 118, and de la Rochette's map.

Cunningham, also, appears to agree in this. He says : "It has been supposed, indeed, that the name of the Oxydracæ is derived from the old town of Uchh, but their position according to Strabo and Arrian appears rather to have been on the *western* side of the Akesines." See the first paragraph of this note.

From the accounts of the campaign of Mírzá Sháh Husain, the Arghún *Mughal* ruler of Sind, against the Langáh Jat ruler of Multán in 931 H. (1524-25 A. D.), Uchchh was still considered to be a very strong place, and enclosed within lofty walls. He first reached Síw-ráí, one of the six forts mentioned in the Tuhfat-ul-Kirám, the mounds of which were to be raised, and still one of the strongest in that part, which was taken and destroyed, after which the Balúchis, who held these parts under the Langáhs, retired within the walls of Uchchh. The Mírzá subsequently reached Ma'ú, also written Ma'úh, another of the six forts above referred to, and pitched his camp near a *kol-i-áb* or lake at that place. From thence he reached the shrines of the Shaikhs, of which the Shaikh, Rúh-ullah, Kureshí, had charge; then to the boundary of the Badar (بادار) people, and from thence to Uchchh. It was captured and destroyed and all the wood put on boats and sent to Bakhar, according to the historian, Mír Ma'sum of Bakhar; and he states, that what fortifications were standing when he wrote, were of Mírzá Sháh Husain's erection.

In after years, down to within the early part of the present century, the place suffered greatly in the constant hostilities between the Shaikhs of Uchchh and the Dá'úd-putrahs, hence the fortifications raised by the Mírzá are in ruins. See my "NOTES ON AFGHÁNISTÁN," etc., page 65.

To return, however, to the place of so many names supposed to be Uchchh, I do not consider that either of the places called Uchchh are referred to, but a totally different place. All these three places certainly lay *west* of the Chin-áb (but only as a tributary of the Bíáh), even after it changed its course from the *east* to the *west* side of Multán. One still lies near the *west* bank, and another *west* of the Ab-i-Sind or Indus; and Uchchh-i-Sharif also continued *west* of the Chin-áb down to comparatively recent times, but, when the Chin-áb (along with the other rivers forming the Panch Nad), changed its course, as mentioned above, Uchchh-i-Sharif was placed in the Bíst-Jálhandar Do-ábah, and continued there until the Sutlaj deserted the Hakrá to unite with the others and formed a new Panch Nad, when it was shut out of that last-named Do-ábah into the district or tract of country styled Berún-i-Panj-Nad, or Extra Panj-Ab, and was placed on the *east* side of the river. But, since the time of Arrian and Strabo, it is probable that this, as well as the other rivers of this part, have altered their courses hundreds of times; and it is very certain, as will be shown farther on, that few parts of the territory now known as "the Panj-áb," have seen greater changes than the tract between Multán and Aror in one direction, and Baháwal-pur and Rúján in the other, the rivers having, at different periods, flowed over every part of it; and consequently, in no place, was any "city founded by Alexander," less likely to have had any long existence.

the people of the place received their supply of water from the river

Let us now see what history says respecting Asal Kandah, etc.

After Rá'e Chagh had attained sovereignty over Sind, he set out from Aror for the northern frontier of his territory, between the A'b-i-Sind and the Hakpá, and reached the *hisár* of **بَابِيَّة**—Bábiyah, also written **بَابِيَّة**—situated on the south bank of the Biáh [the Yábíbá of Elliot, page 202], which was afterwards known as Chach-púr, and captured it. Finding that the enemy had retired within the fort of **أَسْلَكَنْدَرَه**—Asal Kandah or Usal Kandah, also written **اسکندرہ**—Askandah, anciently called Talwárah, he left a garrison in Bábiyah, crossed the river Biáh, and appeared before Askandah, or Asal Kandah, which latter word, being without points, might be transliterated in several ways. Having gained possession of that fortified place, Chach moved towards Sikah of Multán. The ruler of Multán, hearing that Chach had reached the Biáh, issued from that stronghold, and advanced to the banks of the Ráwí, in order to support his nephew, who was in charge of the fortress of Sikah, opposite to Multán on the east side of that river. They then moved to encounter Chach and oppose his crossing that river; and Chach remained encamped near the ford over the Biáh [See the strange note by Mr. Dowson to page 142 of Elliot's "Historians," Vol. 1, on the "Bíás"] until the water decreased sufficiently, and then he effected the passage. He was then in the fork, so to say, between the Biáh and the Ráwí, which united a short distance from where he crossed, and consequently, in the Bárí Do-ábah. He then moved towards a place higher up, where there were less obstacles in crossing, and reached the *kasbah* of Sikah, defeated the enemy outside the walls, and invested the place for some days, after which it was evacuated, and the governor fled to his uncle at Multán. The latter, with his nephew, and all their available forces, then marched out of Multán to encounter Chach on the west bank of the united Chin-áb and Ráwí, in case he should pass over that river. Chach effected the passage, defeated the Multán chief in several encounters, and the latter then retired within the walls of that fortress, in which he was closely invested by Chach. The Chin-áb then united with the Ráwí north-east of Multán.

According to the Chach Námah, which I have said before gives a much more detailed account of events in the time of the 'Arabs, they followed the same route from Alor or Aror as Chach had previously taken in going against Multán. Muhammad, the son of Kásim, having disposed of the affairs of Aror, and installed a governor there, marched from thence towards Multán until he reached the fort of Bábiyah, situated on the south, or left bank of the Biáh (the site of "Pubbeer walle," of the maps of the present day? See the notice of the Biáh farther on), and which place, Mír Ma'sum of Bakhar says, was called Chach-púr in his day. This Bábiyah was an old place in which Kaksah, son of Chandar, Rá'e Dáhir's brother, who had fled from the battle-field near the Mihrán when Dáhir was slain, had taken shelter. He, on the appearance of the 'Arab forces, came out and submitted, and was taken, it is said, into the confidence of the 'Arab leader. In another place, however, it is said that the Hindús evacuated that place.

After this, Muhammad, leaving a garrison in Bábiyah, crossed the Biáh—I wish to draw attention to this fact—that is to say, *from the southern to the northern bank of that river*, and appeared before the fortified town, the name of which is written **اسکندرہ، عَلَى، اسْكَنْدَرَه، اسْلَكَنْدَرَه، اسْلَكَنْدَرَه**—Askand or Iskand, 'Alah Kandah or 'Ulah Kandah, Asal or Usal Kandah, Askandarah or Iskandarah, and in other ways, in different places, in as many different MSS., for we do not know for certain the

of Basmíd,<sup>193</sup> and which flowed into the city into a *hauz* or reservoir,

vowel points—the people of which issued forth to oppose him. Now how is it possible that this place situated on the north or right bank of the Bíáh, as it flowed in its old bed, could be “Uch,” as Elliot and others suppose, which lies forty-five miles farther southwards? The author of the *Chach Námah*, who wrote in the time of Sultán Násír-ud-Dín, Kabá-jah, whose capital was Uchchh, was a native of that place; and if it had been anciently known as Askand or Asal Kandah, or whatever it may be, is it likely that he would have neglected to say so when writing of its former history? Mír Ma'súm of Bakhar writes the word, or rather it appears in three different MSS. of his work; as اسکندرہ، اسکندرہ، و اسکندرہ، and he distinctly states that this place, supposed to be “Uch” to support a theory, was *anciently called Talwárah*.

The people fought obstinately, but had, at last, to seek shelter within the walls; and they resisted for seven days all the attacks of the 'Arab forces. The latter had now become distressed for provisions, when the nephew of the Multán chief, who had defended it so bravely, at the end of this time, under cover of the night, abandoned it, and threw himself into the fort of Sikah—سکاہ—which was a great fortification on the brink of the southern (left) bank of the Ráwi, the river, at that time flowing east of Multán and uniting with the Bíáh some twenty-eight miles to the southward of that place. See farther on. Finding themselves deserted by their governor, the inhabitants of Askand or Asal Kandah (or whatever may be the true reading), sent to tender their submission to the 'Arab leader. The fighting men to the number of 4,000 were put to death, and their families were made slaves, but all others were spared.

Neither the *Mujmal-ut-Tawáríkh*, nor the *Chach Námah*, mention Uchchh, which, probably, was not known by that name at the period in question, but both mention this Askand or Asal Kandah, said to have been even then, an old fortification.

In one place (p. 366), Elliot is inclined to suppose that “the Satrapy of Askaland contained the whole tract north-east of Alor, and south-east of the *Panjnád* and *Ghara*; almost precisely the same, in short, as the present Dáídputra country.” He is nearer the mark here, but it will be noticed that he seems to take for granted, that the rivers ran then as now. The position of the fortress of Askand or Asal Kandah is distinctly stated to have been *on the north bank of the Bíáh*, as it flowed in ancient times, and must have been within twenty-eight miles or less of Multán.

Cunningham supposes that “the old bed of the Ráwi and Sikah Multán”—the original is “Sikah-i-Multán,” that is Sikah of or *belonging to* Multán—“to be somewhat near Mâri Sital, which lies on the old banks of the Ráwi, two miles and a half east of Multán.” It is no proof, however, as he seems to think, that the Ráwi flowed under the walls of Multán, because Alexander, the Greek, is supposed to have circumnavigated the walls of some city supposed to be Multán. This he could have done, in the last century, if Multán is the place (only it could not have been according to the Greek writers), by the Lóli Wá-han, and which then had to be crossed by a bridge; and it was some cutting, or branch from the *Chin-áb* like this one, no doubt, which, as mentioned in the following note, Muhammad cut off or diverted, and caused the surrender of that stronghold.

<sup>193</sup> This cannot be the river of Basmíd referred to by 'Ibn Hánkál at page 216, because that was two days' journey or more below or south or south-east of Multán,

which they call a *táláb* [pure Persian word]. This was destroyed, after which, the defenders, overcome with thirst, surrendered the place. The fighting men were put to the sword, but the women and children, and the attendants of the *budh* or temple, to the number of 6,000 persons, were made captives.”<sup>194</sup> This was in 95 H. (713-14 A. D.).

unless it refers to it as the river “which, below Multán and above Basmíd, united with the Mihrán,” and that was the Rúd-i-Sind wo Hind, the Bíáh and its tributaries.

<sup>194</sup> The Chach Námah here again differs from the Balázari, but we must not forget, that, at this period, the Ráwí and Bíáh, at this point, flowed nearly parallel to each other, and united near by. The author of the former says, that after Asal Kandah or ’Alah Kandah, etc., as it is here written, surrendered, Muhammad crossed the Bíáh, and advanced to Sikah of Multán, which was a strongly fortified place on the south or left bank of the Ráwí. The Balázari is somewhat confused here, through confounding Sikah with Asal Kandah, and says it—~~سکاہ~~—us-Sikah—is a town “on this side of the Bíáh, and now in ruins.” As the author of the Chach Námah was a native of these parts, and the account of Chach’s campaign in the very same places is perfectly clear, we may place dependence on his statements. After seventeen days of hard fighting, in which the ’Arabs lost twenty-five distinguished officers, and two hundred and fifteen other warriors, Bajhrá, a relative of the Multán chief, Dáhir’s uncle’s son, Kaursiyah, son of Chandar, brother of Chach, who held it, passed over and entered Multán. This clearly shows, as indicated in the maps referred to, how the Ráwí then flowed, and the nearest point of which, at present, is thirty-four miles north-north-east of Multán. The ’Arabs followed the Hindús, severe fighting ensued, and continued with great obstinacy for about two months, by which time provisions became so scarce that “the head of an ass cost five hundred *dirams*.” The ’Arabs had gained a footing near the walls, but no spot was found suitable for sinking a mine, until a person came out of the place by stealth and sued for quarter, which was given him. He pointed out a spot towards the north of the fort, on the banks of a canal or cutting [جوی آب], the same to which the Balázari refers. Elliot (page 205) supposes that “this can hardly mean the main river.” Hardly: it refers to a cutting or canal, similar to the Lolí Wá-han, which flowed in the same direction up to modern times, and traces of it still remain, or recently did, between the northern face of the fort and the ’Id-gáh, and in the time of the inundations contains water.

“A mine was dug, and in the course of two or three days the wall was brought down and the fort captured. “Six thousand soldiers were taken prisoners and put to death, and their families were taken as slaves. The rest of the inhabitants were spared.”

The account of the finding of the treasure, as related in the Chach Námah, has been already related. See note 97, page 192.

After Muḥammad had settled the affairs of Multán, founded a Jámī Masjid, and appointed Dá’ud, bin Nasr, bin Walíd, ’Ummání, governor of the place, he sent another, ’Abd-ul-Malik, Tammímí “to the fort of Bramah-yúr or Brahmah-púr, on the side of the Ab-i-Jihlam,” which was called Sú-búr or Sú-púr—in one copy سور بدر—Súr-badar. Not intended for Shor Kot, certainly, which was on the Chin-áb; another to the territory around Multán, and another to the forts of Ijtahád and Karúr or Karúd. All these names are more or less doubtful. Karúr is

The finding of the gold, from which this temple was afterwards known among the Musalmáns as “the *Farkh* of the *Bait*, or Receptacle or Chamber of Gold,” has been related in another place.

“After this success, Muhammad, son of Kásim, returned to Alor or Aror and Baghrúr, and made presents to his soldiers.”

After the removal of Muhammad, son of Kásim, and his death, when Habib, son of Muhallab was Amír of Sind, Jai Sinha, son of Dáhir, had returned from Kash-mír to Bahman-ábád and established himself there, but Habib having advanced to the banks of the Mihrán, the people of Alur [أرور sic. Ar-Rúr? or Ar-Ror?] made their submission. In the mean time the Khalifah, Sulímán, son of 'Abd-ul-Malik, died, and 'Umar, son of 'Abd-ul-'Azíz, succeeded. He sent to the native chiefs of Sind inviting them to become Musalmáns, and several did so, including Jai Sinha, son of Dáhir, and they received 'Arab names.

possibly meant for Kuhrof. Then he is said to have sent a force of 10,000 horse against Kinnauj, which is constantly mentioned in connexion with Sind and Multán, and appears to have adjoined the latter territory on the east, and included part of the present Bikánír state. See pages 207, 208, and 223.

On reaching a place called Udhá-fúr [ودھار پور Odih-púr—the “Odipoor” of the maps, fourteen miles to the southwards of Alwánah on the Hakrá], one of the 'Arab officers was sent to the ruler of Kinnauj, who is styled Rá'e Har-Chandar, Jhital; and at this same place, which Muhammad had thus reached, in expectation of entering into hostilities with the Kinnauj ruler, and extending the Muhammadan conquests in that quarter, the orders arrived from the Khalifah for him to be sewn up in a raw hide and sent to the 'Arab capital, which subject I need not enter into here; but, soon afterwards, great disorders appear to have arisen in these parts, and the Musalmáns lost ground considerably, and which they did not recover for sometime afterwards.

The Chach Námah says Muhammad, son of Kásim, was preparing to make war on Rá'e Har-Chandar, Jhital, of Kinnauj (not the city on the Kálí Nadí), the very day before his recall (on account of the false accusation of the daughters of Ra'e Dáhir), but Tod, in his “Annals of Méwar,” whose historic knowledge was of a peculiar kind, actually makes him march to “Cheetore,” as he spells Chítor, but only to be overthrown by a Ráj-pút, as we might fully suppose. He says (vol. 1, p. 231): “In the ninety-fifth year of the Hegira—A. D. 713, Mahomed Bin Kasim, the general of the Caliph Walid, conquered Sinde. \* \* \* If any doubt existed that it was Kasim [sic] who advanced to Cheetore, and was defeated by Bappa, it was set at rest by finding at this time in Cheetore, ‘Dahir,’ the Prince of ‘Debeil,’ as he spells Debal, which Dáhir had been killed in battle more than two years before.

All this is not surprising when we consider who this “Bappa” was who defeated “Kasim,” only it was Kásim's son who conquered Sind, after his father, Kásim, had been dead some years. According to Tod's “Annals,” Bappa “overcame all the kings of the west, Ispuhan, Kandahar, Cashmire, Irak, Iran, Tooran, and Caferist'han; all of whose daughters he married, and by whom he had one hundred and thirty sons, called Nosheyra Pathans.” This is quite sufficient.

Subsequently, Junaid, son of 'Abd-ur-Rahmán-al-Marrí, was made Amír on the frontier territory of Sind, as the deputy of 'Umar, son of Hubairah-al-Fazári [he, at this time, was Amír of Khurásán and the East], by the Khalífah, Al-Hishám, son of 'Abd-ul-Malik, who began to reign in 105 H. (724 A. D.). Junaid proceeded to Debal,<sup>195</sup> and advanced to the Mihrán; but Jai Siñha, [whose 'Arab name, however, the historian does not give] requested that he would not cross over, as he had become a Musalmán, and his territory had been confirmed to him by the ruling power. After receiving the tribute due, and giving and taking pledges, hostilities arose between them. Some say that Jai Siñha first took up arms; while others affirm that Junaid acted unjustly towards Jai Siñha, who assembled his forces, fitted out vessels, and got

<sup>195</sup> It is strange that neither the early 'Arabs, nor the travellers who followed, ever mention Damrílah, which, in after years, is constantly mentioned along with Debal or Dewal.

When Sultán Jalál-ud-Dín, Mang-barní, the Khwárazm Sháh, had to retire from the Panj-áb into Lár or Lower Sind, he, having gained possession of Síw-istán, as it is called by some historians, as well as Sharúsán, Sindústán, and Sadúsán, marched towards Debal and Damrílah. A Habash [here the Sumráh chief of Debal is meant], who was ruler of that district or territory, fled, got on ship-board, and escaped. The Sultán detached part of his forces towards Nahar Wálah, from which they returned with immense booty. He founded likewise a Jámí' Masjid at Debal on the ruins of an idol temple. See "Tabakát-i-Násiri," note, page 294, and a note farther on.

Ibn Baṭúṭah went into Lár or Lower Sind before going to Dihlí. He says: "I then went by the Sind to the city of Láharí [Lohárání, supposed by some to refer to Debal, but is a totally different place], which is situated on the shore of the sea of Hind, where the Sind unites with it [but the junction of the main channel of the river with the ocean was at some distance to the eastward of Debal]. It has a large harbour, into which vessels from Fárs, Yaman, and other parts come. At the distance of a few *míl* [miles] from this town, are the ruins of another, in which stones in the shape of human beings and beasts, in vast numbers, are to be found. The inhabitants of this place say, that, according to their chroniclers, there was formerly a city in this place, the people of which, for the most part, were so wicked, that the Almighty transformed every thing within it, the people, their beasts, even the seeds of plants, into stone." This was written in 734 H. (1333-34 A. D.)

This would seem to refer to the situation of Damrílah, but, as late as the reign of Sultán Muḥammad, son of Tughluq Sháh—744 H. (1343-44 A. D.), it is mentioned as lying in the route from Gondhal in Káthiawár to Tháthah, and in connection with the Sumráhs.

Taghí, the rebel, whom Sultán Muḥammad pursued from Guzarát into Sind, took refuge in Damrílah; and in reference to the boundaries of India, which Sultán 'Alá-ud-Dín, Muḥammad, the second Sultán of the Khalj Turk dynasty, who succeeded to the throne of Dihlí in 695 H. (1295-96 A. D.), the different tracts which he was advised to bring under complete jurisdiction, that extending "from Multán to Damrílah" is referred to, but such a place as Tháthah is not mentioned because it was not yet founded.

ready for war. Junaid moved against him in vessels likewise ; and they fought a naval action in the estuary of uṣh-Sharkí [uṣh-Shágirá—The then Kohrá'í<sup>196</sup> mouth, no doubt, by which that branch of the Mihrán of Sind which flowed past Mansúriyah, united with the ocean, but which estuary, in that day, existed much farther north], in which Jai Siñha was defeated, his own vessel captured, and he was taken prisoner and put to death. \* \* \*

This Junaid, son of 'Abd-ur-Rahmán, was subsequently made Amír of Khurásán, which included all the eastern territories under the sway of the Musalmáns, and he greatly distinguished himself in Farghánah, between 111 H. and 116 H., (730–734 A. D.) when he died.

In after years, when Ḥakam, son of 'Awánah-al-Kalbí, succeeded Tammím, son of Zaid-ul-'Utbá, the people of Sind had, for the most part, relapsed into idolatry ; and the Musalmáns being without any place of security to which, in case of need, they might retire for safety, he built a town on the other side of the estuary in question, and made it the chief town, to which he gave the name of Mahfúzah—the Guarded or Preserved. Subsequently, 'Umaro, son of the unfortunate Muḥammad, son of Kásim, the conqueror of Sind, was made governor of Mahfúzah, and was greatly trusted by Ḥakam, and had been employed in many important affairs. He was sent from Mahfúzah on an expedition [but whither is not stated], in which he was successful, and was elevated to the rank of Amír. He founded another city on this side [the west] of the estuary, which he named Mansúriyah, in which the governor now [when the Balázarí wrote] dwells."

Then came the time of the 'Abbásís [132 H.—750 A. D.], and Abú-Muslim-al-Marwazí, who was the chief instrument in setting up that dynasty of Khalífahs, despatched 'Abd-ur-Rahmán, son of Abú-Muslim-al-Mughallisá-al-'Abdí, to proceed into Sind to oust the 'Ummiyah officials therefrom. He came through Tukháristán from Marw, but he was encountered by Mansúr, son of Jamhúr-al-Kalbí [the same after whom the city and district of Mansúriyah were named according to Ibn Khurdád-bih<sup>197</sup>], his troops put to flight, and himself killed. Abú-Muslim then despatched Músá, son of Ka'ab-ut-Tammímí into Sind, who reached the banks of the Mihrán, which separated him from Mansúr, who thought himself secure as the river flowed between them ; but Músá came upon him [in what manner is not stated], put Mansúr and his forces to flight, and slew Manzúr, brother of Mansúr. The latter, in a sorry plight, fled to the sandy desert tracts, where he perished of thirst. Músá ruled in Sind for some time ; and he repaired the city of Mansúriyah, and enlarged the *masjid* there.

<sup>196</sup> See *ante* note 168, page 223.

<sup>197</sup> See *ante* page 195, and note 102.

He was succeeded by Hishám,<sup>198</sup> son of 'Umaro-ut-Taghallubí,<sup>199</sup> who was sent into Sind by the Khalífah, Al-Mansúr. He reduced many places which still held out against the 'Abbásí authority, and among them was Multán, which, up to this period, still remained refractory. Kandá'il was also reduced. He proceeded to Kandhár [Kandhárah or Kandháro] on vessels, and reduced it likewise.<sup>200</sup> \* \* \* Músá, son of

<sup>198</sup> Hishám means, 'benevolent,' 'liberal,' but "Hashám" is meaningless.

<sup>199</sup> Called 'Umaro-üs-Şalabí by others. He was sent to succeed 'Umar bin Hifz, whom the Khalífah, Al-Mansúr, Abú-Ja'far, 'Abd-ullah, deposed in 141 H. (758-59 A. D.), for giving shelter to 'Abd-ullah, son of Ibráhím, son of the unfortunate Hasan, son of the Khalífah, 'Alí. 'Umar, son of Hifz, received him with great distinction and espoused his cause, as did also the other Musalmán officers in Sind; and they cast off their black 'Abbásí garments, and adopted white ones, white being the colour of the Shí'ahs. At last, finding 'Abd-ullah was not safe in Sind, 'Umar sent him to a Rájah of Hind, between whom and 'Umar great friendship existed, so that he might not fall into the hands of his persecutor, the Khalífah. In consequence of 'Umar's conduct towards 'Abd-ullah, he was removed from Sind and sent to serve in Afrikah.

The Sayyids of Sind are said, on the authority of the Táríkh-i-Alfi, to be descended from the above mentioned 'Abd-ullah, who was subsequently killed by a party of 'Arabs, who came upon him in a shikári-gáh on the borders of Sind, leaving a son who was under the protection of the before-mentioned Rájah—of the neighbouring territory of Sauráshtrah, probably, and one of the Balabí dynasty.

<sup>200</sup> It would be a physical impossibility to reach Kandahár in the present Afghán state by boats, unless they were boats attached to balloons, and just as practicable to reach Gandhárá on the upper Indus above Aṭak by the same means from Sind. The part meant here, lay near the banks of the Hakrá, and has been already referred to at page 207.

Because this word is written "Kandahar" by persons who did not know, apparently, the word in its original characters, and because a tract of country lying on the east bank of the Indus above Aṭak was anciently known as Gandhárá, and, in comparatively modern times, between the inroads of the Chingiz Khan and Amír Tímúr, the Gúrgán, the south-easternmost part of Zábúl-istán of the ancient I-rání empire became styled Kandahár, European writers, and English in particular, have managed to confound them (just as they have confounded Gajní and Ghaz-ní or Ghaz-ní), and some try to make them out to be all one. An example of this is to be found in the "Herodotus" of the Rev. Canon Rawlinson, page 175, in which "Beladhere," "Mass'oude," etc., are quoted, and we have "Sindhu Gandhárā," the "Cabool Gandhara," and the "modern Candahár," the appellation alike of the province and of the capital," in one delightful jumble. The "Sindu" Kandhárah is written كندھار (Kandhár); that of Káthiawár كندھار (Sindí); كندھار—Kandhár—or كندھار—Kandhár in the original; the tract on the upper Indus كندھار—Gandhárá; and the formerly Persian, and now Afghán province (anciently called Bál-yús or Wál-yús) and its chief town, كندھار—Kandahár, and all are totally different. It is from similar theories that Hindú Lohánahs or Lohános of Sind are turned

Yahyá, of the family of Barmák, was Amír of Sind in the time of the Khalífah, Al-Mámún [198-218 H.—813-833 A. D.], but he died in 221 H. (836 A. D.); and the Khalífah, Al-Mu'tasim B'illah, confirmed his son, 'Amráñ, in the government of the province. \* \* \* He made war upon the Meds (مَدِينَة) and slew 3,000 of them; and there [in their country] constructed a *band* or embankment, which is called Síkr<sup>201</sup>-ul-Med, after which he encamped on the *Nahr* of Aror or Aro." Why this *band* was constructed is not mentioned. This affair happened, of course, near the sea coast of Kachchh, because 'Amráñ caused a canal to be dug from the sea to the reservoir or tank of the Meds, and spoiled all their fresh water. This Aro or Ado or Aror refers to the place, the name of which is written ارو، اور، اور، اور، and the like, by Bú-Rihán, and which I believe to be the "Addo" of the maps, the "Addooe" of Dr. J. Burnes, and, correctly, Adhoí<sup>202</sup> by which, indeed, a *nahr* or small river runs, some sixty miles east of Bhuj. In the 'Arabic character this name would be أدو, and in that character أ, د, و, and د, in manuscripts especially, if carelessly copied, are very liable to be written and mistaken one for the other. What satisfies me that the coast above referred to is meant is, that Muhammád, son of Kásim, is said by the Balázarí, to have entered into an accommodation with the people of Surast, with whom the men of سُرَاسْتَ, سُرَاسْتَ, سُرَاسْتَ, سُرَاسْتَ or سُرَاسْتَ<sup>203</sup> were then at war, who are Meds, sea-faring men and pirates. Of course Surast refers to Súrath, the Sauráshtrah of the Hindús—the Káthiáwár peninsula lying nearest to Sind, and سُرَاسْتَ or سُرَاسْتَ, etc., to the place which Elliot reads as "Báná," "Tána," "Bania," "Basia," and the like, which, as may be seen from the "Masálik wa Mamálik" map lies between Fáhmal and Mansúriyah.

This is all I find in the Balázári in which the rivers of these parts are anywhere mentioned.

I must now leave Sind<sup>204</sup> and return to the territory of the Panj-áb again.

into the descendants of the Afghán Núh (Noah). There are still other places also called "Kandhár." See ante note 105, page 196, and note 114, page 207.

<sup>201</sup> Sikr—~~sikr~~—in 'Arabic means an embankment, but not "sakr." The embankment may have been erected by the 'Arabs in order the better to approach the stronghold of the Meds.

<sup>202</sup> It is in the Morbí district of Káthiawár, which comprises the sub-districts or dependencies of Morbí, Wágár, and Adhóí.

<sup>203</sup> See ante page 216, and note 145, and page 221, and note 163.

<sup>204</sup> I may mention that the Khalífah conferred the territory of Sind, as well as other parts, upon Ya'kúb, son of Láis, the Shúffári, of Sigiz-stán, in 257 H. (870-71 A. D.); and that Sulján Mahmúd, of Ghaznín took Mansúriyah in 417 H. (1026-27).

In the extracts from Abú-Rihán given by Elliot, I notice events which are not mentioned by him, but by Rashíd-ud-Dín, and are not contained in Bú-Rihán's text. It is the extract [at page 57] in which the latter is made to quote events which occurred in 692 H. (1293 A. D.), about two hundred and sixty years after that author completed his work.<sup>205</sup> From this we might suspect, that even some of the extracts which I have given here from Rashíd-ud-Dín's work, which he appears to attribute to Bú-Rihán are his own, such for example as the mention of all the rivers of this part, *with the Biáh north of the Ráví*, uniting with "the Satladar below Multáń, at a place called Panch-Nad," as already noticed in the extract from Bú-Rihán; but I shall presently show, that, for upwards of two centuries and more after the date above quoted [692 H.], the Shuttlaj, that is the Sutlaj—if that is what he means by the Nahr-i-Sutlad<sup>206</sup>—did not unite with the other rivers of the Panj-áb at the place indicated.

The son of the Turk Sultán of Dihlí, Ghiyás-ud-Dín, Balban (the same who, under the title of Malik Ghiyás-ud-Dín, Balban, conducted the army under Sultán 'Alá-ud-Dín, Mas'ád Sháh, to the relief of Uchchh in 643 H.—1245 A. D.), Muhammad by name, entitled Muhammad Sultán, and subsequently styled the "Khán-i-Shahíd" or "Martyred Khán," on the death of Malik Sher Khán-i-Sunkar, Balban's kinsman, who is said to have founded Bhaṭnir<sup>207</sup>, or more probably

A. D.), which was the year of his expedition to Somnáth, when, on his return from thence he drove out the Karámítah ruler thereof. See note 192, page 244.

<sup>205</sup> It is the statement, that "Múltán and Uchchh are subject to Dihlí, and the son of the Sultán of Dihlí is governor." There were no Sultáns of Dihlí when Bú-Rihán wrote—428–430 H. (1020–1030 A. D.), and not for nearly two centuries after, the first being Kút-b-ud-Dín, I-bak, the Turk, in 605 H. (1208-9 A. D.); and there was never any Sultán's son governor of these parts until the time of Muhammad Sultán, the Khán-i-Shahíd, son of Sultán Ghiyás-ud-Dín, Balban, the Ilbarí Turk. Rashíd-nd-Dín completed his work twelve years after the date given in the text above, namely, in 710 H. (1310 A. D.).

<sup>206</sup> See page 220. In the MSS. of the A'in-i-Akbarí, which I have examined, the name is written Shutlaj, but in Blochmann's printed text it is "Shattdur—شادر" See the extract from Muir's "Sanskrit Texts" in the account of that river farther on.

<sup>207</sup> Malik Nusrat-ud-Dín, Sher Khán-i-Sunkar, referred to in note 45, page 171, is said by Ziyá-ud-Dín, Baraní, to have built a loftily cupola or domed building at Bhaṭnir, and to have erected, among others, the fortresses of Bhaṭnir and Bhaṭindah. He held for a considerable time, off and on, the frontier provinces of the Dihlí empire on the west, or, rather, the provinces which still remained; for the traitor, Malik 'Izz-ud-Dín Balban-i-Kashlú Khán, had betrayed Multáń and Uchchh, and such part of Sind as he had held, by becoming a feudatory of the Mughals.

\* restored it, was placed by his father in charge of the western frontiers of the Dihlí kingdom, as it then existed; and the fiefs of Samánah, Debál-púr, and as much of the Láhor province as was in the possession of his father, were conferred upon him. Muhammad Sultán used to send his troops to patrol as far west as the Bíáh, and to guard the frontier from the incursions of the Mughals, who held all the parts beyond or west of the Ráwí under subjection. From their domination Multán had only lately been recovered; and they carried their inroads into the parts between that city and Láhor, which was still in ruins, as far as, and even beyond, the banks of the Bíáh, which washed the walls of Debál-púr.

Muhammad Sultán, subsequently, on an invasion of the Panjáb territory by the Mughal infidels, under the Nú-ín or Nú-yán, both being correct, Tímúr,<sup>203</sup> in 684 H. (1285-86 A. D.), moved from Multán to encounter them. He fell in with them between Debál-púr and Láhor, and overthrew them; but he was afterwards killed by a body of the invaders which had rallied during the pursuit, and came upon him unexpectedly when almost alone, at a well, where he had alighted to refresh himself, and to say his prayers, and when he supposed they had all disappeared. On this account he is styled "the Khán-i-Shahíd" or "Martyred Khán." It was in this affair that Amír Khusrau, the Poet, was made captive by the Mughals.<sup>204</sup>

"Malik Sher Khán, was greatly trusted, and held in great respect and reverence; for he was as the Sadd-i-Yájúj Májúj [the Barrier of Gog and Magog] against the Mughals, whom he had repelled on several occasions. He brought under subjection to his authority the Jats, Khokhars [not "Gickers" or "Ghukhurs"], Bhatás, Menáhs [Ma'ins?], and Mandáhrs, and other marauding tribes, which those who succeeded him were unable to control. Sher Khán died early in the reign of his kinsman, Sultán Ghiyás-ud-Dín, Balban, the Ilbarí Turk, and never used to come to Dihlí; and it is said, but, apparently, without good reason, that the Sultán caused poison to be administered to him." The author of the "Tárikh-i-Fírúz-Sháh-i says he died at Bhaṭnir, where a fine tomb was erected over him.

For more respecting this great feudatory, see my "Translation of the Tabakát-i-Násiri," page 791.

<sup>203</sup> Called by some writers Tímúr A'ká, which is, doubtless, his correct name. Nú-ín or Núyán merely indicates his rank.

<sup>204</sup> Another battle with the Mughal invaders took place in 691 H. (1292 A. D.) in the reign of the Khalj Turk Sultán, Jalál-ud-Dín, Fírúz Sháh, on the confines of Bar-rám (بَرَّام), with the river between; but I cannot discover whereabouts this place is, or was, situated. In the printed text of the A'ín-i-Akbarí (in which the names of places are often incorrect) the word is Bagrám; and lest it should be supposed to refer to Pes'háwar, the old name of which was Bagrám, I beg to state that that part is not referred to. This Bar-rám was in Hindústán, the Mughals having entered it; and Bagrám of Pes'háwar is not Hindústán.

Mír Ma'súm of Bakhar, the historian of Sind, states, that in 693 H. (1293-4 A. D.), Sultán Jalál-ud-Dín, the Khalj Turk ruler of Dihlí, marched to Láhor, and despatched his middle son, Arkali Khán, to assume the government of Uchchh and Multán; and Nuṣrat Khán, another son, was made feudatory of Sind. Subsequently, Nuṣrat Khán was placed in charge of the Multán, Uchchh, Bakhar, Síw-istán, and Thaṭhah territories, with the town of Multán as the seat of government.

In 697 H. (1297-98 A. D.) Saldáe, the Mughal, invaded Sind, on which occasion Nuṣrat Khán took his troops to Síw-istán (but not to Síwí) by water—this does not mean that Síw-istán, the modern Sihwáñ, was close to the banks of the A'b-i-Sind; for it was still a considerable distance from it—overcame the Mughals, and returned to Bakhar. There he found orders awaiting him to lead half his forces from Bakhar by way of Jasal-mír, in order to take part in the campaign against Guajarát, upon which service his brother, the Ulugh Khán, had been sent. From this it appears that there was no scarcity of water between Bakhar and Jasal-mír, and the Hakrá or Wahindah must have been still flowing, but whether in so large a volume as previously, we cannot say, as there is no distinct mention of it.

After these events, in the reign of Sultán 'Alá-ud-Dín, the Khalj Turk, Ghází Malik, afterwards Sultán Ghiyás-ud-Din, Tughluk Sháh, was sent to Debál-púr at the head of 10,000 horse to repel the Mughal inroads into that part of the Panj-ál territory.

In the Tárikh-i-'Alá'i, or Khazáin-ul-Futúh by Amír Khusrau, there is an account of Sultán 'Alá-ud-Dín, the Khalj Turk, who reigned from 695 H. to 710 H. (1296 to 1310 A. D.). In the first-mentioned year, Kadar, the Mughal [who is made a Tátár of in Elliot's "Historians"], invaded the tract of country called Járan-Manjúr,<sup>210</sup> having come from the Koh-i-Júd or Salt Range west of the Jihlam. The author says he crossed the Bídáh, Jilam, and Sutlaj, and burnt the villages of the Koh-khars. The rivers are mentioned by him in the order in which they are here written.

'Abd-ullah-i-Wassáf, in his history, completed in 728 H. (1327 A. D.), in the brief notice of the Sultáns of Dihlí, mentions the Sutlaj. He says with reference to the route between Khurásán and Hind: "After crossing the *panj-áb* or five rivers, namely, the Sind, the Jilam [Jihlam], the river of Loháwar, the Satlút [in the margin is Sutlaj],

<sup>210</sup> The name of this place is written in various ways—Jáwan Manjúr, Járan-Manjúr, Jár-Manjhúr, and the like. In Elliot it is turned into "Jálandhar." See vol. 111, p. 162, note 2.

*and the Biáh*," thus reversing their situations as is done in the previous extract, while the Chin-áb is not mentioned. He also mentions towns and districts, saying: "There are Banián of Koh-i-Júd [he is the only author that I know of who distinctly mentions where this tract lay<sup>211</sup>], Súdarah [Súdharah], Jalandhar, the territory of the Kokars [Khokhars], Multán, Uchobh, Hásí [Hánsí], Sur-Sutí, Kaiṭhal, Sunám, Tabarhindah," etc.

Previous to this, about 707 H. (1307-8 A. D.), Sultán Ghiyás-ud-Dín, Tughluk Sháh, when he, as Ghází Malik, held the fiefs of Multán and Debál-púr,<sup>212</sup> then the capital of the northern Panj-áb, and Multán

<sup>211</sup> See "Tabakát-i-Násirí," page 677, note 5. Súdharah is situated about four miles east-north-east of Wazír-ábád, and styled "*Sohdurah*" in the maps. In former times the Chin-áb flowed close to it on the north, but is now nearly four miles from it. Súdharah is an ancient site. In the last century, there used to be a lofty *mandár* of burnt brick standing there, on the bank of the Chin-áb.

<sup>212</sup> From the various operations and encounters between the rivals for the throne, before Sultán Ghiyás-ud-Dín, Tughluk Sháh, succeeded to it, who, as Ghází Malik, held the fief of Debál-púr, there appears to have been no want of water between that place and Sarastí. He, on one occasion, came out of Debál-púr to meet his rivals coming from that part. "Ghází Malik, leaving Debál-púr, passed the *kasbah* of Dabhalí (دَبْهَلِي), and with the river (áb) in his rear, he encountered them." That river is not named, but the place here mentioned lies between Debál-púr and Sarastí or Sirsá, thirty-six miles to the westwards of Uboh-har, and stands on the bank of the oldest channel of the Sutlaj, called in the maps "the eastern "Naiwal" and "Nyewal." See the notice of the river Sutlaj farther on.

In the extracts given by Elliot in his "Indian Historians" vol. III, from a French version of Ibn Baṭúṭah, it is stated, that, in the reign of Sultán Muḥammad Sháh, son of Tughluk Sháh, "Kishlú Khán revolted against him, spread his money, raised troops, and sent emissaries among the Turks, Afgháns, and Khurásání, who flocked to him in great numbers. His army was equal to the Sultán's, and even superior to it in numbers. The Sultán marched in person to fight him, and "they met two days' journey from Multán, in the *desert* plain of Abúhar. The "desert plain" here mentioned, refers to the sandy tract referred to in the next paragraph of the text above.

There seems to have been considerable disarrangement in the MSS. from which Lee's and other translations of Ibn Baṭúṭah have been made; for, in them he sets out from Multán and goes to Uboh-har, and, after going a journey of four days from thence, reaches Ajúddhan. The traveller's account, therefore, has been *reversed*. He first went to Ajúddhan from Multán, and, from the first-named place, in four days, reached Uboh-har. At Ajúddhan he visited, he says, "the famous Muhammadan saint, whose tomb after his decease became a place of pilgrimage," and after a lapse of five centuries still continues to be held in great veneration—the Shaikh-ul-Islám, Faríd-ul-Haḳḳ wa ud-Dín, Shakar-Ganj, son of Jalál-ud-Dín, Súlimán; and at whose tomb, Sultán Firúz Sháh, and Amír Tímúr, offered up their prayers, as related farther on. It is from this Muhammadan saint that Ajúddhan is also known as the Pák Pattan—The Holy Town—but not Paṭan, a *Ferry*, as some have assumed.

of the southern parts, used often to make incursions into the tracts held by the Mughals and their tributaries farther west. His son and successor, Sultán Muhammad Sháh, when about to enter Lár or Lower Sind from Guzarát towards the close of 751 H. (about January, 1351 A. D.), in order to punish the Sumráhs of that part for sheltering rebels from his dominions, gave directions for boats to be collected from all parts, from Síw-istán [but not Síwi nor "Sebi"<sup>213</sup>], from Uchchh, Multán, and other parts, at Debál-púr, to enable him to convey his troops across the Sind river. To have directed boats to be collected at Debál-púr after the Bíah had deserted its old bed would have been simply ridiculous, since, by that desertion, it left Debál-púr some twenty-three miles farther west. From the above facts it is beyond a doubt, that, at that period also, the Bíah still flowed in its old bed, and no Sutlaj had united with it.

In 734 H. (1332 A. D.), the Moorish traveller, Ibn Batútah, crossed from Multán to Dihlí, about eighty years after the investment of Uchchh by the Mughals; twenty-eight years before Sultán Firúz Sháh brought his first canal to Mansúr-púr and Samánah; and sixty-seven years before the invasion of Amír Tímúr, the Gúrgán. Ibn Batútah proceeded by way of Ajúddhan and Uboh-har, and would have had to cross the Bíah as Amír Tímúr subsequently did, before reaching the former place, and the Sutlaj after leaving the latter, and soon after the different tributaries of the Hakjá higher up. He says, after noticing that Ajúddhan was a small place, "The first city we entered belonging to Hindústán<sup>214</sup> [here he is perfectly right, the river was the boundary between the Multán province and Hindústán] was Uboh-har,<sup>215</sup> which is the first place in Hind in this direction. It is small and closely built [it was a walled town with a fort], and abounds with water and cultivation. \* \* \* At length I left the town of Uboh-har, and proceeded for one day through a desert enclosed on both sides by hills [low, rocky hills],<sup>216</sup> upon which were infidels and rebellious Hindús. The inhabitants of Hind generally are infidels; some of them live under the protection of

<sup>213</sup> See a note farther on.

<sup>214</sup> The reason why he says this is that the Multán province extended, at the period in question, to the Sutlaj, which then flowed in the Uboh-har channel, and was still a tributary of the Hákri or Wakhindah.

<sup>215</sup> This name is written "Abohar," and "Abúhar," and the like in MSS., but it was founded by Janrá, grandson of Rájah Rasálú, the Bhatí, and named after his wife, Uboh, and therefore Uboh-har is the correct name. The termination, 'har' occurs in the names of many places where the Bhatí tribe dwell, or previously dwelt, and refers to standing water, or where water is found.

<sup>216</sup> These are the rocky hills lying immediately south of Tohsham, south of Hánzi, and the former place stands on the northern skirt of part of them.

the Muḥammadans, and reside either in villages or cities: others, however, infest the mountain tracts and rob on the highways. I happened to be one of a party of twenty-two persons, when a number of these Hindús [Bhatís probably], consisting of two horsemen and eighty foot, made an attack upon us. We, however, engaged them, and by God's help put them to flight, having killed one of the horsemen and twelve of the others. \* \* \* After four days' journey, I arrived at the town of Sarasti [Sirsá]. It is large, and abounds with rice, which they carry to Dihlí. After this I reached Hánṣí, which is a very beautiful and closely built city, with extensive fortifications. I next came to Mas'úd-ábád, after two days' travelling, and remained there three days." He adds, that, "The whole way between Multán and Dihlí, a distance of forty days' journey, there are many contiguous inhabited places." From these remarks, it will be noticed, that, with the exception of "one day's journey through a desert tract"<sup>217</sup> after leaving Uboh-har, there was no scarcity of water whatever.

Some of the events which happened in Sind and the Panj-áb and adjacent parts, during the time of the Khalj Turk or Khaljí dynasty, will tend to throw some light on the courses of the rivers of these parts, more particularly with respect to the Bíah and Sutlaj.

Shams-i-Saráj,<sup>218</sup> the 'Affíf (abstainer from anything forbidden),

<sup>217</sup> This "desert tract" was that between the Uboh-har channel in which the Sutlaj then flowed, and the one farther east which it had last deserted. In all its changes it has invariably left the tract between its old and new channel covered with sand and silt.

<sup>218</sup> There is, of course, a "Gazetteer of the Hisar District, 1883-84. Compiled and published under the authority of the Punjab Government;" and in that "Gazetteer," as in most others, are some choice specimens of history burlesqued. The above writer is quoted therein as "one of Sir H. Elliot's Historians," under the name of Shams-i-Shiráz, the compiler apparently, having taken him for a native of Shiráz in Persia. It is a pity the Panj-áb Government has not some one to correct the historical part of its "Gazetteers."

For example: we are told time after time about "*the reign of the Emperor Ala-ud-dín Ghori*." I beg leave to observe that no "Emperor Ala-ud-dín Ghori" ever yet reigned in the Panj-áb or Hind. The Sultán, Mu'izz-ud-Dín, Muḥammad, son of Sám, the Shansabání Tájzík Ghúrí (who, in his youthful days, and before he became Sultán of Ghaznín and assumed that title, bore that of Shiháb-ud-Din), who conquered Hindústán, and established the Muḥammadan faith at Dihlí, is not once referred to in the Gazetteer in question!

Here is one more specimen. Referring to the claim of a Jat tribe to Rájpút descent from "Máns, the grandson of Salvahan, Rája of Siálkot," the compiler says: "As their story involves a war between Salvahan (A. D. 90) and the Muhammadans of Mecca, it cannot be accepted with confidence."

I trow not, considering that the year 90 A. D., happens to be only five hundred and thirty-two years before the Muḥammadan era, and actually four hundred and seventy-three years before Muḥammad was born!

the author of the history of Sultán Firúz Sháh's reign, dwelt at Uboh-har, which, he says, is the country of that Sultán's Bhatí mother; for she was the daughter of Ráná Mal, the Bhatí. The great grandfather of Shams-i-Saráj was the 'amal-dár or revenue collector of the district dependent on Uboh-har—which shows that it could not have been short of water in his day, and as Ibn Batútah confirms—and Shams-i-Saráj was intimate with Sultán Ghiyás-ud-Dín, Tughluk Sháh, before he came to the Dihlí throne, when, as Gházi Malik, he held the fief of Debál-púr, of which, at that time, Uboh-har was a dependency. Shams-i-Saráj states, that, at that period—previous to 720 H. (1320 A. D.)<sup>219</sup>—all the lands from the largest to the smallest estates, and all the *jangal*, or waste lands, or uncultivated tracts, belonging to the Ma'in and Bhatí tribes, were dependent on the town of Uboh-har. He also states that in the language of this part *tal-wand*<sup>220</sup> means a village.

When Sultán Firúz Sháh was about to return to Dihlí, after the death of Sultán Muhammad Sháh, his kinsman,<sup>221</sup> whom he succeeded on his death on the banks of the Sind near Thathah, in Muḥarram, 752 H. (March, 1351 A. D.), he was advised to return through Guzarát. As Ahmád-i-Ayáz was in rebellion at Dihlí, he determined to do so by marching up the Ab-i-Sind river instead, with his still numerous forces and followers, and going by way of Multán and Debál-púr. This also shows that he did not anticipate any scarcity of water for his forces and the numerous followers and animals. First, he moved up to Síw-istán,<sup>222</sup> the modern Sihwán, and from thence towards Bakhar, where he crossed the river, and then marched to Multán without having to cross any other river. Leaving it, he moved to Ajúddhan, and paid his devotions at the tomb of the Shaikh-ul-Islám, Faríd-ul-Hákk wa ud-Dín, Shakar-Ganj. From Ajúddhan he moved right across the worst part of what, in modern days, is known as the "Indian Desert," to Sarastí [now Sirsá]. Marching from thence he reached Ikdár and founded Fath-ábád,<sup>223</sup> so named

Pátan  
Pákpátan  
in Multán

<sup>219</sup> Sultán Ghiyás-ud-Dín, Tughluk Sháh, ascended the throne of Dihlí in 720 H.

<sup>220</sup> Villages in this part are also called *mandals* by some writers. This word, in Hindí, means 'a circle,' also a 'circular hut or tent.' *Mandals*, however, are not "fortifications," as Mr. Dowson, the Editor of Elliot's "Historians" supposed (Vol. III, page 254). The word is a common one in Hindí.

<sup>221</sup> Sultán Firúz Sháh was the son of Sultán Ghiyás-ud-Dín, Tughluk's brother, and Sultán Muhammad Sháh was the latter's son.

<sup>222</sup> See a note farther on.

<sup>223</sup> This place is now the principle town of one of the five *tahsils* or revenue divisions into which the Hisár district under the Panj-áb government is divided.

There is a "Report," published in 1875, of the "Settlement of the *Hissár* Division of the Panjab," the history of which, so called, is taken from the "*Ain-i-Akbar*" [sic], in which its compiler has the assurance to tell us, that, "Under Mu-

after his son, Fath Khán.<sup>224</sup> From thence he continued his march to Hánsí, having been joined by the feudatories of Samánah and Sunám with their respective contingents.

On his return from Lakhaṇawaṭí in 754 H. (1353 A. D.), he founded the Firúzah Hisár, on the site of which were two villages [*tal-wandís*]; and there were fifty *kharaks* included in the first, and forty *kharaks* in the other. These villages were called Bará (Great) Sarás, and Chhotá (Little) Sarás, respectively; and in this tract of country there are no villages containing other than these *kharaks* [the Hindí for a cattle shed, but here seems to refer to the dwellings such as the Jats of the Khar'l and Sí-ál tribes construct—a flat roof of thatch or canes raised on poles but without sides or walls]. The Sultán was much pleased with the situation of Bará Sarás,<sup>225</sup> and he thought it would be advantageous to found a town there; for water was deficient there at that period, and, in the hot season, travellers had to pay as high as four *jitals* for a *kúzah* of water. \* \* \* A fortress of considerable extent and loftiness was commenced; and in course of time [two years and a half] the place was completed, and the Sultán named it Hisár-i-Firúzah or the Firúzah Hisár or Fortress. It was surrounded with a ditch, and within the hisár a large and deep *hauz* or reservoir was constructed, which was intended to supply the ditch."<sup>226</sup>

hammadañ rule and prior to Firoz Sháh's reign, nothing worthy of note occurred!" See note 239, page 274, for the confirmation or otherwise of this statement. Then it states, that, in 1372 he erected the fort, and founded the town of Hissár, and had to cut a canal from the Jamna. \* \* \* Firoz also built the Kasbah of Fattabiád, to which place, from the Ghaggar, he had a small canal cut, which is still in use." In the same "Report" it is stated, that "Hissár" is otherwise called "Habeli"—"Hissár (*alias* Habeli)." This of course is a great error. *Haweli* is not the *alias* of Hisár, any more than it is of Rewári bá *haweli*, Budáún bá *haweli*, Síw-istán bá *haweli*, and many other places. Hisár bá *haweli* is as old as the K'ín-i-Akbarí, wherein it will be found with many others. *Haweli* is merely the Arabic for 'habitation,' 'mansion,' etc.—the Government building or public offices, appertaining to the chief town of a *Sarkár*. Hisár not "Hissár," of course means a fortress or fortified place.

<sup>224</sup> At the same time he founded three other small fortified places, which he named after his other sons, namely, Zafar-ábád, Rizá-ábád, and Muḥammad-púr. Villages still bearing these names, and marking the sites, lie, in succession, along the banks of the Ghag-ghar on the south side, north-east of Fath-ábád, but the places he founded have now disappeared.

<sup>225</sup> At each of those places there was, and still is, I believe, a stone column like the *lát* of Firúz Sháh at Dihlí. They were of red sandstone, and were erected by his orders.

<sup>226</sup> The "Report" above referred to states, that, immediately under the building, a spiral staircase leads to a series of rooms, said to be connected under ground, with a similar building at Hánsí. A Jámí Masjid, erected by Sultán Firúz Sháh,

The Sultán made great endeavours, according to the same writer, to supply the place and lands around with water. He succeeded in doing so by means of two canals—one from the river Jún or Yamúnah, and one from the bed of the Sutlaj, and which was again connected with that river lower down. This is important, as showing that the Sutlaj must, at that period, have been running very much farther to the eastward than in later years, and much nearer to the Firúzah Hisár, and about mid-way (in the Uboh-har channel) between that place and the Bíáh, which we are certain still flowed in its old bed. These canals were the Rájírah and Aghamáni. They were brought from the northward of Kárnál, and flowed a distance of eighty *kuroh* to the Firúzah Hisár.<sup>227</sup> This is about the first time, if not the very first time, that the Sutlaj is mentioned in the Muhammadan histories of India by a contemporary writer. After the new town and *hisár* were finished, and water supplied, this part was separated from the district of Sahrind, formed into a separate one, and named the district of Hisár-i-Firúzah, that is, of, or dependent on the Hisár of Firúz Sháh.

The Tárikh-i-Alfi, written in the reign of Akbar Bádsháh, and compiled from the best histories then available in India, says, that "In the year 762 H. (1360-61 A. D.), the Sultán set out for a *nahr* or stream which is called Astímah, which really embraced two considerable streams, and contained never failing water, and between which a high *pushtah*—a spur or hill—intervened. The Sultán set 5,000 *beldárs* or pioneers to work in order to remove this obstruction; so that the waters of the

still stands within the walls. The *lúh*, also erected by him, is still visible among "the mounds and broken bricks and tiles, which lie scattered profusely on the plain to the south of the modern city, and tombs and temples still remain standing to tell of by-gone splendour. These remains cover a wide area."

227 Firíghtah (the often quoted, because translated)—the original, I mean, not "Dow," nor "Briggs"—says: "In 762 H., Sultán Firúz Sháh heard, that near Haradwár, there was a hill [*pushtah* or *koh*] out of which water flowed towards the river Sutlaj, and that it was called Sursútí; that, on the other side of the hill was a rivulet [*jú'e*] called Salímah; and, that, if this intervening hill were removed, the Sursútí would be able to flow and unite with the Salímah rivulet, and their waters might be made to flow on to Sahrind, and Mansúr-púr, and from thence to Sínám, and would keep constantly flowing. The Sultán accordingly [after cutting a canal separating the Sahrind district from that of Samánah, and founding Firúz-ábád, a totally different place from the Firúzah Hisár, which is upwards of sixty miles to the east-south-east of Firúz-ábád], proceeded to carry this into effect."

Firíghtah is merely a servile compiler; and, as every one knows who can read the originals from which he copied, copied others almost word for word. This may be judged of from the following note 230. The Tárikh-i-Alfi supplies him with a deal of information, as well as the Tárikh-i-Akbarí, especially regarding the events happening out of Hind; and he copies both almost word for word.

Sursutí might be brought to the *nahr* in question, and, when united, might flow on to Sahrind, Mansúr-púr, and Samánah."

'Abd-ul-Kádir, the Budá'úní, one of the authors of the Táríkh-i-Alfi above mentioned, says in his history of India, that "the water is that which issues from a mound or hill of a sandy nature, of considerable size, and which water falls into the *nahr* or stream of the Sutlaj, which is also called the Suttladr," and that it—the water falling into the Sutlaj—is called the Sursutf;" that "it was distributed by means of two canals, and used to flow by Sahrind, Mansúr-púr, and Samánah. The whole of the mound or hill was not removed." It was, perhaps, merely cut through sufficiently to permit the water to pass freely.

"While employed in these excavations, the bones of elephants and human beings were discovered in this great mound or hill, among which were their arms [*dast*—the hand, including the arm to the elbow], measuring three *gaz* in length, some of which were petrified, but the rest still remained unchanged.<sup>228</sup> It was represented to the Sultán, that, when Sikandar [Alexander the Great] reached that place, the people, having made images of Núshábah,<sup>229</sup> used to keep them in their dwellings and worship them; and that, now [in the time of Sultán Fírus Sháh], her image had become the deity worshipped by the people of these parts."

Sultán Fírus Sháh, likewise, when proceeding towards Debál-púr on a hunting excursion in 756 H. (1355 A. D.), "determined," it is said, "on opening a canal from the Suttladr (Sutlaj) to Jhajhar, a distance of forty-eight *kuroh*," or about eighty-four miles. Here there must be some error in the names, because the Sutlaj where it issues from the hills at Rúh-paṛ, its nearest point to Jhajhar, is about one hundred and seventy miles, and the nearest of its old channels to the west—the easternmost "Nyewal N." of the maps, is one hundred and forty miles to the westward of Jhajhar. Consequently, if Jhajhar is correct, the Sutlaj cannot be meant, and if the Sutlaj is meant, then some other place than Jhajhar must be meant, to which it would have been far easier to have brought water from the Yamúnah.

<sup>228</sup> "Being therefore unresolved what course to take, he [Alexander] leaped from the tribunal, and shut himself up in his tent, forbidding any to be admitted, except those with him. Thus he sacrificed two days to his passion, and on the third he appeared publicly again, and ordered twelve altars to be erected of square stone, to remain as a monument of his expedition. He also caused the fortifications of his camp to be extended, and beds to be left of a larger size than the ordinary stature of man required, designing to impose upon posterity by this excessive outward appearance of things" "QUINTUS CURTIUS." More respecting these altars will be mentioned farther on.

<sup>229</sup> Núshábah is the name of the ancient queen of Barda', in Shirwán, on the west bank of the river Kur.

In the following year he had another canal excavated from the Yamúnah or Jún near Sirmúr. He connected it with seven small rivers, and brought their waters to Hánṣí [which canal still exists], and from thence to the Fírúzah Ḥisár; and a great lake [or *dhand*, as it is called in those parts], close to the *kushk* or castle there, was filled therefrom. The same Sultán brought yet another canal from the river Ghag-ghar, and conducted the water into the *nahr-i-Khirah* [خراہ نہر], and erected a fortress between, which he named Firúz-ábád, near which there also used to be a great *kol* [the Persian of *dhand*] or lake, several miles long, filled from the Ghag-ghar.<sup>230</sup>

His reasons for making all these canals are obvious. They are doubtless, connected in some way with the drying up, diversion of, or fluctuation in, some of the tributaries of the Hakrá or Wahindah; but

<sup>230</sup> The Budá'úní says—and the “Haft Iklím” agrees with his statement—that the Sultán went to Debál-púr in 756 H. (1355 A. D.), and caused a canal to be made from the Sutlaj to Jhajhar, which is forty-eight *kuroh* distant. In 757 H. (1356 A. D.), he opened a canal from the territory of Mandú and Sirmúr, and connected seven other *nahrs* or streams with it, and conducted the waters to Hánṣí, and thence to Rásín; and there the Firúzah *ḥisár* or fortress was founded. Beneath the *ḥasr* or palace or castle, a *ḥauz* or reservoir was constructed, and filled with water from the canal in question. Another canal was opened from the Kandar *Nahr* [نهر کندار], and brought under the walls of the *ḥisár* or fortress of Sarastí, and from thence conducted to Bírí Kháráh [Khírah?]; and there a city [town] was founded which was named Firúz-ábád.”

In his extract from the Tárikh-i-Mubárak-Sháh-i Elliot says (Vol. IV., p. 8) that, “Firishta closely follows our author,” or, more correctly, copies from him. He adds “and helps us to understand him,” as we shall see. He continues: “There are several inaccuracies in the passage as given in Brigg’s translation, so the following is offered as a more correct rendering of the lithographed text. “In the month of Sha’ban, 756 H. (the Sultán) went towards Díbálpúr hunting, and having dug a large canal (*jú’e*) from the river Sutlej, he conducted it to Jhajhar, forty-eight *kos* distant. In 757 he cut a canal from the river Jamna, in the hills of Mandawí [Mandú or Mandú is well known, the other is an error] and Sirmor, and having turned seven other streams into it, he brought it to Hánṣí, and from thence to Abásin [Rásín?], where he built a strong fort which he called Hisár Fírozah. \* \* \* He formed another canal from the river Khagar [it is Ghag-ghar in the original], and conducting it by the fort of Sarsutí, he brought it to the river Sar-khatrah (نهر سرکھترہ), where he founded the city of Fírozábád. He also brought another canal from the Jumna, and threw it into the tank of that city.” Then the Editor, apparently, adds: “The words “river of Sar-khatrah” are clearly wrong. In the translation, which was made from MSS., the name is given as “Pery Khera,” which is more like Harí-khír of our text. The real name is possibly Harí-khíra.” All this speculation is about the words mentioned above; and it will be seen how “closely Firishta follows our author.” It will be noticed that نهر سرکھترہ is an error for نهر سرکھڑا with سرکھڑا not سرکھترہ.

nothing whatever is mentioned, or even hinted at, on this subject, under the events of his reign, although we find, as related in detail farther on, that he followed the route from Debál-púr, Ajúddhan, and across to Fath-ábád and Hásí on more than one occasion, and which same route was followed by Amír Tímúr, the Gúrgán, some forty-three years after.<sup>231</sup>

Having arranged the affairs of his kingdom, in the year 763 H. (1361-62 A. D.), Sultán Firúz Sháh turned his attention to Sind, the expedition against Tháthah having had to be abandoned on the death of Sultán Muhammad Sháh, his predecessor, on the banks of the Sind, in the vicinity of that town, about eleven years before. His forces on this occasion amounted to 90,000 cavalry, and 480 war elephants; and yet, strange to say, although it has been stated before, that water was scarce in the neighbourhood of his new town and fortress of Firúzah in the hot season, he marched across that very part; because it is plainly stated by the historians of his reign, that he again went across to Ajúddhan, and offered up his prayers at the tomb of Shaikh Faríd-i-Shakar-Ganj, and that, after that, he reached "the confines of Bakhar and Síw-istán. Boats were collected from Debál-púr, and other places lower down, to the number of 5,000; and part of the troops, the baggage, and heavy equipments were embarked on them; while the Sultán, with the rest of his army, accompanied the fleet of boats, marching along near the river's bank. The father of Sháms-i-Saráj, the author of the Tárikh-i-Firúz-Sháh-í, had charge of one division of boats containing troops, on this occasion.

The Sultán was unsuccessful in his operations; for a disease broke out among the horses in lower Sind, and three-fourths of them died. The hot season being near at hand, he determined to retire into Guzarát, obtain reinforcements, and return as soon as the season opened, having first beaten off the forces of the Jám of Lower Sind, who had become so emboldened from the Sultán's losses, as to venture out and attack him.

<sup>231</sup> The author of another Tárikh-i-Firúz-Sháh-í, Ziyá-ud-Dín, Baraní, states, that, on one occasion, when he, the author, "was within the fortress of Bhatnír, in the cold season, some little disorder arose, and the people from the *tal-wandis* [villages] round about the neighbourhood came flocking in to the shelter of the fortress; and from the excess of dust raised by the horses and cattle, the broad light of day became so darkened therefrom, that people could not distinguish each others faces. Out of a thousandth part of the people and their animals, it was possible for one part to find a place within the walls. I entered the stable of the Hajjam, Ikhtiyár-ud-Dín, Madhú, and counted therein thirteen horses of 1,000 and 2,000 *tangas* each in value; and the rest of the other property who shall calculate." All this does not indicate any scarcity of water; for horses and other animals cannot exist without water any more than human beings.

The guides proved treacherous, and brought the Sultán into the Kínehí *ran* or marsh<sup>232</sup> [the *ran* of Kachchh], and his whole army was on the point of perishing for want of water. The author says it was "such a howling desert that no bird ever flapped its wings over it; not a tree was to be seen; not a blade of grass; not even a miserable, noxious weed."

<sup>232</sup> This word is spelt *ran*, but never *riñ*, because *riñ* means 'battle,' while *ran* means 'a marsh' or 'marshy ground.'

The Tárikh-i-Táhirí states, that this *ran* extended from the ocean between the countries of Sind and Guzarát. Abú-l-Fażl, in his Aín-i-Akbarí says, that "between Jhálawárah [Jhálawád] of the Sarkár of Almad-ábád, and the Pattan or City [*i. e.*, Anhal-wárah], and Súratḥ [*i. e.*, Saurás̤trah] there is a great depression, in length ninety *kuroh*, and in breadth from eight to thirty *kuroh*. This they call *ran* (with short 'a' to 'r,' and the 'n' quiescent)."

When Sultán Mahmúd-i-Sabuk-Tíqín returned from the expedition to Somnáth, towards Mansúriyah, he was led by his Hindú guide into this *ran*, and on this occasion, according to the Baihákí, one of the Sultán's huntsmen killed an enormous serpent,—a python or boa-constrictor—which was skinned, and found to be thirty ells [*gaz*] in length, and four in breadth. The Baihákí adds, "Whoever doubts the correctness of this statement, let him go to the citadel of Ghazní, and see for himself the skin in question, which is hung up like a canopy." See note 105, page 196.

It is a wonder that Sultán Mahmúd ever ventured to attack this hot-bed of idol-worship; and that he and his army escaped is more wonderful still, because, in a book published at Bombay and in London in 1882, entitled "Tarikh-i-Soráth: A History of the Provinces of Soráth and Hálár in Káthiawád," by Ranchodji Amarji, Diván of Junágadh, and edited by Jas. Burgess, LL. D., F. R. G. S., etc., etc., etc., who considers it "a genuine native history," and so it is in a Hindú point of view, we are told (p. 111) that, "The hateful Sultán Mahmúd Ghaznayí marched with an army from Ghazní to Gujarát with the intention of carrying on a religious war. In Samvat 1078 (A. D. 1021, A. H. 414) he demolished the temple of Srí Somnáth and returned. This act so provoked the Mahárája Mandalika, who was a protector of his own religion, that he marched with Bhim Deva, the Rája of Gujarát, in pursuit:

They ran like fawns and leaped like onagers,  
As lightning now, and now outvying wind!

*The Muhammadans did not make a great stand, but fled; many of them were slain by Hindu scymitars and prostrated by Rajput war-clubs, and when the sun of the Rája's fortune culminated Sháh Mahmúd took to his heels in dismay and saved his life, but many of his followers, of both sexes [sic], were captured. Turkish, Afghan, and Moghal female prisoners were, if they happened to be virgins," etc., etc. So much for the "genuine native history."* It is strange the valiant Rájah of the Hindús did not make the Sultán "take to his heels" before he captured the place, and that he did not bring back the four fragments of their stone deity, instead of allowing the Musalmáns to carry them off to Ghazní, where a fragment was cast before the entrance of the great masjid and the Sultán's palace, respectively, to be trodden under foot (and where they might have been seen a little over a century since), and the others sent to Makkah and Madinah.

The season having come round, he returned from Guzarát with recruited forces, and reached the banks of the Sind; but, although he had boats, the breadth of the river was so great, and the opposition of the Sindís so determined, that it was found to be impracticable to cross it.<sup>233</sup> The author states that the Sultán was consequently under the necessity of sending a portion of his army up-stream, to cross at Bakhar, a distance of one hundred and twenty *kuroh*, then march down again on the other side, and attack Thaṭhah.<sup>234</sup> When this force had appeared before Thaṭhah, and fighting commenced, the breadth of the river was so great at this point, that, although the fortifications of Thaṭhah were visible from that [the east] side, the land around could not be distinguished, and it could not be discovered whether his troops had been successful or not.<sup>235</sup> In this state of uncertainty, the Sultán sent a messenger across, with directions to the leader of the troops to march up-stream again, re-cross at Bakhar, and re-join his camp, he having determined to occupy his position on the east bank, and await the arrival of additional troops from Dihlí. At this juncture, the Sindís besought the Makhdúm-i-Jahánián, the Sayyid, Jakál-ud-Dín, Ḫusain, son of Ahmad, Bukhári, the saint of Ucháhh, who was in the Sultán's camp, to make overtures on their behalf; and the upshot was that an accommodation took place, the Jám and his brother came and made submis-

<sup>233</sup> Fearing that those first sent across would be annihilated before others could arrive to support them.

<sup>234</sup> The town or city of Thaṭhah had only recently been founded by one of the early Sammáh rulers, as mentioned farther on. The name of Thaṭhah, as a city or fortified town, will not be found in any history written previous to the historian of Sultán Firúz Sháh's reign—Ziyá-ud-Dín, Baráni.

<sup>235</sup> The Sultán could not have had any boats with him then, or perhaps they had been sent with the troops which marched upwards to Bakhar, otherwise, with a considerable part of his army on the Thaṭhah side, he might surely have crossed with his army to their support, unless the Sindís with their vessels commanded the river, which is not improbable; for his troops had to march all the way back again by Bakhar to rejoin him. It will be noticed, that, when the Sultán returned after the accommodation with the Sindís, he came up the west bank of the river to Siwistán, the modern Sihwán, and from thence to Bakhar where he passed to the east side.

If we take into consideration the state of the river and delta near Thaṭhah now, and, that although that place could be distinguished from the opposite side of the river, the land around could not, we can calculate how broad it must then have been, in the beginning of the cold season, too, after the inundation subsides. The river now, at the height of the inundations attains a breadth of about 1,600 yards—not quite a mile—and at its lowest is about 480 yards broad. A great part of the delta south of Thaṭhah has been formed since these events happened.

sion, and the Sultán marched back to Dihlí by Síw-istán, Bakhar, Multán, and Debál-púr, crossing once more, what has been assumed to have been, at that time, a great, waterless desert, on his way to Dihlí.

If there then was such a scarcity of water, and all the rivers between Ajúddhan and the Firúzah Híshár had been dried up, he certainly would not have chosen that route on so many different occasions.<sup>236</sup>

Sultán Firúz Sháh died in the ninth month of 790 H. (1388 A. D.). Sultán Násir-ud-Dín, Maḥmúd, his grandson, who succeeded his father, Sultán Muḥammad Sháh in 796 H. (1393-94 A. D.), despatched one of his Amírs, Sárang Khán, to Debál-púr, to gain possession of that fief and also Multán, and to put down Shaikhá, the Khokhar,<sup>237</sup> who was in rebellion. In the eighth month of that same year (796 H.), Sárang Khán proceeded to Debál-púr. \* \* \* In the eleventh month of the same year (just five years before Amír Tímúr appeared upon the same scene), Sárang Khán, having taken along with him Rá'e Dul-Chín, the Bhaṭí chief, (the same who surrendered Bhaṭnír to Amír Tímúr), and Rá'e Dá'úd, and Kamál-ud-Dín, the Ma'in<sup>238</sup> chief, and the forces of Multán and Debál-púr, crossed the Suttladr (Sutlaj) near the town of Tihárah, and afterwards the Bíáli near Duhali or Dohalí, and entered the territory of Láhor. Shaikhá, the Khokhar, hearing of these movements, having previously mustered his followers, took advantage of

<sup>236</sup> Shams-i-Saráj (as well as others) states, that, "in the hot season, numbers of *gor khar* or wild asses congregate between Debál-púr and Sarastí," where Akbar Bádsháh hunted them in after years, as he also did in the neighbourhood of Ajúddhan.

<sup>237</sup> See my "NOTES ON AFGHÁNISTÁN," etc., page 367 respecting these Khokhars, who are invariably made "Gickers," "Gukkars," "Ghakkars," "Gakkhurs," and the like, by different English writers, unaware of the existence of the great tribe of Khokhar who are Jats, and of the Gakhars, a comparatively small tribe, being a totally distinct race. The Khokhars extend from the northern Panj-áb, where their chief places are Bharah and Khúsh-áb, down into Lár or Lower Sind, Kachchh, and even Káthiawár. They cannot number at present less than 50,000 families, and are probably nearly double that number. Cunningham, who falls into the same error as others respecting them, says, "*Gakar*"—turning them into Gakhars—is most probably *only a simple [!] variation of the ethnic title of Sabar or Abbri*," but the Khokhars are never even named by him! The Gakhars at this period were of no account whatever, being then a small and weak tribe, dwelling much farther west. They afterwards became somewhat stronger, and finally extended as far east as Gujarát (in the Panj-áb), the farthest point east ever reached by them. This was but for a short period, however, while they never extended farther south than the parallel of the Salt Range, about 32°-20' N. Lat., while the Khokhars overran nearly the whole of the remainder of what, in after times, was called the Panj-áb, east and south, and even contemplated the seizure of Dihlí and its territory. See also Amír Tímúr's encounter with them on the Bíáli near Multán at page 281.

<sup>238</sup> Also written Mahín.

them, and moved into the neighbourhood of Debál-púr, and invested Ajúddhan; but, on gaining intelligence that Sárang Khán had passed Hindú-paṭ, and had sat down before Láhor, he gave up the investment of Ajúddhan in the night, and made a forced march towards Láhor. Next day, the hostile forces having drawn near each other, came in contact at Sámú-talah, twelve *kuroh* from Láhor, in which Shaikhá was overthrown, and fled towards Jammú.

There is a very important passage contained in the Tárikh-i-Mubárak Sháh-i, of Yahyá, son of Ahmád, the Sahhindí, whose work embraces events up to the year 852 H. (1448 A. D.). After the departure of Amír Timúr from Hindústán, little was left to Sultán Násir-ud-Dín, Mahmúd Sháh. He says: "In 803 H. (1400-1 A. D.), Tághí Khán, the Turkchí Sultáni [that is, the Turkish *mamlük* or slave of a former Sultán], who was the son-in-law of Ghálib Khán, the Amír of Samánah, assembled a large force, and moved towards Debál-púr against Khizr Khán [afterwards ruler of Dihlí, who had been left by Amír Timúr in possession of the whole of the Multán province, and the territory dependent on Debál-púr, both of which tracts of country extended eastwards as far as the banks of the Hakrá or Wahindah]."<sup>259</sup> Khizr Khán,

<sup>259</sup> This fact, not generally known, or not well understood, has led some to assume that all this central tract, constituting the eastern parts of the Multán súbah, the western parts of the Dihlí súbah, i. e., the sarkár of Hisár Firúzah, and the northern and western parts of the Ajmír súbah, was left out altogether by Abú-l-Fazl. Elliot in his "Memoirs on the Races of the N.-W. Provinces (Vol. II, p. 17)," says: "It will be observed, by referring to the map of Dastúrs, that the Western boundary of Sirkár Hisár Feroza has been extended only to the bed of the War river, which runs not far to the westward of the Ghaggar, the new Parganah of Wattu and Bhaṭtiáná, being altogether excluded: for this tract, full of sandy plains and Thals, seems to have been little known in the time of Akbar, nor with the exception of Malaud, which was in Múltán, does it appear to be included in any Sirkár of the adjoining Súbahs. It is to be observed, that Abú'l Fazl, in mentioning the breadth and length of the several Súbahs, measures from Hisár in the Dehli Súbah, from Ferozpúr in the Múltán Súbah, from the Satlaj in the Lahore Súbah, and from Bikanir in the Ajmír Súbah. He appears, therefore, with the above exception, to leave the tract between all these places as neutral ground."

All this is entirely erroneous: Abú-l-Fazl plainly says, and as the printed text will show, that the Dihlí súbah extends from Palwal to Lúdhíánah on the banks of the Sutlaj, and from Hisár to Khizr-ábád; and among the *mahálls* or districts of the Hisár sarkár are the districts of Bhaṭnir, Tilwánah, Hisár Firúzah, Sirsá, Fatḥ-ábád, Anbálah, Bhaṭindah, Sahrind, Sunám, Samánah, etc., in all twenty-seven districts.

Bhaṭnir and Bhaṭindah extended to the former channel of the Sutlaj, which flowed past Uboh-har, and the Debál-púr sarkár of which Uboh-har on the bank of that channel was the frontier town, adjoined the Bhaṭindah district on the other bank. The Debál-púr sarkár included the *mahálls* or districts of Firúz-púr, and Muhammád-ot (vul. "Mumdot"), which joined the *mahálls* of the sarkár of Sahrind



who was at Debál-púr at the time, advanced into the *khittah* or district of Ajúddhan to meet him; and a battle was fought between them on the 9th of Rajab of that year, near the banks of the Bahindah [بَهِنْدَة] or Wahindah [وَهِنْدَة] 'b,' and 'w' being interchangable. In this word the *s*, in *MS.* is liable to be mistaken for *s* and *z*, and *vice versa*], in which Tághí Khán was overthrown and fled to Uboh-har." Here we have one of the names of the Hakrá, but, most unfortunately, the writer did not think it necessary to say whether it contained water or not, but, from the manner in which he relates these events, it would appear that it did contain water, or he would have mentioned such an important matter. It is very certain that large bodies of troops could not have moved about in those parts so continually unless there had been sufficient water for them. It is also proved beyond a doubt, that, at this time, the Sutlaj<sup>240</sup> flowed between Uboh-har and Ajúddhan, about sixteen miles from the former, and nearly double that distance from the latter place; while we know, from subsequent events, that the Bíah still flowed in its old bed.

Nearly five years after the events above related, in Muharram, 808 H. (July, 1405 A. D.), Ikbál Khán, brother of Sárang Khán, chief rival of Khizr Khán, in the struggle for power among the feudatories of the Tughluq dynasty, marched against Samánah, and afterwards moved towards Multáu, and arrived at Tal-wandí. From thence he reached the banks of the Wahindah or Bahindah, in the direction of the *khittah* of Ajúddhan (*i. e.*, the district depending on it), and was encountered

in that direction. Indeed, Abú l-Fazl says that the Láhor *súbah* extended on the south to the frontier of Bikánír.

On the other hand, he describes the *súbah* of Ajmír as extending to the *sarkárs* of Multán and Debál-púr of the Multán *súbah*; and one of the *sarkárs* of Ajmír was that of Bikánír, consisting of eleven *máháls* or districts, of which Jasal-mír, Bikam-púr, Birsil-púr, Púgal, Bikánír, and others, adjoined the Debál-púr and Multán *sarkárs* in the other direction; consequently, *every portion is filled up*, and the so-called "neutral ground" is as unsubstantial and illusive as the *mirage* which prevails on the borders of these *súbahs*. The error appears to have occurred through not knowing that both *sarkárs* of Debál-púr and Multán extended eastwards to the ancient bed of the Hakrá or Wahindah, and, farther north-east-wards, to the banks of the Sutlaj as it flowed in its old channel. As to its being so little known in the time of Akbar Básdsháh see *ante* note 236, page 273.

<sup>240</sup> This, its last deserted, independent channel, is now known as "the great *dandah*." The author of the Survey I have been quoting in this paper, says, that, "The people of this part apply the term *dandah* or *dandá* to the south or left bank of the Sutlaj. See the notice of that river farther on, but, I may observe that *dandah* — دندہ — is differently written from Wahindah — وہنڈہ — or Bahindah — بہنڈہ — referred to in the text above, and must not be confused the one for the other.

by Khizr Khán at the head of a considerable force, defeated, and put to flight; and, in the pursuit, Ikbál Khán was slain.

This was in the height of the hot season, it must be remembered, and that these two armies were operating against each other in the midst of what could not then have been a sandy, waterless desert, although much must have been uncultivated waste.

In the time of Sultán Mu'izz-ud-Dín, Mubárak Sháh, son of the Ráyát-i-'Alá, Khizr Khán,<sup>241</sup> who succeeded his father in 824 H. (1421 A. D.), Jasraṭh, the Khokhar, Shaikhá's son,<sup>242</sup> rebelled. Among some

<sup>241</sup> This was the title assumed by the Sayyid-zádah, Khizr Khán, who never took that of Sultán, as he acknowledged the supremacy of the Amír Timúr, and after him, that of his son and successor, Sultán Sháh Rukh, Bahádur Khán.

<sup>242</sup> In every translation of these events, Shaikhá, *the father*, has been mistaken for Jasraṭh; *his son* (just as we have in Elliot, for example, Vol. IV, page 51—"rebellion of Jasraṭh Shaikhá Khokhar"), precisely in the same way that Kásim, the father of the conqueror of Sind, has been mistaken for his son, Muḥammad, merely because the translators did not understand the proper use of the Persian *iżáfat*, and that an *iżáfat*, expressed or understood, was required between the names of Jasraṭh and Shaikhá, and between Muḥammad and Kásim, thus—Jasraṭh-i-Shaikhá, and Muḥammad-i-Kásim—after the idiom of the Persian, instead of writing Muḥammad *bin* Kásim, or Muḥammad *ibn* Kásim, according to the 'Arabic usage.

Scores of errors on this account occur in translations of the kind referred to, through want of knowledge of the use of the *iżáfat* of the Persian grammar; for, considering the two names thus following each other like the Christian name and surname of Europeans, such, for example, as James Thomas, or Thomas James, and the like, the translators generally manage to drop the first and retain the second, as in the case of Muḥammad, whose father, Kásim, was in his grave long before his son set out for the conquest of Sind; and in the events above related, we have Shaikhá, who had been dead for some years, doing what his son, Jasraṭh performed.

In the same manner, we have Muḥammad-i-Sabuk-Tigín, written exactly in the same way in Persian MSS., but, as most writers appear to have been aware that Sabuk-Tigín was the father of Maḥmúd, the translators have seldom failed to add "son of," after Maḥmúd's name *when it did not occur* (except in the form of an *iżáfat*, expressed or understood), *in the original*.

Such errors cannot be too much guarded against, when we find such scholars as Elliot, who must have known all this, falling into the same error, even after writing the names Muḥammad *bin* Kásim in his extracts from 'Arab authors; yet, when he comes to Persian and other non-'Arab writers, forgetting what he had written before, he constantly writes the two names as that of *one person*, and sometimes leaves out the first, the actual performer of the action, altogether, and makes the defunct father perform what his son had effected. It may not be amiss to give an example here. Elliot, Vol. I, page 432, has: "Maḥammad Kásim, as he is universally styled by the Persians, but by Biladuri [the Balázurí was an 'Arab author], "Muḥammad bin Kásim," and by Abú-l Fidá [another 'Arab or of 'Arab descent who wrote in 'Arabic], "Muḥammad bin Al-Kásim;" but, at page 397, he actually writes the word "Md. Kásim," as one would write "Rd. Smith" for Richard

of his acts was the plundering of some of the *parganahs* around Líhor (the Budá'úní, and Firíghtah—who copies the *Tárikh-i-Mubárak Sháh-i* and other writers almost word for word—say, that he destroyed Láhor, which Sultán Ghiyás-ud-Dín, Balban, is said to have rebuilt, after its destruction by the Mughals in the preceding reign), after which he crossed the Bíáh, and from it passed the Sutlaz,<sup>243</sup> and plundered the *tal-wandí* of Rá'e Kamál (Kamál-ud-Dín, previously mentioned), the Maín, or Mahín, as it is also written. After this he moved towards Lúdhíánah, and, after that, re-passed the Sutlaz and invested Jalandhar. Sultán Mahmúd Sháh had to move against the Khokhars in person; and in that same year he reached Lúdhíánah, although it was the height of the rainy season. The Sutlaz was, however, so much swollen, and all the boats in Jasráth's hands, that the Sultán was unable to cross; and Jasráth, with his forces, was posted on the opposite bank. Matters went on in this wise for about forty days; and when the waters began to

Smith! At page 488 he quotes Elphinstone thus, showing Elphinstone's terrible mistake at the same time. He says: "Elphinstone observes that, 'Kásim's conquests were made over to his successor,'" etc., etc., and here again we have the *dead father* making conquests in Sind!

Lieut.-Colonel H. S. Jarrett, in his translation of "*A's Suyútis History of the Caliphs*," page 229, note \*\*, after writing, that "Muhammad-b-*ul-Kasim* commanded the army in Sind," immediately under refers to Elphinstone's India, "where will be found a sketch of Kásim's conquests"—the dead father for the son again.

I could mention scores of other instances in Elliot's "Historians," and in the writings of many others. The famous blunder of turning Tájzíks, Turk slaves, Jats, Sayyids, and others, into "PATHÁN DYNASTIES," and their money into "PATHÁN COINS," arose entirely through reading the names of the ancestors of the Shansabání Tájzík Sultáns who ruled in Ghúr, namely, Muhammad-i-Súrí, or Muhammad bin Súrí—for the names appear in both ways on the same page—as that of *one man*, thus: "Muhammad Súrí." On this, those who knew no better, at once jumped to the conclusion (since there was a Patán or Afgán Sultán of Dihlí *some centuries after*, styled Sher Sháh, *Sor* or *Soraey*, who belonged to the *Sorí* subdivision of the Lodí tribe, but whose progenitor Sor or Soraey was *not born* at the period that Muhammad, the Shansabání Tájzík, and his father, Súrí, flourished), that this "Muhammad Súrí" must be one and the same person, and at once turned all the Tájzík rulers of Ghúr into Afgáns likewise. See "Tabákát-i-Násirí," Appendix B, page VII, and a note farther on.

The *Chach Námah* contains scores of instances to prove the *izáfat*. All the headings have Rá'e Dáhir, *bin Chach*, but when we come to the text we find Dáhir-i-Chach; and Dharsiyah *bin Chach* in the headings, and Dharsiyah-i-Chach in the text. This occurs not only with respect to *Chach* and his sons, but the names of others are written in a similar manner, just as Muhammad *bin Kásim* and Muhammad-i-Kásim.

<sup>243</sup> This is the way in which the name of the river is written in the *Tabákát-i-Akbarí*, and in other works of that period.

subside, the Sultán moved from Lúdhíánah to Kábul-púr, along the river's bank, followed by Jasratḥ, the Khokhar, on the opposite side. On the 11th of Shawwál, the tenth month, the Sultán managed to pass the Sutlaz, on which Jasratḥ retired to Jalandhar, and was finally pursued to the Chin-áb. The citadel and town of Láhor was then in ruins, but the Sultán had them repaired. This was in 825 H. (1422 A. D.).

At the time of these operations the usual ferry over the river Bíáh was at the *mauza'* of Loh-Wál (لوه وآل) or Lohí-wál (لوهی وال) a dependency of Haibat-púr Patí or Patí Haibat-púr,<sup>244</sup> but the Sutlaj flowed a considerable distance—some eight miles or more—farther south-east.

In this same reign, the fort of Multán, which had become greatly dilapidated through the attacks of the Mughals, was rebuilt from its foundations by Malik Mahmúd, the feudatory of the district, son of the 'Imád-ul-Mulk, Malik Rajab.

We notice from the foregoing, that Debál-púr was a place of great importance for some centuries. Up to the time of Malik, afterwards Sultán, Bahlúl, the Lodí, the first Afghán or Patán who sat on the throne of Dihlí, we hear of his holding the fiefs of Debál-púr, Sunám, and the Firúzah Hisár. The first named place would have been useless to him without water; and there is no doubt whatever that the Bíáh, in his time, washed the walls of Debál-púr. It is certain, likewise, that it still did so up to the latter part of Akbar Bádsháh's reign (and down to recent times, as I shall presently show), and, in which reign, Debál-púr still continued to be the chief place of that *sarkár* or division of the Multán shúbah, and Uboh-har was its frontier town on the east.

<sup>244</sup> This place is a little less than fifteen miles nearly due north from Dharam-Kot; fifteen miles and a half west of Nikúdar (the "Nukodur" of the maps, but named after the Mughal míng or *hazárah* which once held it, called the Nikúdarí *hazárah*), and six miles south of Haibat-púr of which Loh or Lohí Wál was a dependency. It is also just fifteen miles east of the Patán, Ghát, or Ferry of Harí ke, as the river ran in 1860. There happens to be a place about two miles west of Harí ke Patán of the present day, called بُوہ—Búh, or بوہ پور—Bú-púr, which appears in the maps as "Booh." During the operations against Jasratḥ, the Khokhar, there was a ferry at this place, which lies close to the old right or west bank of the Bíáh, but it was a ferry of the Bíáh only; for the Sutlaj and Bíáh had not then united even temporarily. This Búh or Bú-púr lies about fourteen miles west of the place where the junction of the two rivers took place in the last century, when they lost their respective names altogether, and the united streams became the Hariáni, Machhú-wáh, or Nili, and, farther south, was known as the Ghallú Ghárah, or Ghárah.

As the first letter of بُوہ, when written rather long, may, without a point, be mistaken for ل, as in لُوہ and لوہی, some have supposed that بُوہ referred to لُوہ, and that the junction took place at this last named point, but such was not the case. See farther on.

When Pír Muḥammad-i-Jahán-gír, that is, Pír Muḥammad, son of Mírzá Jahán-gír, son of Amír Tímúr, attacked the reinforcements from Multán sent to the relief of Uchchh which he was investing; he fell upon them at Tamtamah (تمتمہ) or Tantanah (تانناہ) on the banks of the Bíah. Many perished by the sword, and many threw themselves into the Bíah, and were drowned, and but a remnant of the force sent from Multán under Táj-ud-Dín, Muḥammad, succeeded in reaching that place again.

I have compared three or four good copies of the Zafar Námah respecting Amír Tímúr's march from Bannú across the Indus to Multán and Dihlí, which lay through some of the very parts in which these vast changes in the courses of the rivers occurred, and the following is the result, omitting the operations by the way.

Leaving the banks of the Sind, so called in the Zafar Námah, and having crossed it at the same place where the Sultán, Jalál-ud-Dín, Mang-barní, plunged in, Amír Tímúr marched to the river which, in that history, is called the Jamad—the Bihat or Jhilam, which flowed towards Uchchh. Proceeding downwards along its banks, he reached the banks of the Chin-áb, Chandrá Bhágá, or Chin-áo, as it is also called, at, or near a fort, opposite to which the Jamad and Chin-áo met,<sup>245</sup> and was astonished at beholding the waves, eddies, and whirlpools caused by the meeting of these two great rivers, or, as they are called in the history, seas. A bridge of boats had to be constructed; and, having passed over,<sup>246</sup> he marched downwards, and encamped on the river [the

<sup>245</sup> See a note farther on.

<sup>246</sup> The Malfúzát says, that he halted that day and the next to enable the troops, materials, and baggage to cross.

In following Amír Tímúr's movements, the former channels of the rivers should be remembered; not traced according to their present courses. See the general map.

From whence these boats were obtained is not said, but, as Shiháb-ud-Dín, Mubárak Sháh, the Tammíní, Hákím of the "jazráh," or *do-abah* or *bet*, or territory between two rivers—for the meaning of *jazráh* is not an island only—after his night attack upon the Mughals, who had appeared before Bhárah, his capital (also written Bharah, the "Bherah" of the maps) and his defeat, endeavoured to escape from thence by dropping down the Jamad, Bihat, or Jhilam towards Uchchh, with a fleet of two hundred boats or vessels, which he had collected, and most of which were captured before he had gone very far, it is probable that these captured boats, or a portion of them, furnished the means for constructing this bridge. By the time Shiháb-ud-Dín, Mubárak Sháh, with the remainder, reached the vicinity of Multán, the Mughals were ready to receive him on both banks to prevent his passing down. He first threw his wife and children overboard, and then took to the water himself, most of his followers who could do so following his example, and escaped to the *jangals* along the banks. Every boat was captured or sunk, the fugitives were pursued into the *jangals*, and many were killed.

Ráwi] opposite Tulamí [i. e., Tulanbah], facing that town. He passed over with his forces, no bridge being mentioned, and pitched his camp in the plain near the fort of Tulamí."

From Amír Tímúr's own *Tuzúk* it also appears, that he crossed the united Bihat or Jihlam, which he calls the Jamad, and the Chin-áo or Chin-áb. He says: "There was a fort there, which was erected near the bank of these rivers [the point where the confluence then took place], and there I encamped, and amused myself in watching the force of the current, and the dashing and surging of the waters, where these two great rivers meet." Having crossed the river, he moved downwards towards Tulanbah, crossed the Ráwi, and moved nearer to that place, which, it is stated, "is thirty-five *kuroh* from Multán." It must be remembered, that, at this time, his grandson, the Mírzá, Pír Muhammad, was in possession of Multán. The Amír then crossed what he calls "the Tulambí river," by which he refers, of course, to the Ráwi, and which, as I have before stated, then flowed more to the north of Tulanbah than at present. He subsequently moved towards the Bíah as stated below.

The historian says, that no Bádszáh had ever before bridged the united rivers Jamad and Chin-áo; for, that, although Taramshírín Khán had crossed the Chin-áo, he did not succeed in throwing a bridge across it. This is the Alá-ud-Dín, Taramshírín Khán mention by Ibn Baṭúṭah, who was then ruler of Bukhári. He was the son of Dowá Khán, and brother of Kútlúgh Khwájah, of the family of the Chingiz or Great Khán, who then ruled over Máwará-un-Nahr. Taramshírín Khán invaded India in 729 H. (1328-29 A. D.), having entered it through the territory dependant on Multán; carried his arms to within sight of Dihlí, the ruler thereof, at that time being absent in the Dakhan; passed through Guzerát and Sind; and finally re-crossed the Indus near Multán. What these parts suffered from this raid may be imagined.

The Malfúzát-i-Tímúrí says, that he, Taramshírín Khán, used his utmost endeavours to construct a bridge of boats, but without success, and had to cross his army by means of boats. This was what the people of that part told Amír Tímúr.

The often-quoted "Ferishta" says (*in the original*) that Amír Tímúr "keeping along the banks of the river reached a place where the river of *Jalandar* [sic. he did not copy his authorities correctly here] and the Bíah join, and there *there were two strong fortresses called Talmaní* (تلمنی). He passed the river by a bridge of boats, and encamped in the Talmaní plain [saķrā]. After having destroyed Talmaní, he arrived at the *mauza* of Sháh Nawáz on the bank of the Bíah." Here it will be seen what a precious jumble he has made of matters. Again, in the extract from the *Tárikh-i-Mubarak Sháh-i*, by the Editor of Elliot's "Historians" after he had written "Tulamba" and "Talamí," a score of times, we have the following: "Intelligence came that Amír Tímúr, King of Khurúsán, had attacked Talina, and was staying at Multán." To this "Talina" is a note, saying, "This name is also given in the Tabakát-i Akbarí, and in Badáúní." It never strikes him that "Tulamba" is the place, or that he had previously referred to it.

Amír Tímúr having gained possession of Tulanbah, together with its *bisár* or fortress,<sup>247</sup> moved from thence, and the next day encamped near a great *chál*, *kol-i-áb*, or lake, near the banks of the Bíáh, and near the *mauza* of Sháh Nawáz, on or close to which *chál*, the Khokhar chief, Nuṣrat [brother of Shaikhá, previously mentioned] had fortified himself.

This *chál* or lake, so styled, appears to have been what is called in the Panj-áb and Sind, a *dhang*. There is one still thereabouts, close to the old bed of the Bíáh, about thirty miles south-east of Multán, but, at the period of Amír Tímúr's invasion, it appears to have extended much farther towards the north-east than at present, and was of great extent and considerable depth.<sup>248</sup> Amír Tímúr was in these parts just at the beginning of the year 801 H. (The year began 12th September, 1398 A. D.); for he crossed the Chin-áb on the 2nd of October of that year (1398 A. D.). All the rivers of this part are at their full in August in the present day; and the above shows what changes have taken place. One would scarcely attempt to bridge the united Jihlam and Chin-áb

<sup>247</sup> The town and *fortress* was surrendered on the 1st of Safar, 801 H., without any opposition whatever. There was, in fact, no one able to oppose him.

Cunningham, in his "Ancient Geography of India," says (p. 224), that Tulamba must have had a remarkably strong fortress, "as Timur left it untouched, because its siege would have delayed his progress," and Briggs's 'Ferishta' is quoted. On the next page he says, "The old town was plundered and burnt by Timur, and its inhabitants massacred, but the fortress escaped his fury, partly owing to its own strength and partly to the invader's impatience," etc., etc.

The Malfúzát-i-Tímúrí says, that the chief people of Tulanbah presented themselves in the Amír's camp before he reached that town, and that the sum of two *lakhs* of rúpís had been fixed as an indemnity for sparing the place; and Sayyids and 'Ulamá were exempted from payment. There was no opposition whatever. Provisions being exceedingly scarce, Amír Tímúr wished the people to pay the ransom in corn instead of money, but they refused to do so; and a large body of fresh troops having arrived in the mean time, but, unaware that terms had been concluded, and being distressed for want of food, entered the place and began to help themselves. As soon as intimation was brought to Timúr of these doings, he says: "I gave orders to the *Tawághís* and *Sazáwals* to expel those troops from the town, and commanded that whatever corn they had plundered or property seized, should be taken as an equivalent for so much of the ransom." I think most troops would have acted in just the same manner. No people were massacred, nor was the place burnt, but some of the refractory inhabitants of the parts around, who, after first submitting of their own accord to his grandson, Pír Muhammad the previous year, on his march to Multán, and had acted in a rebellious manner after, and massacred some of his men, were punished. A detachment was sent against them, and they were harried, the men killed, and their families and cattle were brought in, and were distributed among the soldiery. Most European generals and their troops would have acted in much the same fashion and punished the "rebels," I expect, in the fourteenth century, as well as in the nineteenth.

<sup>248</sup> See note 192, page 244.

near the point of junction in September even now, or attempt to cross the Ráwí with a large army at such a season by fording in that month. The rainy season, too (and now there is no rainy season hereabouts : the monsoon does not extend its influence so far west; and what may have been the climatic changes since Alexander's time?), just preceding Tímúr's arrival, had been very severe ; and it was through its severity that the forces of his grandson, Pír Muḥammad, then in possession of Multán, had lost so many horses, that, when he presented himself in his grandfather's camp at Jinjan on the banks of the Bíah, his men were mostly mounted on bullocks, and the rest on foot.

Round about this *chál*, *dhand*, or lake were bogs and swamps; and these rendered the stronghold of the Khokhar chief very difficult to approach. The *mauza'* of Sháh Nawáz is described, at that period, as a very large village, but I fail to find any traces of it now,<sup>249</sup> but the *chál*, *dhand*, or lake, as previously observed, still exists or what remains of it, in the old bed of the Bíah, six miles and a half north-north-east of Tibbah, in Lat. 30° 3' N. and Long. 71° 45' E. Up to this point it will be observed, Amír Tímúr kept along or near the right or north bank of the Bíah.<sup>250</sup> Some of his nobles and their men had crossed the Bíah in

<sup>249</sup> It was still known, apparently, in the last century, when the Sayyid, Ghulám Muḥammad, who proceeded from Hindústán to Kából on two or three occasions, with despatches from Governor Hastings, to Tímúr Sháh, Bádsháh of Kából, reached that part. The Sayyid crossed over on one occasion from Uboh-har to Baháwal-púr, and thence to Multán. Setting out from that city to proceed to the Derah of 'Ismá'il Khán, he says: "My first stage from Multán was five *kuroh* in the direction of N. W. to Khan Chál ; the second stage was ten *kuroh* in the same direction to the Dih-i-Sháh Nawáz, on the banks of the Bíah ; the third stage was ten *kuroh* N. to Sháh-púr ; and the fourth another ten *kuroh* N. W. to Tulanbah." This journey was undertaken in H. 1201, which commenced on the 13th of November, 1796, only a few months previous to the time the Sutlaj is said to have "suddenly changed its course." Neither Khan Chál, the Dih of Sháh Nawáz, nor Sháh-púr are now to be found. When the Sutlaj changed its course, the Bíah also deserted its old bed, and both rivers uniting, lost their respective names, and became the Hariúri and Nilí, upwards, and Ghárah lower down, as previously mentioned.

<sup>250</sup> During the revolt of the Mirzás in Akbar Bádsháh's reign, in the year 980 H. (1572-73 A. D.), news was received at Láhor, that Ibráhím Husain Mírzá, accompanied by his youngest brother, Maṣ'íd Mírzá, having been defeated at Nág-awr (*vul.* Nagore) by the Bádsháh, was making his way across to the Panj-áb territory ; that he had crossed the Sutlaj, and was advancing towards Debál-púr, and plundering the country. The Khán-i-Jahán, Husain Ḳulí Beg, the Turk-mán, the feudatory of the Súbah of Láhor, with the forces of his province, at once moved against him, and came suddenly upon his camp—he had only about 400 followers along with him—in sight of Tulanbah, just as Ibráhím Husain Mírzá was returning from hunting (Blochmann, in his printed text of the Akbar Námah, in which names of places are often incorrect, has "Paltah" (پلتہ) instead of Tulanbah (تلنباہ)). A fight ensued, in

pursuit of the Khokhar chief; and the Amír followed, with the rest of the army, to the river's banks, opposite to a place called جنچان—Jinján [or خنجان—Khanján and خنجان—Khanjan, in two other copies of the M.S. forty *kuroh*<sup>251</sup> distant from Multán, where the whole of the forces had congregated. He directed that they should commence crossing the same day. This was the 13th of the month Safar. On the 15th (26th October, 1398), Amír Tímúr crossed the Bíáh, and his camp was pitched

which his followers were overcome and dispersed, and his brother, Mas'ud Mírzá, was captured. Ibráhím Husain Mírzá now sought to re-pass the river Bíáh, as he feared an attack from Multán, Husain Kulí Beg having intimated to Sa'íd Khán, the feudatory of Multán, that the Mírzá had entered his province. As the Mírzá had only a few followers with him, and night had set in, and no boat was procurable, he rested on the river's bank until day should appear. A party of fishermen, styled *jhíls*, and some Balúchíls dwelling in that part of the Multán province, fell upon the fugitives in the night, and dangerously wounded the Mírzá in the throat with an arrow, a volley of which they had discharged among the party. He was captured, and taken away to Multán to Sa'íd Khán.

The Tabakát-i-Akbarí states, that he halted for the night "in order to cross the Ghárah, which is the name of the river formed by the junction of the Sutlaj with the Bíáh."

Another writer relates this affair somewhat differently, and states, that Ibráhím Husain Mírzá halted on the banks of the Bíáh and the Sutlaj (that is, where the rivers then met again, in the Multán district, after having separated, as subsequently described); that he was set upon and wounded by a low class of Multán peasants styled *jhíls*, and that he took refuge in the dwelling of a *darwesh*, Shaikh Zakariyá by name, who sent information of his whereabouts to Sa'íd Khán at Multán. This agrees with Abú-l-Fazl.

Faizí, the Sahrindí, says, that the Mírzá wanted to cross where the Bíáh and Sutlaj unite and are known as *A'b-i-Ghárah*; while the Akbar Námah states, that Ibráhím Husain Mírzá was crossing the Sutlaj at Ghárah (see farther on. Ghállú-Ghárah was then a *maháll* of the Multán sarkár), where the Bíáh unites with the Sutlaj, when he was taken prisoner by the fishermen and peasantry.

All this clearly shows that the Bíáh still flowed in its old bed, but that the Sutlaj had re-united with the Bíáh some miles to the south-west of the *chál*, or *dhand*, or lake near Sháh Nawáz, mentioned in the account of Amír Tímúr's movements, one hundred and eighty years before.

<sup>251</sup> Not "four kos"—eight miles—as in Elliot, but forty, as above. The "Zafar Námah," referring to this *chál-i-áb*, on the banks of which the Khokhar chief had fortified himself, says, that, "this sheet of water was of great expanse, like unto the mind of the pure in spirit, deep, and as the area of the inclination of the most beneficent, broad." The Editor of "Elliot's Historians," in his version of the Zafar Námah, contained in that work, turns this part into "*rúd-khána-i-azl*," and, translates it "a strong river fortress!" The original is: مکان آسیست رودخانہ، and there is not a word about any "*rúd-khána*," or "river fortress."

P. de la Croix, in his "History of Timur-Beg," surrounds this vast lake with a wall, behind which "Nusret Coukeri retired with 2000 men," and others copy this nonsense.

near the *karyah* of Jinjan, where he halted for four days and nights.<sup>252</sup> "In the mean time," he says, "in the course of two or three days, the whole army, some by means of boats, and some by swimming [their horses], effected the passage of that rolling river without a single accident."

There is no remark made, either by Amír Tímúr himself or by the historian, as to any difficulty in crossing the Ráwí, but here there was some difficulty experienced. Further, we find the Bíáh still flowing in its old bed, and that it was a "rolling river," and "*was not fordable*." This fact is conclusive; and I shall presently show, that no Ghárah, Ghárá, or Hariári<sup>253</sup> (miscalled Sutlaj, so low down, by English writers) flowed in this neighbourhood at this time, and that such names were unknown in these immediate parts, at the period here referred to.

Leaving Jinján, Amír Tímúr marched one stage to the *karyah* of سہول—Sihwál, or Sihwal—سہول; and on the 21st from thence made another stage to اصوان—Aşwán or Aşúán, where he remained one day. Next day, leaving it, he made another stage to جہاول—Jhawál or جھاول—Jhawal.<sup>254</sup> The people of Debál-púr, when the Mírzá, Pír Muḥammad, arrived in those parts, had submitted to him, and had been well treated; but, when they found that, through the mortality among his horses, he had been obliged to leave his camp outside, and retire within the walls of Multán, they, like others in the neighbourhood of that place, rose, and in combination with the Ghuláms of Sultán Fíruz Sháh, Musáfír,

<sup>252</sup> Tímúr's "Malfúzát" says, respecting his camp at Janjan: "I directed that the whole army, with the war materials and baggage, should cross the river (Bíáh) to Janjan, and that my pavilion should be erected on a small *pushtah* (eminence) just outside the place, at the foot of which there was a pleasant garden. When this had been done, I crossed the river, after which I ascended the little eminence, and from it a verdant plain lay stretched out before me."

<sup>253</sup> Also written Harihári.

<sup>254</sup> The names of these places vary a little in different MSS., and in different works. Some have Khinján instead of Jinján, 'kh' and 'j' being often changed through the displacement of a point over or under, others Saḥán, and even Saḥák. The second name does not vary so much, and is written Sihwal or Sihwál. The third, likewise, does not vary much, being Aşwán in most MSS., and Aşwál in one or two. The last is written Jhawál, Jhawal, and Jawál. The first reading given in the text above is the most trustworthy; but I fail to trace any of these four places.

Rennell, in his "Memoir on the map of Hindoostan," has Jenjan, Schoual, Asouan, and Jehaul respectively (from P. de la Croix's "History of Timur-Bec"), but, since his map was constructed, vast changes have taken place through the alterations in the courses of rivers, especially those of the Ráwí and Bíáh; and these places happened to lie in the very tracks of these vast changes, which altered the whole face of the country, and places which before were in one *do-abah* were transferred to another. See note 272, page 293.

the Kábúlí, who had been sent to Debál-púr as Dároghah, with 1,000 troops, were all massacred by them. On the approach of Amír Tímúr to the aid of his grandson, they abandoned the place with all their belongings, and went off to the hísár of Bhaṭnír.

When Amír Tímúr reached Jhawál or Jhawal he gave orders for the main body of his forces to move by way of Debál-púr, in order that, in the vicinity of Dihlí, at the *mauṣa'* of Samánah, he would re-join it. Then, taking a body of 10,000 cavalry along with him, he turned off towards Ajúddhan; and making a forced march, and going on all night, on the morning of the 24th, at sunrise, reached that place. Many of the principal people of this town had also gone off to Bhaṭnír, and none remained but a few Sayyids and 'Ulamá, who came forth to receive him. They were well treated, and a Dároghah was left with them that they might not be molested by any other troops passing that way. On the morning of the 25th, after offering up prayers and paying his devotions within the domed building where is the tomb and shrine of the Shaikh, Faríd-i-Shakar-Ganj, he set out towards Bhaṭnír. Passing [Rúdúnah or Rawdúnah],<sup>254</sup> and proceeding ten *kuroh*, he reached Khális

<sup>254</sup> In the Malfúzát-i-Tímúrí, in "Elliot's Historians," it is said [p. 421], that, "passing by Rúdanah, I halted at Khális Kotalí;" but, in the extract from the Tímúr Námah in the same work, the same word or rather letters دوڈو، are translated: "From thence he started for Bhatnir, and crossing the river, he arrived at Khális-kotalí." This is improved upon in a note to the word 'river,' which is exceedingly amusing to read by one who knows the parts in question. See Vol. III, p. 488 of the above work. If water is here referred to, which I do not think it is, دوڈو would be the plural of دوہر—a river.

Referring to the confluence of the "Biás and Satlej," in his "Ancient Geography of India," Cunningham, quoting "Abul Fazl," says:—"For the distance of 12 *kos* near Firuzpur the rivers Biáh and Satlej unite, and these again, as they pass on, divide into four streams, the Hár, Haré, Dand, and Núrní," but this turns out to be "Gladwin's translation of the Ayín Akbarí." The A'ín-i-Akbarí contains nothing of this sort. It says (see also Blochmann's text, page 549): "For about twelve *kuroh* above Fírúz-púr, the Biáh and Sutlaj unite, and after that receive [that is the two united] the names—Harihári, Dand, and Núrní, and near Multán unite with the other four [rivers of the Panj-áb, before mentioned];" but, in a footnote, Blochmann, who had no local knowledge, divides the word Harihári, which is so well known, into Har and Hárí, as though two words, which it is not. This Gladwin also seems to have done, but there is not a word of "these again, as they pass on divide into four streams:" this is all Gladwin's own if, in his translation. It is a great pity that translators when they do not understand a passage, should add words of their own, because it misleads: better to merely give a literal translation, and say they do not clearly understand it. An example of this pernicious system is given in note 255, below.

Abú-l-Fazl, as it happens, says, that, "between the Biáh and the Sutlaj is a distance of fifty *kuroh*." See also page 296.

Koṭlah where he halted. This place is fifty *kuroh* [one copy says fifty-three] from Bhaṭnīr; and three *kuroh* is a standard *farsakh*. At the fort of Khális Koṭlah Amír Tímúr remained until the time of afternoon prayer, then pushed on for the remainder of that day and the whole night, and halted not until he had crossed the *chál* or desert tract in one stage. When morning approached, his advanced guard surprised the patrol from the side of Bhaṭnīr; and, at breakfast time, Amír Tímúr appeared before it.

The historian says, "the fortress of Bhaṭnīr is a very strong place, and one of the most notable of Hindústán, much out of the high road, and lying away on the right hand. Round about it is *chál* (waste)<sup>255</sup>;

The word as it appears in the different MSS. of the Zafar-Námáh available—and I have used five copies—are as in the text above, with the exception of one copy which has وَدْوَنْ, with a و inserted over, showing, that, in copying the MSS., a letter had been left out. If we suppose that these letters form two words, and that they might form وَدْ - i - وَنْ, or even that the latter might be وَنْ, with 'd' instead of 'w'; still, that water or a river is not referred to, is evident from the fact, that, throughout the Zafar-Námáh, when the crossing of a river or water is referred to, the verb used is عَبُورٌ كُوْرَدَنْ, 'to cross from one side to another,' while here we have گَذَّشْتَنْ, 'to pass by,' etc. Moreover, when rivers are referred to, they are called *áb*, as 'Ab-i-Chin-áo,' 'Ab-i-Tulanbah,' etc., and the Bíáh is styled 'áb' and 'daryá.' Further, if the plural form of وَدْ—rúd—'river' was meant, we should have وَدْهَاهَ—rúdahah, not وَدْوَنَهَاهَ—rúdánah. From this it is quite clear to me, that the word in question refers to a place, not to rivers or river beds, although, at the present time, some small river channels do intervene between Ajúddhan, on the north side. There is the dry bed of a small river which is known as the Dandí (the diminutive form of Dandah, probably); but, what is here referred to—وَدْ—is south-east of Ajúddhan, and between it and Khális Kotlah. This so called Dandí may possibly refer to what is left of the channel of the minor of the three branches into which the Hariári, or Níli separated, after the Bíáh and Sutlaj, farther north, had united, again to separate, but this junction took place after the time of Amír Tímúr's invasion; and, moreover, he had passed south-east of Ajúddhan towards Khális Kotlah before وَدْ was passed, not crossed. It is quite certain that the great Dandah, or high bank of the last independent channel of the Sutlaj, is not meant in the text above; for, instead of being situated between Ajúddhan and Khális Kotlah, and west of the latter place, the great Dandah is fourteen miles east of it, and further more, at the period in question, the Sutlaj, in its inclination westwards, had not yet made that new channel for itself, and still flowed in that by Uboh-har.

<sup>255</sup> In the extract given by the Editor from his own translation from the Zafar Námáh in "Elliot's Historians," we have the following:—"It is situated far out of the road on the right hand, and is surrounded by the desert of Chol." Here he has mistaken the Persian word *chál*—a wilderness, uncultivated waste, and unpopulated tract, or containing very few inhabitants, but not necessarily a desert—for a proper name! The Editor continues: "For fifty or a hundred *kos* there is no water." This sentence is misleading and incorrect, and will not be found in any copy of the

and the inhabitants of the place obtain water from a *kol-i-áb* or lake, which is filled in the rainy season. It was said that no foreign army had ever reached it; and, on this account, the rebels who had fled from Debál-púr and Ajúddhan, and other places, had assembled there. Such a number had reached it, that there was not room for them within; consequently, there were many people, and a vast number of animals and loads of property, left outside. This place, and the territory around, was held by Ráo Dúl-chín,<sup>256</sup> who collected revenue from those parts, and from all who passed that way, either merchants or travellers; and *karaváns* of traders were not safe from his exactions." Suffice it to say, that the place was nearly carried when the defenders called for quarter, and next day Ráo Dúl-chín came out. After this, however, the people again rose, closed the gates, were again attacked; and when Tímúr's troops had gained the walls, they again sued for quarter, which was once more granted. The fugitives from Debál-púr and Ajúddhan, and other places, having however gained an entrance, in conjunction with the Bhaṭís, again broke out, and closed the gates. This, as might be expected, raised the ire of Tímúr; and the place was stormed and captured. Many of the defenders burnt themselves, along with their women, and other belongings. Of the Debál-púr fugitives who had been concerned in the massacre of Musásfir, the Kábúlí, and his force of 1,000 men, 500 were put to death, and their families made slaves, and the remainder spared, but the defences of the fort and town of Bhaṭnír were levelled with the dust.<sup>257</sup>

Zafar Námah, nor is such a word as *kos* to be found throughout the whole work. Compare also pp. 421 and 422 of Elliot's work.

<sup>256</sup> The name is written Dúl-chín, and those who copy from the Zafar Námah alter it into Khúl-chín, but, in Elliot, it is made "Khal-chín" of.

<sup>257</sup> All these matters are set down against Tímúr by history compilers to make him out a monster, but they leave out what caused him to act with stern severity. Here persistent treachery, after being twice forgiven, is shown. I wonder whether in the present enlightened days Skobeloff and Komaroff, and other "divine figures from the north" or west would have acted differently? or even if, during the late Afghán campaign the Afghán "rebels" would not have been served much after the same fashion, if they had acted in the same manner after once surrendering? It would have been very strange if they had not. And yet one writer sets down what he supposes to be "Abu'l Fazls little knowledge of Bhaṭtíána," which knowledge is, however, very great, as the A'ín-i-Akbarí shows, to "the depopulation caused by 'the firebrand of the universe,' Timúr." The Chingiz Khán put more people to death after surrendering, at Bukhárá and Samr-kand alone, than fell in all the wars in which Tímúr engaged during his whole lifetime; and yet some, unacquainted with these historical facts, sing the praises of the "great Jangez," without knowing even how to spell his name correctly, and exclaim against "the ruthless tyrant and barbarian, Taimur." Such writers would do well to read, mark, learn, and inwardly

Having disposed of this affair, on the 3rd of the month Rabi'-ul Awwal, Amír Tímúr with his force marched fourteen *kuroh* to a place styled the Hauz-i-Ab—The Reservoir of Water—and on the following day reached and passed the fort of Firúzah [in one copy Firúzkoh—the “Feerozabad” of the maps, not the Ḥisár Firúzah] and reached the town of Sarastí<sup>253</sup> now Sirsá [“Sirsuh” of the maps], on the Ghag-ghar. It was deserted by its inhabitants on his approach. Halting a day there, his next stage of eighteen *kuroh* took him to near the fort of Fath-ábád [the “Futtehabad” of the maps]. On the 7th, having passed by the fort of Rajab-púr [رجب پور] <sup>259</sup> he reached the fort of Ahroní, which, showing hostility, was sacked and destroyed, and nothing left to mark it but some heaps of ruins. He moved again on the 8th, and brought up in the open plain near the *karyah* of Tihwánah [turned into “Tohanuh” in our maps]. There he came into contact with “a large and powerful tribe called Jatán [Jats] who, for a long period of time, had acquired sway over that part, plundered on the high roads, and way laid *karwáns* and massacred their people, especially if Musalmáns.<sup>260</sup> Some of these had taken shelter among the hills [low, rocky hills] and *jangals*, the last consisting chiefly of sugar-canies.<sup>261</sup> A party sent against them

digest the account of the “Invasion of Islám by the Mughals” in the “Tabakát-i-Násiri,” and then they would know more about these matters. Those who would write history should be strictly just and impartial, and also know something of it from the originals, and not from translations only. See Elliot’s “Races of the North-West Provinces of India,” Vol. II, pp. 17-19.

<sup>253</sup> Sarastí is the old name of Sirsá: Sursutí, not Sarsutí, is the name of a river, the ancient Sarasvatí, described farther on.

<sup>259</sup> This place is called “Rajabpúr,” in the extract from the “Malfúzát,” in Elliot’s work; and a few pages farther on, in his extract from the “Zafar Námah,” it is “Rajabnúr.” There is very little doubt that the place called “Rypepoor” in the maps, eleven miles and a half to the north-east of Fath-ábád, is the place referred to, and which lies on the route from Fath-ábád to Ahroní, the “Arnaunee” of the maps.

<sup>260</sup> See Ibn Baṭútah, page 263.

<sup>261</sup> This tract appears to have been notable for the cultivation of sugarcane from early times. Sultán Mas’úd, son of Maḥmúd of Ghazní, having entered Hind for the purpose of crushing the rebellion of his governor of the province east of the Indus, Alīmad-i-Níl-Tigín, in 426 H. (1034-35 A. D.), marched against the fortress of Sarastí [now Sirsá], said to have been, at that time, one of the most celebrated strongholds of Hind. It had been invested by his father, Sultán Maḥmúd, but he did not succeed in taking it. After having been before it some days, the ruler of that part and stronghold, finding he could not cope with the Musalmán forces, despatched an agent to Sultán Mas’úd, offering to pay down a very large sum, and to afterwards pay a certain yearly amount as tribute. These offers were accepted, and hostilities were suspended. This Rájáh, however, in order to raise the sum to be paid at once, seized on a number of Musalmán merchants and traders, who happened

slew about 200, and returned with a number of captives, and many head of cattle. On the 9th of the month, Amír Tímúr started from Tihwánah, and the families and followers, heavy materials, and booty, were sent off towards Samánah under the Amír, Sulmán Sháh; and he, having that same day, passed the Kala' of Múng [Múng Alá—turned into "Moonuk" in our maps] halted. Amír Tímúr, in the mean time, made a forced march in order to beat up the quarters of those Ja-ts who had concealed themselves in the *jangals* in the neighbourhood of Tihwánah. Some 2,000 of them were put to the sword the same day, and many captives, and much cattle, were taken. In the part entered there was a village

to be in the place when the investment commenced, and were unable to get away, and sought to extort this money from them. The merchants managed to acquaint Sultán Mas'íd with their helpless state and the Rájah's tyranny; and also informed him of the weakness of the Hindús and their inability to oppose him, and stating, that, if he remained before the place for five or six days more, the enemy would have to come out and surrender at discretion. The Sultán was not inclined to wait; and when he became acquainted with the Rájah's tyranny, he resolved to attack the fortress at once. The country round was remarkable for the extensive growth of sugar-cane; so "*he directed that they should fill the ditch with sugar-cane,*" and assault the place. This was done, and the stronghold of Sarastí was stormed and captured.

The drowning of Ahmád-i-Niál-Tigín—not "Binál-Tagín," as some have written the name—near Mansúriyah on the Mihrán of Sind, has been already recorded. See note 105, on Bahman-no, page 196.

In the following year Sultán Mas'íd captured Hánsí, after which he moved against the fort of Soní-pat, belonging to Deobál or Debál of Hariánah, as he is called. Several other strongholds are said to have fallen into the hands of the Sultán during this expedition, which had never been assailed by the Musalmáns before. His father had despatched an army against one of these, the name of which is written Narsí—*نرسی* in three MSS. and *ترسی*—Tarsi in one—but was stopped on hearing of that Sultán's decease. Sultán Mas'íd attacked and captured it. He subsequently, just before his return towards Ghazní, compelled the ruler of another part, whose name was Rám, to submit to his supremacy.

Ibn Asír, the Shámí, has a wonderful account of the capture of this place—Narsí—which, he says, is related by "the most trustworthy chroniclers." Among other wonders, "the city was," he asserts, "a day's" journey in length"; that it took the whole army of 100,000 horse," a night and a day to sack the bázár of the 'áffás and jewellers; that no other part of the city was molested"; and that, "in that bázár alone, such a vast amount of gold, silver, and jewels fell into the hands of the captors, that it was found impossible to compute it, and therefore the shares among the soldiery had to be dealt out by measure"!

It is strange, with his "trustworthy chroniclers" not named, that the only two chroniclers who were contemporary with Sultán Mas'íd, and were in the government employ, Abú-l-Fażl-i-Baihákí, who was his biographer, so to say, and the Gardaizí, should not mention anything of this wondrous place and its booty; while Ibn Asír should have it at his fingers ends, who wrote more than a century and a half after—about thirty years before the "Tabakát-i-Násíri" was finished—and who was never in Hind or near it in his life.

inhabited by Sayyids, who were well treated, and a Dároghah was left to protect them from molestation. On the 10th, Amír Sulímán Sháh who with the families, etc., was in the neighbourhood of Múng, moved again nearer towards the city of Samánah, and remained there that night. On the 11th he again moved and reached the banks of the Ghag-ghar; and Amír Tímúr, who had set out from Tihwánah to punish the Jats, joined Amír Sulímán Sháh on the banks of that river near to Samánah.<sup>262</sup> Having halted there some days to rest the forces and arrange matters, Amír Tímúr again moved on the 15th, and reached the vicinity of the bridge of Kopilah [or Gopilah—گپلہ] over the Ghag-ghar as it then flowed. There, the Amírs who had been despatched from the grassy plain—the *Jal-gáh*—of Dúrín<sup>263</sup> at Kábúl on particular services [which, unfortunately, are not mentioned], who had reduced all the places met with on their way, this day effected a junction with the rest of the army. The march was resumed on the 16th; the bridge crossed; and, in a verdant plain beyond it, a great camp was pitched. The troops despatched from the banks of the Bíáh by way of Debál-púr, here likewise rejoined. On the 17th the whole army moved from the camp near the bridge of Kopilah, and marching a distance of five *kuroh*, reached the bridge of Bakráñ or Bagrán [بکران] over the river Sursutí. On the 19th of the month the army marched from thence and reached the *karyah* of Kaithal, which is distant from Samánah seventeen *kuroh*, which is equal to five standard *farsakhs* and two *míl*.” Here the army of Amír Tímúr was marshalled in order of battle preparatory to advancing upon Dihlí; and here I shall leave him, after merely giving what the historian of his campaign afterwards says, and in his own exact words, respecting the different rivers of the territory now known (correctly) as “the territory of the Panj-áb.”

He says: “The river flowing through the city of Nagar [Srí-Nagar, which he writes with gh—غ], they call Ab-i-Dandánah, and Ab-i-Jamad. Above Multán it unites with the Chin-áo, and both having passed Multán, unite with the Ráwah, which passes on the other side of that place,<sup>264</sup> and approach each other. After that, the Ab-i-Bíáh reaches them, and all these, near to Uchellh, unite with the Ab-i-Sind, and the whole are then known as Ab-i-Sind, which, on the skirt of the territory of Tatah [Thathah], unites with the ‘ummán or ocean.”

According to the tradition current among the people of this part, at the time of my Survey record, Amír Tímúr is said to have crossed

<sup>262</sup> That river ran under its walls up to the close of the last century.

<sup>263</sup> See my “NOTES ON AFGHÁNISTÁN,” page 689, and compare Elliot here. In the latter’s work the Ghag-ghar is always turned into “Khagar.”

<sup>264</sup> I shall refer to the fact noticed here, farther on.

the Chín-áb, that is the Bihat or Jihlam<sup>265</sup> and the Chin-áb united, two *kuroh* south of the Kaṣbah of Neko-kári, now shortened to Ko-kári,<sup>266</sup> near where the hamlet known as Jaso ke stood, but which has now disappeared. The ferry over it, which appears now to have been abandoned, was known as the Jaso ke Patan; and there was another at Neko-kári above, likewise, called the Neko-kári or Ko-kári Paṭan, the routes from which ferries led by Shor Koṭ to Tulanbah. The crossing place was, certainly, not far off, but it was nearer four *kuroh* than two south of Neko-kári.

Thus we find from the foregoing, that, at the time of Amír Tímúr's invasion of Hind, the Jihlam and Chín-áb united not far from Shor, or Shor-Kot, which is an ancient site, and was inhabited by Langáh Jats. It was, in the time of Akbar Bádsháh, a considerable town, the chief place of the *maháll* of that name, and where the Dároghah was located. It had been in ancient times a large and important walled-town, but it has been in a state of desolation for a long period of time. When I last saw it in 1850, the mound on which the old place stood, was covered with extensive ruins, and surrounded with the remains of a wall of burnt bricks; and it was of sufficient elevation to be prominently seen for several miles round about. I believe it to be the site of the very fortress near, or in the fork between the confluence of the two rivers, more particularly since there is no trace of any other old fortress in the neighbourhood near where the confluence of the two rivers anciently took place. Shor, I may mention, means 'noise,' 'tumult,' 'agitation' or 'commotion of water,' etc., but that is a Persian or Tájzík word, and we might expect to find it called by a Hindí name.<sup>267</sup> I merely mention the coincidence.

<sup>265</sup> Both the historian, it must be remembered, and Amír Tímur, himself, always call the Wihat or Bihat or Jihlam river, the Jamad.

<sup>266</sup> This Kaṣbah, which appears in our maps as "Nee Kokaruh," and "Neeko-karah," no two maps being alike, at the time of the Survey referred to above, was peopled by Sayyids; and in a grove of trees, a little to the south-east thereof, is the grave of the Sayyid, 'Abd-ullah-i-Jaháníán, of the Uchchh family of Bukhárá Sayyids, apparently; and he is held in such veneration that they would not even use the dead wood of the trees for fire-wood. The defunct was a man of such great *neko-kári*—that is, benevolence and goodness—that the place was named, after him, the Kaṣbah of the Neko-kári, but which, through constant use became shortened to Ko-kári.

<sup>267</sup> Unless, as is not improbable, the fact of these parts having been under Muhammadan rulers, who used the Tájzík language, certainly for four centuries before the appearance of Amír Tímur in this neighbourhood, if not from the occupation of Multán by the 'Arabs, seven centuries before his time, was the cause of the Hindí name (if it ever had one: the additional "Koṭ" is comparatively modern) being discontinued. One of the descendants of the 'Arab tribe of Tammím was still

The old bed of the Chin-áb, or rather the most prominent, and probably most recent, of its former channels, can still be distinctly traced within three miles of Shor-Kot on the east and south to this day. At the period in question, and for sometime after, Shor-Kot was in the Chin-hath Do-ábah,<sup>268</sup> as shown from the movements of the Mughal raiders, who yearly entered these parts up to the year 834 H. (1430-31 A. D.); but, subsequently, on the Chin-áb inclining farther towards the west, like the other three rivers east of it continued to do, it was shut out of that *do-ábah* and transferred to the Rachin-áb Do-ábah, in which it still continues, and lies some six miles east of the left or east bank of the united Chin-áb and Bihat or Jihlam. These two rivers, at the time of Amír Tímúr's invasion, had, for some time, separated from the Ráwf and Biáh,<sup>269</sup> and flowed on the west side of Multán, while the two latter still passed on the east as heretofore. More respecting them, and the great flood which devastated the whole northern Panj-áb territory, between the Chin-áb and the Sutlaj, anterior to the arrival of Tímúr in these parts, and the probable changes caused thereby, will be found in the account of the rivers farther on.

Then as to the rivers farther east, let us take into consideration that Amír Tímúr's forces, including followers, could not have been less than 80,000 or 100,000 persons, and as many horses; and, that while he crossed from Ajúddhan to Bhaṭnír with 10,000, the more numerous portion, with the followers, baggage, and heavy materials of the army, crossed direct from Debál-púr to Mung Alá, and all re-assembled on the banks of the Ghag-ghar near Samánah. In doing this they must have crossed the beds of all the rivers but one tributary to the Hakýá or Wahindah, including the old channels of the Sutlaj, whether they contained water or were dry; and it is strange, that, although Amír Tímúr must also have crossed the channel of the Sutlaj, whether it

in possession of territory on the Bihat or Jihlam and the Chin-áb when Amír Tímúr crossed the Indus. See note 246, page 279, and a note farther on.

There is an old saying, that, "Shor is notorious for tumults, as Chandaní-ot is for the quarrelsome proclivities of its inhabitants."

Cunningham, in his "Ancient Geography of India," "identifies" Shor Koṭ as "one of the towns of the Malli," and with "the town of *Po-lo-fa* visited by Hwen Thsang;" and supposes the tradition current in the neighbourhood of its destruction by "some king from the westward about 1300 years ago," to be the "White Huns." We need not go quite so far back, and may leave the "White Huns" and "Hwen Thsang" for what they are worth.

<sup>268</sup> Like the names of towns and villages, this *do-abah* appears in our maps under the incorrect names of "Jech Doab" and "Jech Dooab," and, certainly without the meaning of the word being understood, or how written in the original. See note 277, page 296.

<sup>269</sup> See page 291 and note 265.

contained water or not, between Ajúddhan and Khális Koṭlah, the Ghag-ghar is the only river mentioned by name between the Bíáh and Samánah. At the same time, although a *chúl* or waste tract is mentioned between Khális Kotlah and Bhaṭnír, there is no mention of other *chúls*, neither is there the least allusion to any scarcity of water, and of which such large bodies of troops and animals must have required a considerable quantity. I have estimated the number of Amír Tímúr's forces at a low figure, and have reason to suppose that they were much more numerous; for it cannot be supposed that he would have invaded Hindústán, intent on reaching Dihlí, at the head of a smaller number. In recent times, say in the last century, it would have been a dangerous experiment, if not an impossible matter, to take such a numerous army in two bodies by these routes.<sup>271</sup> While there is no mention on the part of the historian that the beds of these rivers were passed, or that any rivers had dried up, or were running, at the time—a matter much to be regretted—but as no scarcity is mentioned, and the halting places were merely the ordinary ones, and not specially chosen, we must conclude that there was water in the beds of some of these rivers (including the Hakrá), but not sufficiently deep as to require remark in crossing them.

Let us now see what the A'ín-i-Akbarí says respecting the Áb-i-Sind and other rivers, and the Do-ábahs and *Súbahs* of the Panj-áb territory and parts adjoining it on the east, after which I will give some extracts from the Survey made of these parts about a century since, to which I have before alluded.

"The *Súbah* of Láhor," he says, "extends from the Sutlaj [not the Ghárah or Harihárí, but higher up: above the present junction of the Bíáh and Sutlaj] to the Áb-i-Sind, a distance of one hundred and eighty *kuroh* in length, and from Bhimbar to Chaukhandí,<sup>272</sup> a dependency of Sat Gáṛh,

<sup>271</sup> The Sayyid, 'Abd-ullah Sháh, who, with only a small following, when he was despatched to Kábul in 1780-81 by Governor Hastings, found the route from Bikánir by Phúgal and Moj Gáṛh to U'ckhh, sufficiently difficult. He lost a son, and a number of his people, between Bikánir and Uchh. The Hon'ble Mountstuart Elphinstone also passed by the same halting places on his way to Kábul, but he went to Baháwal-púr from Moj Gáṛh.

I hope shortly to give the Sayyid, Ghulám Muhammad's account of his father's mission and his own to Kábul in his own words. See note 249, page 282.

<sup>272</sup> Chaukhandí was a *máháll* of the Rachin-áb Do-ábah of the Multán sarkár of the Multán *súbah*, and belonged to the Khar'l Jats. It is now an insignificant place, and at this time is in the Bári Do-ábah, showing how places have been changed from one do-ábah to another, fourteen miles E. N. E. of the town of Húrappah, and about a mile from the south or left bank of one of the old channels of the Ráwí, three miles and a half from the high bank farther south-east. It appears in the maps as "Chowkundee." Sath Gáṛh, under the name of "Sutgurrah," and "Shutgurrah,"

eighty-six *kuroh* in breadth. Six rivers run through it, all coming from the Koh-i-Shamálí. 1. *Sutlaj*, the old name of which is *Slutlaj* [but شتر in the printed text. See note 205, page 259], the spring-head being at Káhlúr. Lúdhíánah, Rú pár, and Máchlí Wárah are on its banks. At the *Guzar* or ferry of Loh [لو] <sup>273</sup> it unites with the Biáh. 2. *Bíd*, the old name of which is Bipáshá [بیشہ], rises at Biáh Kund, near the Koh-i-Galú [گلو]. Sultán-púr is near this great river. [It now lies eight miles west of it, and three miles north of Loh or Loh-Wál]. 3. *Ráví*, the old name of which is Iráwatí [ایرواتی]. It issues from the Koh-i-Bhadral [بدرال, or بدر], and the Dár-ul-Mulk of Láhor is on its banks. 4. *Chin-áb*, the old name is *Chandar-Bhágá* [چندر بھگا]. Two rivers rise on the slopes of the Koh-i-Khatwár [in some, Khishtwár], one the *Chandar*, the other the *Bhágá*, and having united near Khatwár, the names become changed to *Chandar-Bhágá*. It [the united rivers] passes by Bahlúl-púr, Súdharah, and Hazárah.<sup>274</sup> 5. *Bihat* [بھات], the old name of which is Bidastá [بستان]. Its source is a *hanz* or small lake in the *parganah* of Wir in Kash-mír. It flows through Srí-Nagar, and Bhirah<sup>275</sup> is situated on its bank. 6. *Sind*. This river is said to rise between Kash-mír and Káshghar, some say in Khítá. It passes by the confines of Suwad [or Suwat], Aṭak Banáras, and Chau-párah to the Balúchistán.<sup>276</sup>

is about thirty miles north-east of Chaukhandí, and between two and three miles from the south of left bank of the Ráví, near which Chaukhandí lies, and thirteen miles to the eastward of Fath-púr Ghugherah, "Fattehpoor Googaira," of the maps. Hereabouts, the valley of the Ráví is some thirty four miles broad, cut up with several channels, showing the great changes the river has made at different periods. *Khat-púr*, the chief place of a *máháll*, mentioned in the Mughal raids, and the place, where, at one period, the Ráví used to be forded, was the northernmost part of the Multán *súbah*, and is repeatedly mentioned in history, but that seems to have disappeared.

Sath Gáph is the place to which Mr. M. L. Dames's (See the "Journal" for 1881) "mighty Chákar Rind," a petty Balúch chief, retired, when he had to leave the Balúch country. He did not "found" any "kingdom with its capital Seví (Sibt)," and did not " wage war with Human Chughutta," as Humáyún Bádsháh has been styled by him. More respecting Chákar, the Rind, will be found farther on. See also my "NOTES ON AFGHÁNISTÁN," etc. page 347.

<sup>273</sup> See ante page 278 and note 244.

<sup>274</sup> Or Takht-i-Hazárah on the west bank of the Chin-áo,  $8\frac{1}{2}$  miles N. N. W. of Jalál-púr, and 34 miles below Rám-Nagar, in the Chin-hath do-ábah of Láhor *súbah*, with a fort of burnt brick, belonging then to the Khokhars.

<sup>275</sup> Also written Bhírah (بھیرا) in some copies of the Aín. This is the fortress of the Tammímí, Shiháb-ud-Dín, Mubárik Sháh, which Amír Tímúr captured, but he calls it Bárah, as does his descendant, Bábár, who took possession of it before he succeeded in his designs upon Hindistán. See note 246, page 279.

<sup>276</sup> The present age may be called the "Age of Gazetteers," but, unfortunately,

"The Bádsháh named the part between the Sutlaj and the Bíáh, Bíst-Jálándhar; that between the Bíáh and the Ráwí, the Búrí [*not* between the Harihári, Núrní, or Ghárá, and the Ráwí, it will be observed. This is important, because, even now it is considered to extend from the dried up Bíáh to the Ráwí]; that between the Ráwí and Chin-áb, Rachin-áo or Rachin-áb; that between the Chin-áb and Bihat, Chin-

many of them contain much arrant nonsense, old statements re-dished up, and the stories of Dow and Briggs renovated. There is a compilation issued from the "Intelligence Branch of the Quarter-Master General's Department" in India, called the "PE'SHÍN Gazetteer," which is called Part III of a "confidential" Gazetteer of Afghanistan, "intended for Political and Military reference."

"Péshín" means 'anterior,' 'antique,' and also '*the afternoon*', but the tract of country which the compilation in question is intended to give information upon chiefly, is that part of the southern Afghánistán called Púshang (which Arab writers called Fúshan, according to their system of writing old Tájzík words), through which part we are carrying a Railway (a good part of which, from a recent "Report" has been found useless), and call it in public documents "*Balochistan*," because it is in the Afghánistán.

I will give a specimen of the historical information contained in this "Antique" or "Afternoon" Gazetteer, suggested by the above statement of Abú-i-Fazl. It says:—"The Baluch tribes to the west [the Balúchistán is referred to], being the inhabitants best known to Nádir Sháh, that monarch bestowed their name on the country, which properly should be styled Bráhústán, if supremacy and numbers are of any weight." I venture to say that there is no authority for stating that Nádir Sháh gave name to the Balúchistán, which was known by that name centuries before his time.

It will be seen from what Abú-i-Fazl states, that it was the well known name of their country, ages before Nádir Sháh's time, and also before the Bráhúis were known to history. Of course, it is not to be supposed that the above was intended to mislead, but it is misleading nevertheless. It is the outcome of persons writing on subjects respecting which they have no special knowledge, and copying the incorrect statements of others, upon which they have to depend.

The compiler of the "Péshín" Gazetteer, however, is not the only one: there is a "pamphlet"—written for some political purpose apparently, entitled "Our Western Frontier," London, 1887—containing much after the same fashion, by Mr. C E. Biddulph, of the Bombay Uncovenanted Service. At page 8 he assures us that "the terms *Afghanistan* and *Beloochistan*, are arbitrary and fictitious;" that "they are terms we have adopted from motives of convenience;" that "the region called by us *Baloochistan* (p. 13)," is a "term invented by us (p. 15);;" and that, "the term *Afghanistan* is one of European invention (p. 16)."

It is very evident that the writer is unacquainted with Abú-i-Fazl, much less with older writers by five or six centuries. When a person sets himself up as a teacher of others respecting the geography, history, and ethnography of a country, he ought, at least, to know something of its past history. The author of the pamphlet in question will find considerable information on this head from the Muhammadan writers in the Fifth Section of my "NOTES ON AFGHÁNISTÁN AND PART OF BALÚCHISTÁN."

hath;<sup>277</sup> and that between the Bihat and the Sind, Sind-Ságár.<sup>278</sup> The distance from the Sutlaj to the Biáh is fifty *kuroh*; from the Biáh to the Ráwi, seventeen; from the Ráwi to the Chin-áb, thirty; from the Chin-áb to the Bihat, twenty; and from the Bihat to the Sind, sixty-eight *kuroh*."

"The Multán Súbah," he says, "before the territory of Thathah [that is middle and lower Sind—Síw-istán or Wícholo, and Tháthah or Lár, making five *Sarkárs*] was included, extended from Firúz-púr to Síw-istán [that is, their boundaries: not to those particular places], a distance of four hundred and three *kuroh*, and adjoins the *Sarkár* of Sahrind on the east; Shor on the north; the Súbah of Ajmír on the south,<sup>279</sup> and Kích and Mukrán on the west.<sup>280</sup>

"The Bihat unites with the Chin-áb near the *parganah* of Shor,<sup>281</sup> then running for a distance of twenty-seven *kuroh*, near Zafar-púr,<sup>282</sup> they unite with the Ráwi, and all three become one river. Sixty *kuroh* lower down, near Uchehh, they enter the Sind. For about twelve *kuroh* above, to near Firúz-púr, the Biáh and Sutlaj unite, and after that lose their names, and are styled Harihári [هاریاری],<sup>283</sup> Dand [ڏڻ],<sup>284</sup> and Núrní [نورنی]. Near Multán, having united with the other four [rivers], they flow together.<sup>285</sup> Every river that enters the Sind [river] acquires the name Sind."

<sup>277</sup> Cunningham, in his "Ancient Geography of India," page 154, says: "The names of the Doabs [Do-ábahs?] were invented by Akbar, by combining the names of the including rivers. Thus, *Chaj* is an abbreviation of Chenáb and Jhelam; *Richna* of Rávi and Chenáb; and *Biri* of Biás [there is no river so called except by Europeans] and Ravi." What Akbar Bádsháh called them may be seen from Abú-l-Fazl's statement above. There is no such *do-ábah* as "*Chaj*." This is a mere mistake for *Chin-hath*. This name is obtained, as mentioned in the Survey I have before alluded to, from 'ch' and 'n,' the first two consonants in *Chin-áb*, and 'h,' and 't,' the two last consonants of *Wihat* or *Bihat* (also called the *Jhilam*)—*Chin-hat*, to which compound word a final 'h' is sometimes added, making it *Chin-hath*, as above described. The name *Bist-Jhálandar* is obtained in the same manner from 'b' and 'i' of *Biáh*, and 's' and 't' of *Sutlaj*. In Blochmann's printed text of the A'in-i-Akbarí, the 's' has been left out.

<sup>278</sup> Abú-l-Fazl gives his master rather more credit here than he is entitled to. Sind-Ságár is as old as the time of Ibn Khurdád-bih and the Mas'ídí. See page 210.

<sup>279</sup> See note 239, page 274.

<sup>280</sup> After Thathah and its dependencies were included therein. See A'in.

<sup>281</sup> Shor, at present, is some twenty-five miles below the place of junction. See page 291, and note 267, and also a note on this subject farther on.

<sup>282</sup> This place is not now known. The junction must have been a few miles lower down than the present place of meeting.

<sup>283</sup> Also written Harihári [هاریاری].

<sup>284</sup> Or Dandah as it is sometimes written. See also note 240, page 275.

<sup>285</sup> I have given his words literally here. See note 239, page 274, and note 254, page 285.

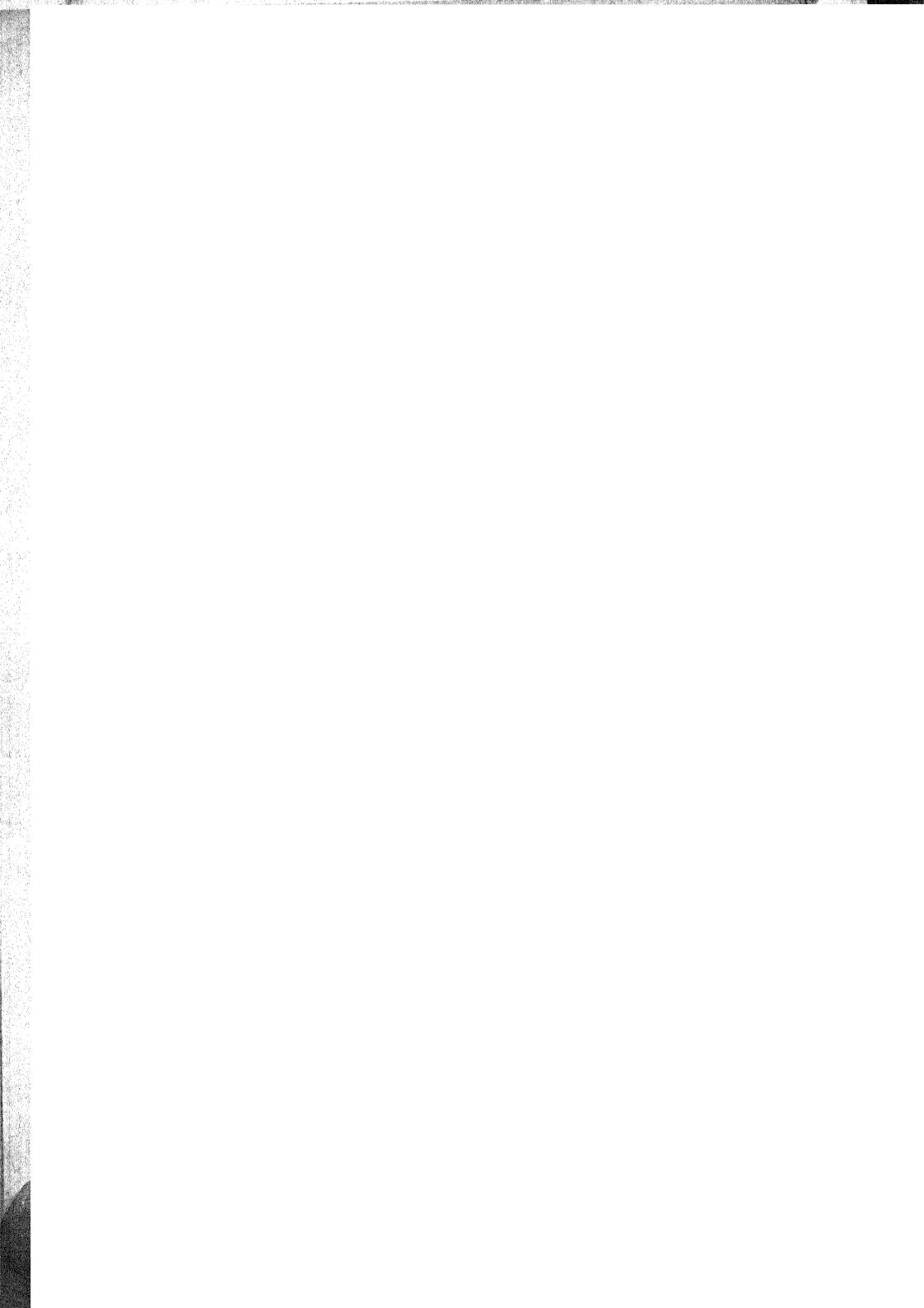
It will be noticed that Abú-l-Fazl mentions, that, after this junction of the Biáh and Sutlaj, the newly united river is known by these three different names above-mentioned, and that they unite for twelve *kuroh* only. He says not one word such as can be construed, by the greatest stretch of the imagination, into *three* rivers, much less *four*. It will also be observed here that he mentions in rotation where the other four rivers unite, but that he leaves out the name of the place of junction of the Harihári, Dand, or Núrní (he never uses the name Ghárah here, it will be remarked) with the others, merely mentioning the fact of its uniting with them.<sup>236</sup> It seems strange that he should have omitted to name the place of junction in this case, because Multán is a little over seventy-one miles, as the crow flies, above Uchchh.

"At Thathah," he continues, "the Sind is called Mihrán,<sup>237</sup> and all six rivers, in one stream [sic in text] pass under [the walls of] Bakhar, one portion north, and the other south of the fort. The Sind river every few years goes from south to north, and causes great ruin, consequently, the dwellings are constructed of sticks and rushes."<sup>238</sup>

<sup>236</sup> See note 250, page 282.

<sup>237</sup> It is so called, by his own account, much higher up than Thathah; and at the period in question, *seven*, not six rivers, flowed past Bakhar.

<sup>238</sup> See page 217, note 151.



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In the record of the Survey, completed about a century since, the following account is given of the different rivers noticed by Abú-l-Fazl above. It matters little, in regard to the present subject, what course this and the other rivers took within the hills, as there changes in their courses seldom take place; therefore, I shall confine myself chiefly to an account of them after their entry into the more level tracts.

#### THE SINDHU, NAHR-I-SIND, AB-I-SIND, OR INDUS.

I need not mention in the present paper what the author of the Survey says respecting the upper course of the Sindhu, Ab-i-Sind, or Indus, and its source, and shall only notice it here from its junction with the river of Kábul just above Aṭak Banáras.<sup>289</sup>

"One *kuroh* above that place," he says, "the Sind unites with the River of Kábul, called Landaeay Sind, or Little Sind or River, by the

<sup>286</sup> See note 250, page 282.

<sup>287</sup> It is so called, by his own account, much higher up than Thathah; and at the period in question, *seven*, not six rivers, flowed past Bakhar.

<sup>288</sup> See page 217, note 151.

<sup>289</sup> It may not be amiss to mention here what the old European travellers say respecting the Indus and the changes in its channel, as well as of the rivers constituting the Panj Ab, or Panch Nad. What they mention about the places on their banks will be found farther on.

Sir T. Herbert, writing in 1626, says: "The River Indus, called by Pliny Sandus, and Arrian Sinthus, is now called Sinde. After a course of 3,000 miles from

Afgháns. The Sind contains a whitish deposit, and looks milky in consequence; while the other, from its great clearness and purity, is very blue, and therefore the Tájzík people of these parts call it the Nil Ab, or Blue River, or Blue Water. At different points it is called the Aṭak and Nil Ab indiscriminately. \* \* \* Near Uchchh<sup>290</sup> it unites with the Panj Ab, or Panch Nad, or Five Rivers; and towards the *bandar* (port) of Láhrí it unites with the ocean."

The Sindhu, or Ab-i-Sind, which we call Indus, has, in the lapse of ages, changed its course very considerably, though not so much

the Casnirrian [Kash-mírén] Mountains, part of Caucasus, it empties itself into the Ocean at two great Ostiums. \* \* \* The Rivers Bohat [Bihat], Ravore [Ráwí], Damiadee [See the old map, p. 297], Obchan, Woihy or Hydaspes, Ascines, Cophis, Adris, etc., all fall into it." See pages 207, and 229, and note 175.

Mandelsloe, who was in India in 1639, says: "The Persians and Indosthans themselves, having given the name of Pangah [Panj-Ab], i.e., Five Waters, to the River Indus, because it is joyn'd with so many Rivers before it exonerates itself into the Sea. The first is the River Bugal, or Begal [in other places he has Nibal—the Nil-áb], whose source is near Kabul; the second is call Chanab, which rises in the Province Quesmir, or Cossimer, fifteen days' journey to the North, above Lahor. The third is that of Ravy, or Ravee, which rises not far from Lahor, and runs by it. The two others, viz., the Rivers Via [Biáh] and Osuid [Hakrá?] have their sources at a vast distance, their confluence being near Bakur [this is an important statement], which lies at an equal distance between Lahor and the Sea. Some Authors have confounded this river with that of Diul [Debul], and placed it 24 degrees on this side the Line. \* \* \* The Province of Tatta is a congeries of many Islands made by the same River. \* \* \* The Province of Attack is seated upon the River Nibal (which falls into the Indus) and is by it divided from the Province of Haca Chan, or Hanji Chan [the Dera'l-ját of the present day]. \* \* \* The city of Lahor is seated on the River Ravy, one of those that with four more joins its Waters with the Indus." The Jihlam he does not mention.

Thevenot, who was in India in 1666, says: "The Moguls have given that Province [Lahor] the name of Pangeab, which signifies the five Rivers, because five run in the territory of it. These Rivers have received so many particular names from the Moderns that have spoken of them, that at present it is hard to distinguish them one from another; nay, and most part of these names are confounded, though Pliny distinguished them by the names of Acelines, Cophis, Hydarphes, Zaradras, and Hispalis. Some Moderns call them Behat, Canab [Chin-áb], Find [Sind], Ravy, Van [Biáh]; and others give them other Appellations, which are not the names of [i.e., in use in] the Country, or at least, which are not given them, but in some places of it they run through. However, all these Rivers have their Sources in the Mountains of the North, and make up the Indus, that for a long way, goes by the name of Sinde, into which they fall; and that's the reason why this River is sometimes called Indy, and sometimes Sindy."

<sup>290</sup> See page 296. Abú-l-Fazl also says "near Uchchh." He likewise says that the rivers of the Panj-áb are six, and include the Ab-i-Sind, which is not correct.

perhaps, considering its size, as some of the other rivers presently to be noticed.

Traces of ancient channels are met with every here and there, especially to the immediate westward of Multán, between that place and the present channel of the river, and south of it again, between it and Uchchh, the intervening tracts of country being literally seamed with old channels. The whole of the southern part of the present Muzaffar Garh district of the Panj-áb, as at present constituted, below that part of the *Thal* or elevated alluvial waste,<sup>291</sup> running down through the southern part of the Sind-Ságári Do-ábah from north to south, and which terminates a little to the north-west of the town of Muzaffar Garh, in about 30° 10' N. Lat., is low and depressed, and consists entirely of stretches of alluvial soil running parallel to the banks of the two rivers, Sind and Chin-áb. This extensive tract is seamed with channels, showing, beyond a doubt, that nearly the whole of what now constitutes this district was a river bed.

Respecting this *Thal*, it is necessary to state that, like the district, it is somewhat in the shape of a triangle, the base on the north being about thirty-five miles in breadth, and the sides about fifty; that it is highest on the west, and that it slopes downwards from the banks of the Indus towards the Chin-áb, from west to east. The western part of it consists of sandy soil, with sand-hills here and there, which latter increase in number and in elevation as you move eastwards, and run north and south in detached ridges or waves, between which, narrow flats of stiff clayey soil occur, which the people bring under cultivation, and which yield good crops, and finally terminate in the hollow, or valley, in which the Chin-áb flows.

It must not be supposed, however, that because these ridges of sand-hills increase in height from west to east, that the bed of the Chin-áb lies highest, for the contrary is the fact. There is a regular slope from the Indus towards the Chin-áb; while the southern part of the district, from a little above Shahr-i-Sultán,<sup>292</sup> is so depressed that the waters of the Chin-áb and Indus find their way during the inundations into the very middle of the delta. This difference in the beds of these rivers was noticed by Wood, in his "Report on the Indus."<sup>293</sup>

<sup>291</sup> Also known, in history, as the Chúl-i-Jalálí See my "NOTES ON AFGHÁN-ISTÁN," etc., page 338.

<sup>292</sup> In the hot season of 1754, the Shahr-i-Sultán was swept away by the river, together with the shrine of one of the Bukhári Sayyids of the Uchchh family, named Pír-i-Alam. They were subsequently re-built about two miles from the previous site.

<sup>293</sup> "Journal :" Vol. for 1841, page 557. About the parallel of Kot Addhú, in the

He says: "The depth of the bed of the Chin-áb is lower than the Indus; for they cut canals from the Indus in July, when both are in flood, and the surplus water flows down into the Chin-áb, proving that although their beds, for a distance of sixty miles, are not more than ten miles asunder [they are fourteen now, at the narrowest part], yet, in their relative level, there is a considerable difference."

Since the Survey, the record of which I have been quoting from, was made, towards the end of the last century, the main stream of the Indus has been pushing westwards considerably, notwithstanding the fact of the land sloping eastwards. At present there is a strip of kachchhí land, some ten miles in breadth, between the *Thal* and that river, which fifty years since did not exist.

Four miles south of the ancient town of 'Alí-púr,<sup>294</sup> as far as the present junction of the two rivers thirty miles farther south, the whole

extreme north-west part of this district, the bed of the Indus is about forty feet or more higher than that of the Chin-áb.

If we draw a line from Multán by Basírah west to the Derah of Ghází Khán, and then southwards to Ghaus-púr—close to which the Ab-i-Sind flowed when it was a tributary to the Hakrá, and went to form the Mihrán of Sind—a distance of 107 miles from the former and 86 from the latter, we shall find what a vast depression exists hereabouts, which accounts for alterations in the junctions of the different rivers so often and so easily. By this depression from Ghaus-púr water still reaches the old channels of the Hakrá. Thus, Multán is 402 feet above the sea, Basírah, 410, and the Derah of Ghází Khán, 440. Then again, Baháwal-púr is 375, 'Alí-púr, 337, Islám-púr, 368. Ghaus-púr is but 209, and is the lowest point in the neighbourhood; while about ten miles east and west, the height increases to 301 and 295 feet respectively, and about the same distance south, to 296 and 288. The height of the country generally is greatest along the west bank of the Indus as it now flows, down as far as a little north of Kin or Kin Kot, where the height above the sea on both sides is 305 and 304 feet. Below this point, at Kin, it falls to 270 feet, and then declines again 245 at Kashmúr, between which places the country slopes away lower towards the depression, locally called the "Sind Hollow," referred to farther on; while the country on the east bank is a little higher than that on the opposite side down to near Aror, near which, to the south-eastwards, is the low tract of land in which the waters from near Ghaus-púr find their way into the old Hakrá channels, and which waters form the so-called "Eastern Narra."

<sup>294</sup> To judge from the height of this place above the surrounding country, it must be an ancient site, and at one time stood near the confluence of the Chin-áb and its tributaries with the Sindhú, Ab-i-Sind, or Indus. The present town is supposed to have been founded by one of the chiefs of the Nághar tribe, mis-called Náhars, named 'Alí Khán. Much information respecting this tribe is contained in my "NOTES ON ARGHÁNISTÁN," etc. 'Alí-púr lies twenty-five miles north of Uchchh, thirteen south-westwards of Jalál-púr in the Multán district, and a little over seven miles west of the present point of junction of the Ghárah with the Chin-áb and its tributaries forming the present Panéh Nad, or Panj Ab.

space between is subject to inundation, that from the Indus extending farthest. When the two rivers rise, they begin to draw near each other, but, at last, the Indus water manages to force its way across towards Jatú-i,<sup>295</sup> and reaches its old channel of the last century, passing by 'Alí-púr, and meeting the Chin-áb near the village of Pakkah Ná'íchh, four miles and a quarter farther southwards. This state of things continues from June to September, during which period, all the district to the southwards of those places and beyond, is under water, and the only means of communication is by boats. During this time the inhabitants, washed out of their dwellings, live on small platforms raised on poles, with one or more of which each homestead is provided, called *machán* in Hindi, and also *manghán*, both words being from Sanskrit मच्छ, and are often not able to leave them for weeks together.

At this time, however, the modern town of Khair-púr, a little over five miles west of Pakkah Ná'íchh, just midway between the two cold season channels of the rivers, and which is protected all round by a strong *band* or embankment, becomes an island and a port; for cargoes of grain and other commodities are sent off from thence in large boats down to Sind. Should this *band* give way at any time the place would probably be washed away.<sup>296</sup>

There is no doubt but that the Indus, in former times, flowed through the middle of the present Muzáffar Gáñh district, in a direction almost due north and south, but inclining a little eastwards towards Multán and U'chehh; and history confirms the tradition respecting it, as I shall presently show. The tradition extant among the people is, that the river once flowed through the middle of this *Thal*, but rather nearer towards the Multán side,<sup>297</sup> after which it began to alter its

<sup>295</sup> This was the chief place of the *maḥáll* of Jatú-i, one of the twelve constituting the Bakhar *Sarkár* of the Multán *Sháh*, and was so called after a Balúch tribe of that name, once very powerful. In the time of Akbar Básdsháh they paid revenue to the amount of 2,346,873 *dáms*; held free grants to the amount of 156,841 *dáms*; and had to furnish 500 horsemen and 800 foot as militia when called upon. In computing the amount of revenue, forty *dáms* were equivalent to a *rúplé*.

<sup>296</sup> The sand hills of the *Thal*, and several *bands* or embankments, alone prevent the surplus waters from the Indus sweeping over the whole district, and hence there is a constant danger of such happening, should any of the *bands* give way.

<sup>297</sup> Elliot ("Historians," Vol. II, page 28), in his extracts from the *Tárikh-i-Yamíní*, where Sultán Mahmúd is said to cross the Indus [Sihún in the original, but often applied to a great river] "in the neighbourhood of Málútán, and march towards the city of Bhátia," he adds in a foot-note—"Literally, 'behind' or 'beyond'—[and Ibn Asír uses the same expression], but the position of Málútán is such as to render the author's meaning very doubtful." Here the meaning is made quite clear: the river did not flow then as now, as Elliot supposed. See note 349, page 347.

course more to the west; and that the sand hills were produced by the action of wind, blowing the deposits left by the river in its deserted bed into heaps, and into their present shapes. The proof of the correctness of this tradition, which is corroborated by the old 'Arab writers, lies partly in the fact, that, in the middle part of this *Thal*, and farther towards the east, are villages, still existing, with the addition of the words '*kughchh*', '*belah*', and '*bet*' to their names, and that it is literally seamed with the old channels in which the *Ab-i-Sind* or Indus once flowed. As an example of this, I may mention a village called Basírah, west of the town of Muzáffar Gárh, and now in the middle of this *Thal*, just midway between the Indus and *Chin-áb* as they now flow, and about thirteen miles from each. That village stood on the banks of the Indus in the last century;<sup>298</sup> for, in a deed of sale of this particular village at that period, it is designated *Bet* Basírah. The Revenue Settlement Records, no doubt, would furnish many more proofs. At *Sháh* Gárh, likewise, which lies but six miles and a half farther south of it, and about the southern and terminating point of the *Thal*, a long *kol-i-áb*, *dhang*, or lake, still exists, part of the channel in which the river then flowed.

In former times, as elsewhere mentioned, it united with the rivers of the Panj-áb territory opposite *Uchchh*, which now is forty miles above the confluence near *Mit-hí dá Kot*; and what now constitutes the 'Alí-púr sub-division of the Muzáffar Gárh district, then lay on the *west*, instead of the *east* bank of the Indus; and *Jatú-i*, *Sít-púr*,<sup>299</sup> and *Ghaus-púr*

<sup>298</sup> For other information respecting these parts on either side of the *Ab-i-Sind* or Indus, as it flowed in the last century, see my "NOTES ON AFGHÁNISTÁN," etc., pages 656-660, and 673-676.

<sup>299</sup> The present town is situated on an eminence, the remains of older buildings. Here also stands a fine tomb of one of the Nághar chiefs, called Náhars by the Sindís. The dome is covered with the usual glazed blue tiles of this part.

The country round about towards the junction of the rivers is covered with low tamarisk *jangal*, and tall, coarse reeds.

One of the "Punjab Gazetteers," in an account of these parts, presents us with some wonderful history—Gazetteer history it may be styled. Therein it is mentioned, that it was in the time of the Langah dynasty that the *independent kingdom* [sic.—much like the kingdom of "the mighty Cháker Rind"] of the Náhars was established in what is now the 'Alípúr Tahsil [they must have been content with a small "kingdom"]. It was during this *dynasty* that the Biloches first emerged from the Suliman Mountains [in which they were not located, and from which they did not come at that period, but from Kich and Mukrán], and occupied the country on the left bank of the Indus." It also states, that, "of the twenty-six generations of the Náhar princes, the last is Bakhshan Khán, Jamadár of the 'Alípúr Tahsil." Here he would probably get pay at the rate of twelve or fifteen rúpis per month—*Sic transit gloria Náharán!* See my "NOTES ON AFGHÁNISTÁN," etc., pages 4 and 648.

in the Baháwul-púr territory, were all three places on the *west* bank of the river. The Chin-áb and its tributaries, the Jihlam and Ráwí, flowed some miles farther east, the junction being then a few miles east of Shahr-i-Sultán.<sup>300</sup> Just at the close of the last century, the Indus suddenly forsook its channel about twenty miles above Uchchh, and took a direction more to the south-south-west towards Mít-hí dá Koṭ, thus placing 'Alí-púr, Jaṭú-í, and Sít-púr in the Sind-Ságár Do-ábah, in which Uchchh was once situated.<sup>301</sup> The Janún Canal (the "Jamoo Canal" of the maps) now runs in this deserted channel, and unites with the Panj Ab or Panch Nad below Makhan Belah.

Another *puránah*, *buddh*, or old channel, of which there are several others in different parts of the district, called the *dhand* of Sháh Garh, can be traced a short distance from the present Kureshí Paṭan or Ferry. It takes a tortuous course among the sand ridges of the *Thal*, and

The same "authority" states, that "Sipur was first called Kanjan Mal, then Khúdi Bhír—the hunting seat of Rája Khúdi," only *ber* - بیر - signifies an enclosure—the hunting seat, so called—not *bhír*. There is no mention whatever of Rattá-Mattá, which famous place is situated only four miles and a half from Jaṭú-í. See a subsequent page and note on this subject farther on.

<sup>300</sup> See note 292, page 299.

<sup>301</sup> The cause of this change, according to native statements, and which are probably correct in the main, is, that from near Kinjhír, the point where the Indus formerly turned eastwards to unite with the Chin-áb, one of the modern Náhar chiefs of Sít-púr, excavated a canal to irrigate some land farther west in the direction of the present course of the river. All at once (at the commencement of the inundation it may be presumed), it suddenly left its old channel and took to the canal, and very soon made a new channel for itself; and in it, with occasional minor changes, it has since flowed, thus showing how easily great changes can be brought about in such a sandy, alluvial tract, and that thefeat of Saif-ul-Mulúk near Aror, according to the tradition elsewhere related, and which is said to have caused such mighty changes in Sind, was not so difficult to effect after all.

It will be noticed, that it was at this same period, when the *Ab-i-Sind* or Indus thus suddenly changed its course, and taking to the abovementioned canal speedily cut a new channel for itself, that the Biáh and Sutlaj likewise changed their courses, and united into one river, and that the Chin-áb and Ráwí, instead of uniting as before, a short distance west of Sidhú kí Sará'e, turned some ten miles farther towards the south-west. All this shows that the same causes produced the same effects—all the rivers were more or less affected. This is said to have happened about the year 1202 H. (1787-88, A. D.).

The place where the *Ab-i-Sind* or Indus changed its course farther to the west, as noticed above, was near Kinjhír (the "Keenjur" of the maps) on the west, which place lies about twelve miles west of Khán Garh in the Muzaffar Garh district.

After the *Ab-i-Sind* or Indus made this sudden change, the Nawwáb of Bahá-wal-púr, who considered that river his boundary on the west, wherever it might be, annexed the whole of the intervening tract between the old channel and the new to his territory, and managed to hold it up to about the year 1820.

terminates near the old *gark* or fort of Shâh Garh, north-west of Mużaffar Garh. Another is the Panjhîr dhand, which can be traced from a little west of Kinjhîr to near the village of Rohilán-Wâlî, and from thence for about twelve miles farther to the southwards of Khán Garh. Hereabouts the land lies so low that water finds its way into the middle of this part of the delta, where quite a network of dhands exist, which for the most part tail on to this one.

Without being aware, apparently, of these facts, it is in the tract I have been thus describing, that the "archæological experts" venture to *identify* places as "the Alexandria built at the confluence of the Acesines [Chináb] with the Indus," after the lapse of some twenty-three centuries, when such mighty changes occur in less than one.<sup>302</sup>

In the same manner as in the tracts north and west of Uchchh, just described, and between it and Mit-hí dá Kot, called by us Mithan Kot, below those places again, other ancient channels exist, but not of the Ab-i-Sind or Indus only; and it is beyond a doubt, that it and other tributaries of the Mihrân of Sind, have, at different times, flowed over great part of the alluvial plain of Sind between Uchchh and Aror, and farther south, but much nearer towards the hills westwards than has generally been imagined.<sup>303</sup>

It appears to me that what the old 'Arab writers say respecting the "tributaries, which go to make the Mihrân of Sind," has been overlooked, or not understood. Al-Mas'údî, for example, says (page 206), that, "it comes from the *kohistán* or mountain tracts of Sind," and adds, that, "with its tributaries, which rise in those countries [lying

<sup>302</sup> See farther on where these changes are described.

<sup>303</sup> Vast changes have taken place, and have continued to occur down to the present time, in the course of the Sindhu, or Ab-i-Sind, or Indus, above Atak (see my "NOTES ON AFGHÁNISTÁN," page 321, as well as below Kálá Búgh where it issues from the mountain tracts, particularly between the town of the 'Isá Khel Niází Afgháns and Mián Wálah. (See "NOTES" page 322, and 343, note ¶). There is, as already mentioned in note 116, page 207, of this paper, a tradition, that in ancient times, the country round Lakaí of the Murwat Afgháns was a vast lake, as the ancient name Dand or Dhand indicates, and was so called long before these Afgháns gained a footing therein. See also a note farther on.

Between the town of the 'Isá Khel Niázís and the modern Derah of Ismá'il Khán, the course of the Ab-i-Sind appears likewise to have changed considerably; and the Gumul and its tributary, the river of the Jzibah Darah and its affluents, and other streams from the range of Mihtar Sulímán, Koh-i-Siyáh, Tor Ghar, Kálá Roh, or Kálá Pahár, between the Gamlih or Gambilah and the Súri River near Kashmûr, mentioned in note 116, above referred to (which now are for the most part dry, or their waters drawn off for irrigation purposes, and which only find their way to the Ab-i-Sind in time of flood, if they reach it at all), once contributed greatly to the volume of the great river, as I shall presently show.

towards the *kohistán*, bounding it on the west and north he means], it flows on towards Multán." Now from this it is quite clear that none of the five rivers constituting the *Panch Nad*, or *Panj Ab* can be meant or referred to here, because the "Mihrán Rúd," or *Ab-i-Sind*,<sup>304</sup> which he is describing, only united with the other great river into which the *Panch Nad*, or *Panj Ab* fell, three days' journey, or seventy-one miles as the crow flies, to the *southward* of Multán [that was, near *Uchchh*, but, it must be remembered, that *Uchchh* is never mentioned by these old writers by that name], consequently these tributaries were quite distinct from the *Panch Nad*, or *Panj Ab*, and united with the "Mihrán Rúd" or *Ab-i-Sind*, to the *northwards*, and rather above *Mullán*.<sup>305</sup>

This is further confirmed by the statement of Al-Mas'údí (page 207), that, "the fourth river of the five which go to form the Mihrán Rúd"<sup>306</sup> comes from the boundary or frontier of Sind towards, or in the direction of, Bust, *Ghazní*, *معتبر*, *جعون* [?], Ar-Rukháj, and the territory of Dáwar; and another of these five rivers [the tributaries] comes from *Kash-mír*." This, superficially regarded, might seem to refer to the Bihat or Jihlam, which does come out of *Kash-mír*, but then again, the Mas'údí refers to a river which had entered and become part of the "Mihrán Rúd," or *Ab-i-Sind*, before it united with the *Panch Nad*, or *Panj Ab*, of which the Bihat was one.<sup>307</sup>

<sup>304</sup> See note 117, for what is meant by "Mihrán Rúd," and the difference between that name and the "Mihrán of Sind."

Strabo says, in his Fifteenth Book, that it is stated that there are, altogether, fifteen considerable rivers which flow into the Indus. Arrian says the same, who takes the number from Megasthenes : Pliny says there are nineteen. Of course, the united rivers refer to the "Great Mihrán," or "Mihrán of Sind."

<sup>305</sup> In the same way that the five rivers constituting the *Panch Nad*, or *Panj Ab*, which these Hindí and Persian names signify, the junction of the whole into one stream is known to this day, in the Muzaffar Gañh district and vicinity, as the "Sáth Nad," or Seven Rivers ; while after the junction of the Ráwi with the Chináb and Bihat, farther up, the united waters are known locally as the Trim Ab," or Three Rivers.

<sup>306</sup> Because in the Turkish language *már-án* means a river, Tod, in his "Raja-s'than" (Vol. I, page 19), supposed that *Mihrán* is one and the same word. He says: "the 'sweet river,' the Meeta Muran [Hindí and Turkish together!], a Sythic or Tartar name for river, and by which alone the Indus is known from the *Panj Nud* to the ocean."

To "Panj Nud," he adds a note, that they "are the confluent arms or source of the Indus" !

<sup>307</sup> From all this it is clear, that the "tributaries" which go to form the "Mihrán Rúd," *Ab-i-Sind*, or Indus, refer to rivers uniting with it on either side above the parallel of Multán. There are several of these, but some may have been scarcely worthy of the name of rivers in those remote days, or, since that

Al-Istakharí also says (page 211): "The river of Sind, which is called the Mihrán of Sind, is said to issue from a mountain range in which

time, may have changed considerably; while others may have been more important then than they are at present. I will mention these rivers in rotation. First: the Harú from the mountain tract of Malách, bounding Kash-mfr on the east, with a course of some sixty miles, which unites with the Indus on the east near the ancient town of Níl-A'b below Aṭak. Second: the Kághzí, or river of Kohát, on the west, with a course of about ninety-five miles. Third: the Sú-hán, rising in the *kohistán* of Gharál, with a course of about one hundred and twenty-four miles, broad and rapid; and though not more than knee-deep in the cold season, is, in the time of inundation, quite impassable. It enters the Indus on the east side, between Makhlad and Kálá Bág. Fourth: the Kurma'h (*vul.* "Kurram") from the west, with several important affluents. It has a course of over ninety miles, but its feeders which go to form it, rise still farther to the west. The Kurma'h rises in the mountain range so called, the particulars respecting which will be found in my "NOTES ON AFGHÁNISTÁN," page 78. Near its junction with the Indus it is joined by two considerable tributaries. This is still an important river, and from proofs remaining, and from what tradition asserts, it was, in former times, a great river. This, I conceive to be, without doubt, one of the five tributaries referred to. Fifth: the Gumul, which rises on the east slopes of the great western range of the Koh-i-Siyáh, or Tor Ghar, separating the Afghánistán from Zábul-istán—the Ghaznín territory under the Turkish sovereigns, including Kandahár. A few miles west of the great eastern range of the same Koh-i-Siyáh, or Tor Ghar, it receives from the south-west the river of the Jzíob or Jzíobah Darah (*vul.* "Zhob"), and farther west again, the Kwandar river, flowing through the Darah of that name. All these under the name of Gumul now scarcely reach the Indus except in time of flood, but tradition relates that it was, as it must have been, in by-gone times, a river of considerable magnitude. It has a course of about one hundred and eighty miles; while the river of the Jzíob and Kwandar Darahs have, respectively, courses of about one hundred and twenty-five, and sixty-five miles. The Gumul must at one time have sent a great volume of water into the Indus, and is, undoubtedly, one of the "tributaries" referred to by the old 'Arab writers. These are the principal rivers above the parallel of Multán; but there are others, and important ones, lower down, which must be noticed here. Sixth: the Káhá river, or rather, the river of the Káhá Darah, which takes its rise in the slopes of the south face of the great range of Mihtar Sulímán, or Koh-i-Siyáh, which, after a course of between eighty-five and ninety miles, enters the Derah-jút near Harand, where the waters are drawn off for purposes of irrigation. This river, with its feeders, which come from still farther west, is the most considerable of south-east Afghánistán, and appears in ancient times to have been a perennial stream, and to have contributed a considerable body of water to the Indus. Seventh: the river of the Súrí Darah, which rises in the same range, and has a course of some eighty miles. It drains the Shúm plain, but its waters now seldom reach the Indus. It would have entered it between Kin Kot and Rúján near where the Indus bent west and flowed in the "Sind Hollow." Eighth: the Nári, which rises among the southern slopes of the same great mountain range north of Siwí of the Parní Afgháns, which it passes on the west. Lower down, it receives the waters of the Bolán river, once much more considerable than at present, and the Lahrí river from the east, passes Bhág, also called Bhág-i-Nári on

the Jíhpún rises." These old geographers can scarcely be expected to have known much respecting those tributaries of the *Ab-i-Sind*, or Indus, north

the east side, and runs southwards in two main branches towards Shadád-púr; and after a course of about one hundred and seventy miles, much of its waters having been drawn off higher up for irrigation purposes, it is lost in the dense *jangal* in the thirsty soil of the great *Ran*, or "Sind Hollow," about twelve miles south of Tanbbú ("Tumboo," "Tambú," and "Tambu" of as many different maps), but, in time of flood, even now, its waters reach the Manghar lake, one hundred and thirty-four miles farther south, for it then contains a vast body of water. Ninth: the Ghár or Gháj which rises in the Balúchistán near Kalát-i-Nichárah (*vul.* "Khelat"), which, flowing through the Múlah Darah, and making, so to say, the Múlah Pass, after receiving some minor tributaries by the way from the direction of Gand-ábah, issues from the hills; and, after a course altogether of between one hundred and fifty and one hundred and sixty miles, is, like the Nári river, some forty miles farther to the south-east, lost in the great *Ran*—the "Sind Hollow"—about twelve miles north-west of Shadád-púr, but it is generally flooded twice every year. At such times, the waters of these two rivers, Ghár and Nári, meeting the overflow from the Indus by the old channel I have referred to, causes vast damage, and lays a great tract of country under water, as related in the text farther on.

This great *Ran* of Upper Sind, or "Sind Hollow," may be said to form the natural boundary of the territory of Sind on the north and north-west, from Kashmúr to Kháiro Gárhí, and the Kahtar range on the west.

That the fourth river of the five referred to by Al-Mas'údí, as coming from the side of Bust, Ghaznín, Ar-Rukháj, Dáwar, etc., can refer to the Ghár and its tributaries, is out of the question, because it is impossible for any other river to be referred to as coming from the side of Bust, unless the Kojzakh range has been thrown up since Al-Ma'súdí wrote, a thing not impossible, and diverted the Lorah, that is, "*the River*," which now flows through Pushang (incorrectly written Péshin in official documents) to the west side of that great range, into Shorá-wak and the sandy desert farther south. There are certainly traditions current among the Afgháns and Tájzíks of these parts, that that river did find its way eastwards in bygone times, and that its old bed lay in the part now constituting the Bolán Pass and defile, and that a great convulsion of nature changed the face of the country, turned up hills, and diverted rivers. Whether the geological appearances are sufficient to warrant our placing faith on these traditions I am unaware, but I believe that all traditions have some foundation of truth.

This may also account for the fact, that such a route as the Bolán is never once mentioned in any history whatever up to quite recent times; and the route from Sind, and sometimes from Multán also, to Kwaṭah and Qandahár, was always by Síwi and Sangán, about twenty-five miles east of the present Bolán route.

The Gumul river, and its tributaries also, certainly rise in the range, which, in Al-Mas'údí's time, and in all time, formed the eastern boundary of Zábul-istán.

Farther south again than the Ghár, in the "*kohistán*" of Sind, is another important river bed, the Baran of the maps, which drains a large extent of country, and, after a course of about ninety miles or more, unites with the *Ab-i-Sind*, or Indus, a few miles above Kotrí. Though now chiefly dependent on rain, it appears not to have been always so; and it is, together with some lesser river beds or mountain torrents, as they now are, its tributaries, the rivers referred to by the

of the junction of the river of Kábul and its tributaries with it, seeing that, until comparatively modern times, the tracts through which they flow have been scarcely known to ourselves. The Istakharí immediately after also mentions the "other great river, the Sind Rúd," distinct from the "Mihrán Rúd," or Ab-i-Sind, which former, he says, "is three days' journey or stages [that is, lower down stream] from Multán," and adds, that "the waters of the Sind Rúd [the Rúd-i-Hind wo Sind] of the Masálík wa Mamálík] are sweet and pleasant, even before its junction with the Mihrán."

Ibn Ḥaukal also mentions (page 216), the junction of the "Mihrán Rúd" with the Sind Rúd and the Jand or Chand Rúd. He subsequently refers (page 218), separately to the Sind Rúd uniting with the "Mihrán Rúd" three days' journey from Multán, that is below or to the southwards of Multán.

Bearing these important facts in mind respecting the tributaries received by the "Mihrán Rúd" or Ab-i-Sind before it reached down as far southwards as Multán, we find, that up to or about the time that Sultán Násir-ud-Dín, Kabá-jah, ruled over the territories of Multán and Sind, from about the parallel of Kin or Kin Kot, and between it and Kashmúr where there is a depression westwards,<sup>308</sup> the "Mihrán Rúd" or Ab-i-Sind, made a more sudden bend towards the west than in more recent times. At the present day, one of its old channels, which is broad and winds considerably, can be traced westwards from near Kashmúr. It passes Yárú, Kumbrí, Kand Kot of the Parní Afgháns, and Ghans-púr (of Sind: a different place from that mentioned at

Istakharí, who says, "Mukrán is mostly desert waste, and contains but few rivers. Their waters run into the Mihrán [of Sind] on either side of Mansúriyah [the territory dependent on]," and through which that river flowed.

We may consequently assume that "the five rivers which went to form" the Mihrán Rúd or Ab-i-Sind (not the "Mihráu of Sind.") See note 117, page 208), according to the Mas'údí, were:—1. The River of Kábul, the Landaeý Sín of the Afgháns; 2. The Harú; 3. The Sú-hán; 4. The river of Kurma'h (*vul.* 'Kurram'); and 5. The Gamul with its tributaries. We may rest assured that the Nári could not possibly have formed one of the five, because it could not have united with the Mihrán Rúd, or Ab-i-Sind, *before* it reached Multán, which all are said to have done.

As recently, however, as Akbar Bágsháhí's reign, we know that the course of the Nári river was changed by an earthquake, and to such like convulsions of nature all the tracts around are constantly liable, and were often subject.

That the River of Kábul is included among the five rivers of Al-Mas'údí there can be little doubt, and particularly since, at this day, after the junction of all the rivers now forming the Ab-i-Sind, or Indus, the united stream is locally called the Sáth Nad, or Seven Rivers. See note 305, page 305.

<sup>308</sup> See note 293, page 300.

page 302), then, changing from the direction of south-south-west more westwards, it passes north of Jágán, between Shikár-púr and Jacob-ábád, and finally reaches the Sind Hollow of Europeans, presently to be noticed, near Kháiro Garhí—the “Khairagari,” “Khairo Garhi,” and “Khyrah Gurhee,” of as many different maps. This ancient channel was, in comparatively recent times, utilized for what became known as the Begári Wá-hah, or Canal, the largest in Siro or Upper Sind. In still more recent times another channel appears to have branched off from near Ghaus-púr, above mentioned, more to the southward and westward, which passed near Laṛ-kánah, or Laṛ-káno as the Sindís call it, and from thence made a bend more directly south, passing near Khanqáro, and a few miles east of Noh-Shalrah or Noh-Sharo (the “Nowshera” of the maps), which leaving Síw-istáu, the modern Sihwáñ, some sixteen miles or thereabouts on the west, united with the old channel of the river called the Kunbh, which intervened between Síw-istán and the Mihráu of Sind when Muḥammad, the son of Kásim, marched from Nirún to attack Bahman-ábád, as related at page 232. This old channel can be traced from the existing mounds and hollows as far down as about eight miles east of Lakhdí, near which the rise of the country towards the hills on the west turned it aside, on which it took a more south-easterly course towards Hálah (the “Halla” of the maps), passing between it and Shadád-púr towards its former place of junction with the Mihrán of Sind, Hakrá, Wahindah, or Sind-Ságár, some distance south of Mansúriyah and Bahman-ábád. I may add that the whole of Siro, or Upper Sind, and Wícholo or Middle Sind, is so cut up with *dhangs* or beds of lakes, and *puránahs*, *buddhs*, *dhoros*, or deserted channels, many of which have now been utilized as canals, as to show, as previously noticed, that there is scarcely any part of this vast alluvial tract, over which in the course of ages, the *Ab-i-Sind* or Indus has not flowed at some time or other, and the Mihrán of Sind, Hakrá, or Wahindah also, but to a much less degree.

After some further changes in Siro or Upper Sind, another channel appears to have branched off from the main stream, which ran in a more southerly direction from the first, towards Laṛ-kánah, constituting what is called in our maps “the Western Nára,” and “Narra,” and which channel is still open.

I now come to the most important of the channels, and the oldest of which we have any record, which branched off between Kin Koṭ and Kashmúr in a westerly direction, passing between six and seven miles north of Kumbrí, before mentioned, then within two miles south of “Sanrí” and “Sundree” of the maps, then more towards the north towards the fort of Dil-Murád, to within seven miles of Uchhh (this

is the third place of that name previously noticed, and which lies immediately at the skirts of the outer waves of the Koh-i-Surkh, Sor Ghar, or Rátá Roh, (described in my "NOTES ON AFGHÁNISTÁN," pages 5, and 658), after which it bends southwards at about eleven miles west of Khán Gaṛh, now called Jacob-ábád, towards Kháiro Gaṛhí and Shadád-púr. This ancient channel, which is likewise the largest, marks the boundary of our territory in Upper Sind, and separates it from Kachchhí. It has since been utilized, I believe, for the new "Frontier Canal," or at least, such was proposed.

From what the historian of Sind, Mír Ma'sum of Bakhar, says in his work, we know that as late as his day, the "Mihrán Rúd," or Ab-i-Sind, made a sharp bend westwards below Rúján (the "Rohjan" and "Rojhan," etc., of the maps), a few miles above Kin Kot, and that the distance from the river to Síwi, (one of the *mahálls* of the *Sarkár* of Bakhar of the Multán Shíbah, in the southern part of the Afghán state lately annexed), in one direction, that is from the river bank near Rúján in the direction of Síwi westwards, was then one hundred *kuroh*, equal to one hundred and seventy-five miles. It is now only one hundred and fifty-two miles; while, in the opposite direction, that is towards the south, in about the direction of Bakhar, the river was, in Mír Ma'sum's time, but sixty *kuroh* distant from Síwi, equal to one hundred and five miles, but now its nearest point is distant one hundred and thirty-two miles, just in the position where the other old channel I have referred to at page 308, which runs from near Kashmúr by Kand Kot, lies. This ancient channel or great depression which I now refer to, is what is called, locally, the *Ran* or Marsh, the *Pat* or Desert, and "Dasht-i-Bedári," by the people, and the "Sind Hollow" by Europeans. The land slopes down from the banks of the present channel of the Indus towards the west as far as this depression. For example:—Kashmúr on the river bank is some eighty feet *higher* than Khán Gaṛh or Jacob-ábád, and the latter place is lower by some ninety feet than the bed of the Indus at Míthrí, between Kin Kot and Kashmúr, twenty-one miles farther north. There is nothing really to keep back the river until the country north and west of this great depression begins to rise in the direction of the outlying waves of the Koh-i-Surkh on the north, and the Kahtár range<sup>309</sup> (turned into "Kheerthur," in the maps) on the west; for the country along the right or west bank of the Ab-i-Sind or Indus continues higher than the level of this great depression down beyond Mihar on the west, as far down as which the overflow from the river between Kin Kot and Kashmúr finds its way; and on some occasions as far down as the Manchhar lake, as I shall presently show.

<sup>309</sup> See my "NOTES ON AFGHÁNISTÁN," etc., page 558, and note ††.

High mounds, the sites of former towns, and the substantial ruins of others, such as Fath-púr,<sup>810</sup> Uchchh, and Sháh-púr; the fact that the tract of country north of Shikár-púr, which is now known as the "Frontier District," is cut up, so to say, with *dhorahs* or old channels, and *dhands* or hollows, in which water accumulates; and that it is still flooded from the Ab-i-Sind or Indus for twenty miles north of Ghaus-púr; all tend to confirm the statements of former historians, that the northern parts of Sind, as anciently constituted, lying north of Shikár-púr, and between Rúján and Gand-ábah, contained a number of flourishing towns and villages, and was in a high state of cultivation, and, that the lands lying along the banks of the Ghár or Gháj river used to be some of the most productive in all Sind.

Only fifteen years ago an incident occurred illustrating what I have here stated. The waters of the Indus rose in the month of July some eight or nine feet higher than usual between Kin Koṭ and Kashmúr, which, flowing in two branches in the direction of about west-south-west, entered the ancient channel in the great depression, the so-called "Sind Hollow," and reached the district of Lar-kánah. The two branches having united at Kháiro Gaphí, forty miles west of Shikár-púr, were joined by the overflow of rain-water from the Koh-i-Surkh or Rátá Paháṛ, and the Koh-i-Siyáh or Kálá Paháṛ ranges, bounding the Kachchhí plain on the north, and the water from the Ghár river from the Múlah Pass. The united waters then continued their course towards the south, passing near the town of Shadád-púr,<sup>811</sup> and finally entered

<sup>810</sup> This place was, in the time of Akbar Básdsháh, the chief town of the *Maháll* or sub-district, one of twelve into which the Bakhar *Sarkár* of the Mútán Súbah was divided. The inhabitants then were Samijahs, and Zhárijahs; they had 8050 *bíqahs* of land under cultivation; were assessed thereon in 477, 858 *dáms* (equal to just 11,446 *rápis* and a-half); and had to furnish 200 horsemen and 1,000 foot for militia purposes.

<sup>811</sup> Dr. R. H. Kennedy, Chief of the Medical Staff of the Bombay Column of the Army of the Indus, crossed part of this great *ran* or "Sind Hollow," marching from Lar-kánah upwards towards Shadád-púr, in March, 1839. He says ("Campaign of the Army of the Indus," Vol. I, page 189): "The third march brought us to Shadadpore: the country for the last twenty miles was more like the dry bed of a salt lagoon in an interval between spring tides, than an inland district." On leaving Shadád-púr, he says: "In less than half an hour we reached the desert; not an expanse of loose heavy sand like the sea beach when dry, as I had expected, but a boundless level plain of indurated clay of a dull dry earthy colour, and showing signs of being sometimes under water. At first a few bushes were apparent here and there, growing gradually more and more distant, until at last not a sign of vegetable life was to be recognized." In another place (Vol. II, page 165) he says: "Betwixt Mehr and Bang [Bhág], we crossed a singular ridge of earthy hills, evidently the effect of an earthquake-convulsion; the strata of soil distinctly show-

the Nárah branch of the river and the Manchhar lake. A vast area of country was flooded in the Shikár-púr, Lar-kánah, and Mihar districts; and upwards of five hundred villages, great and small, were flooded, and many substantial buildings swept away.

It therefore may be assumed that it is not beyond the range of possibility, that, some day, the Ab-i-Sind or Indus, may leave its present channel and choose a new one, notwithstanding that it has not altered very materially for nearly a century, but a slight obstacle might bring about a great change.<sup>312</sup>

ing that they must originally have been watery deposits on a level surface bursting upwards and elevated by volcanic action. See note 307, page 305. Two parallel ranges of hills appear here, as at Lukky [Lakhhi]; but these do not exceed four hundred feet in height, and seem entirely composed of the silt of the Indus, or whatever inland sea once flowed over these vast levels: with the exception of these ridges, the whole plain from Dandar [Dhádár] to Sukkar [Sakhar] is one uniform flat of the same character.

Masson, who travelled in Sind some years previous to the annexation of the country, mentions (Vol. II, page 130), that latterly, the inundations of the Indus had increased westerly, and that, near "Dérá Ghaibí," which is nearly forty miles to the southwards of Khúiro Garhí, mentioned above, "is a branch of the Indus," (page 132.).

<sup>312</sup> We may judge of the vast changes which must have taken place in the lapse of many centuries in the tracts lying in and under the south-eastern parts of the range of Mihtar Sulímán, or Koh-i-Siyáb, or Tor Ghar, or Kálá Roh, and the outer and lower range of Koh-i-Surkh, Sor Ghar, or Rátá Roh, the tracts in which the Marí and Bugtí, and other Balúchis now dwell, in which the Dáví and Nághar Afgháns previously dwelt, and likewise in the parts still farther west. Al-Idrísí refers to marshy places west of the Ab-i-Sind between Kashmúr and Sharú-sán or Síw-istán, the modern Sihwán; and the Ará'ish-i-Mah-fil, a more modern work, states, that between Bakhar and Síwí, nearly one hundred and fifty miles to the north-north-west, the towns and villages are often laid waste through the Ab-i-Sind flowing from the south towards the north [sic. in *Mss.*] at intervals of some years. For half this distance towards the north and north-west, between Bakhar and Síwí, the half nearest the latter has now few villages to be laid waste; for the country has been for more than two centuries, a howling desert, over which, for four months together, the deadly simán blows, and in the other half, nearest Bakhar, the villages and towns are not numerous; but, in both portions, the ruins of several ancient towns and villages are even still to be traced. These statements contained in the Ará'ish-i-Mah-fil, are confirmed by the statements of Mír Ma'súm of Bakhar, one of the historians of Sind, already referred to, who describes the state of that part in his day.

We read in the native historians—the originals I mean—of these parts being in ancient times well cultivated and flourishing, and of numerous gardens, particularly around Síwí of the Parní Afgháns, now, or very lately, a complete waste. Sháh Beg Khán, the Arghún Mughal, would scarcely have selected Síwí as his future place of residence, when under the necessity of evacuating Kandahár, and previous to his conquest of Sind, in preference to Kwaṭah (*vul.* "Quetta") and Kalát-i-Ni-

The Ghár river, previously referred to, appears to have sent another branch into the A'b-i-Sind in recent times, and in a more easterly direction. This old channel, which is broad and deep, can be traced from about fourteen miles to the southward of Kháiro Garhí. It runs in the direction of about east-south-east, passing Lar-kánah and the ruins of Mahortah on the north, and after passing them about three miles, it turns sharply to the northward, and unites with the A'b-i-Sind a little over sixteen miles west of Bakhar, and about eight miles higher up than the point where the Western Nárah, as it is called by Europeans, branches off from the A'b-i-Sind, or Indus. Some have mistaken this

chárah (*vul.* "Khelat"), if it had been, and the tracts surrounding it, anything like what they subsequently became, and lately were. After his time, and within two generations, a great change took place. Síwi became so very sickly, that Sultán Mahmúd Klán, the fendaroy of Bakhar and its dependencies under the Arghún, of which Síwi was a dependent district, had to replace its garrison yearly; for most of the men perished through the badness of the climate and water. Of the badness of the water on the way from the Derah of Ghází Khán to the Shrine of Sakhlí Sarwar, I can, myself, testify. This continued until the time of Akbar Bádsháh, after the death of the above mentioned Sultán Mahmúd Khán, when Bakhar and its dependencies became annexed as a Sarkár to the Multán Sháh. Shortly after, a great flood came, accompanied by some volcanic action (See what Dr. R. H. Kennedy states in the preceding note, 311), and the spring-head, the source of this river, which supplied the place, became changed, and the river's course likewise, and the deleterious nature of the water at the same time. Previous to this change, the river used to flow a distance of fifty *kuroh*, and its waters collecting in the Sar-Wáh district—about the position of the great *ran* or "Sind Hollow," already referred to, and once the channel of the Ab-i-Sind, or Indus—used to be drawn off for irrigation purposes, and what remained reached the Manchhar lake, about one hundred and twenty miles farther to the south, in Wíchole or Middle Sind.

Alexander's march, according to the map given by Cunningham in his "Ancient Geography of India," page 248, is represented as leading straight down from "Uch," which he calls "*Alexandria*" [see the observations on this subject in note 192, page 244] to "Ubaro" along the Indus, and then by "Aror" to "Mahorta" across the Indus as it at present flows, and from thence down the west bank to "Sehwán," and subsequently, by "Brahmanabad," "Hala," "Kotri," and "Thatha" to "Kurachí." In another direction Alexander is taken from "Kotri" to "Lonibari ost," just according to the present course of the river, as though it had never changed from his time to this day. Of course, all this is pure imagination, while we know what mighty changes have taken place, even since the time of the 'Arab conquest of Sind, and that the river has been constantly changing.

The same writer makes "Kraterus" cross the Indus at "Fázilpur," and then takes him by "Kusmür" and "Khangar" to "Dadar" and "Bagh," and so through the "Bolan defile;" and quotes Curtius as his authority for all this, but I fail to find any confirmation of it in the latter's history after careful search, but I know quite well that none of the places mentioned were then in existence, and that the Indus did not run then as supposed.

old branch of the Ghár for the Nárah ; but the latter is a natural branch or offset from the Ab-i-Sind, and not a canal, as some have imagined, but it may have been artificially improved in recent times.

Mahortah, near Lar-kánah, on the Ghár channel, is the site of an ancient fortified town, on a great mound, and, in former times, must have been a place of some importance.

The Nárah, which is navigable, runs in a very tortuous channel, hence its name of Nárah or Snake, like the so-called Eastern Nárah, elsewhere described, but the channel of the one under description winds very much more than its eastern namesake. It pursues a course almost parallel with the Ab-i-Sind, or Indus, and on the northern side falls into, and forms, the Manchhar lake. Its continuation, known as the Aral, issues from the eastern side of the lake, and unites with the main channel of the Ab-i-Sind below the town of Síhwán, the ancient Síw-istán, which gave name to the province of which it was the capital.

This Nárah channel is probably the continuation of that in which the diverted branch of the Hakyá, or Mihrán, first flowed, when diverted from the east of Aror.

Farther south again, and within the limits of the old *Sarkár* of Síw-istán, or Wícholo, or Middle Sind (which has been mistaken for Síwi and its district, more than two hundred and ten miles, as the crow flies, farther north),<sup>313</sup> the Ab-i-Sind, or Indus, was kept within bounds,

<sup>313</sup> This is the name, which strange to relate, nearly every English writer manages to mistake for Síwi of the Parní Afgháns, because some stupid or careless map-maker or engraver, in former years, before correct surveys were made, happened to write the name of this well-known province of Wícholo or middle Sind, and its chief town, a little too far north.

Professor Lassen, too, in his "Indische Alterthumskunde," taking his information, apparently, from English writers, makes the usual error of mistaking Síw-istán, the modern Síhwán, for the hilly tract of country forming the southern boundary of the Afghán state, where the Koh-i-Siyál, or Sulímán range, or Tor Ghar, or Kálá Roh, or Kálá Pahár, becomes mixed up with the outlying waves of the Koh-i-Surkh, or Sor Ghar, or Rátá Roh, or Rátá Pahár (as they are called in various languages used in this neighbourhood where so many different peoples adjoin each other), around Síwi of the Parní Afgháns, while, at the same time, he calls it correctly, "Sindomana—Síhwan." This ought to have opened his eyes to the fact, that Síw-istán or Sindomána, or Síhwán, is not Síwi, and never was Síwi.

Cunningham, on the other hand, in his "Ancient Geography of India," says (page 264) : "I agree with all previous writers in identifying Sindomána with Sehwán; partly from its similarity of name [I fear "similarity," after this fashion goes too great a way in these "identifications"]. \* \* \* At page 266 he says : "Its present name is said to be a contraction of Sewistán. \* \* \* It seems strange that a notable place like Sehwán should not be noticed by Ptolemy under any recognizable name. \* \* \* I, therefore, reject the reading of Sewistán [the

and prevented from encroaching farther westwards, through the rise of the country in that direction towards the Kahtár range, and also by the rocky nature of the country, the lower skirts of the Lakhní mountains. This rocky barrier intervened from Síw-istán Hawélí, the Sindú-stán, Sharúsán, and Síw-istán of the old geographers and the A'ín-i-Akbarí—the modern Sihwán—down to within a few miles of Thathah, north and west of which it once flowed.<sup>314</sup> Even this rocky name is not written “Sewistán,” but Síw-istán] as a modern innovation of the Hindus, to connect the place with the name of the god Siva, etc., etc.

It would have been passing strange if Ptolemy had mentioned it under the name of “Sehwán,” since it was not known by the name of Sihwán for ages after Ptolemy. I, however, beg to say, that the name Síw-istán, is perfectly correct. It was so called when the 'Arabs conquered Sind., and the Chach Námah shows that it was so called before that time; while the statements of early Muhammadan geographers show, that it continued to be so called, and likewise Sharú-sán and Sindú-stán, for the first three centuries of the Muhammadan era. That such was the fact, every native writer, (including the historians of Sind), from the earliest time that Sind is mentioned in history, shows, as all may see who can read the originals for themselves. The author of the “Tabakát-i-Násiri,” who wrote in 1260 A. D., was not a Hindú, yet he calls it Síw-istán and Sindú-stán (pages 532 and 539); and Ibn Ba'thah, who likewise, was not a Hindú, calls it Síw-istán. It was still best known by that name in Abú-l-Fazl's time, and the province also. It is not surprising, therefore, that “Hwen Thsang does not notice Sehwán,” it would have been surprising if he had, because it was not known as Sihwán in his day any more than in Ptolemy's.

Another modern writer—Tod—in his “Rajas'than” (Vol. II, page 230), on the other hand, mistakes Síw-istán for “Seistan, region of cold—‘sci’—cold,” but in what language he does not say, and he places it “on both sides of the Indus.” Sístán is hot enough, but it does not lie on both sides of the Indus; but then Tod's geographical, like his historical statements, are often of the wildest.

The most serious error made respecting Síw-istán is by a Government official. Surgeon-Major O. T. Duke, formerly assistant to the Governor-General's Agent in Balúchistán, in a very lengthy “Report” to Government on Síwi (which he calls “Sew”), and other Afghán districts, *some three degrees further north than Síw-istán or Sihwán*, (taken, apparently, from some incorrect extract from the A'ín-i-Akbari) bases all his theories, and even calculates the revenue settlements on this, the chief town of Wícholo or middle Sind, also giving name to a large province, being Síwi in southern Afghánistán which, of course, it is not. See my “NOTES ON AFGHÁNISTÁN,” page 553, and Erratum.

<sup>314</sup> There is no doubt whatever that, in comparatively modern times, the main channel of the Ab-i-Sind, leaving the great ran or “Sind Hollow,” took a more directly southern course than at present, from a point a little west of Darbelo. In the account of the campaign against Mirzá Jání Beg, the Tar-khán, the last independent ruler of the territory dependent on Thathah, Mír Ma'sum of Bakhar, who was present in that expedition, says, that “the Ab-i-Sind is six kuroh [about eleven miles] from Síw-istán, or Sihwán, and that Jání Beg arrived in the river from Lár, or lower Sind, with a fleet of Ghurábs,” thus showing that there must have been plenty of water in that branch, even at that comparatively modern period, namely, 994 H. (1585 A. D.) See pages 112 and 229.

barrier has felt the force of the great river; for the roadway over the Lakhní range, which existed when the troops going to Kaudahár in 1839 passed over it, was soon after washed away, and Sihwán, which was close to the river some years ago, is now three miles or more inland; and three remarkable detached rocks lower down, between Bahman jo Púro and Tháthah, which forty years ago were eight miles inland, are (or very lately were, for the changes are unceasing) now in the bed of the river.

Thus the Sindhu, Nahr-i-Sind, Ab-i-Sind, or Indus, from the time that we possess any authentic records respecting it, was a tributary, along with the other rivers now forming the Panch Nad, or Panj Ab, of the Hakrá, or Wahindah, which having all united into one great river at the Dosh-i-Ab, as related by the old 'Arab and Sindí writers, formed the Mihrán of Sind, or Sind-Ságár. Lower down than this point of junction it sent off a branch to the westwards which passed Aror, the ancient capital of Sind, on the east, which again united with the main channel above Mansúriyah, and entered the ocean sometimes by one, and sometimes by two principal mouths. The Aror branch having been subsequently diverted, and other changes having taken place, the Ab-i-Sind began to incline more towards the west from near Ghauš-púr, in the great depression referred to at page 304, and by which its surplus waters still find their way towards Aror, and deserted the other tributaries of the Hakrá. It then passed between where Kin Kot and Kashmúr stand, took a direct westerly course, and cut a new channel for itself in what is now known to us as the Sind Hollow, and found its way south as before described. Then other changes succeeded—for they were constantly taking place more or less—through the Bíáli and its tributaries, which formed the Sind Rúd or Rúd-i-Sind wo Hind, inclining to the westwards, when it joined the Ab-i-Sind, and formed a new Panch Nad, or Panj Ab, and deserted the Hakrá altogether. This appears to have caused the Ab-i-Sind to alter its course, and, instead of turning so suddenly westwards as before, it inclined more to the south-westwards, leaving the Sind Hollow and cutting a new channel for itself by Kand Kot, as before described, passing the present Lar-kánah on the west, and then inclining southwards in the direction of Siw-istán. Other changes succeeding, when near the parallel of Aror, it found its way into the channel into which the western branch of the Hakrá or Mihrán of Sind had been diverted, and began to cut its way through the limestone hills where Rúhí and Bakhar now stand. From thence it passed Darbelah

Mír Ma'sím also says, that, at that time, there was "a small fort on the river bank at Lahori above Naṣr-púr." The last named place is now sixteen miles east of the river.

or Darbelo, flowed to the southwards, and got into the old channel of the Kunbh, which flowed between Síw-istán and Bahman-ábád when Muḥammad, son of Kásim, marched to attack them, and through the Noh-Shahrah district of Sind, passing the range of low hills on which the modern Haidar-ábád stands on the east, and about sixteen miles or more east of the Mukhahlí hills, entered the ocean, at one period to the east of Debal and at another on the west, a little to the south of Mughal-bín, which, in comparatively modern times, was near the sea-coast.

The ancient sea-port of Sind, Debal, or Dewal, was well known to the English traders down to within the last two hundred years; and this part of the channel was navigable for small sailing ships up to within a short distance of Thaṭhah. A vast deal of the delta is of comparatively recent formation; for the small district dependent on Bádín was the most southerly part of Sind in Akbar Bádsháh's reign, and now it is over seventy miles from the southernmost part of the delta. The river, no doubt, formed several smaller channels therein, and, in later times, inclined farther west a little below Thaṭhah, and formed a new channel, the Bhágár, which still passed near Debal and was still navigable as far up as Thaṭhah. Hence, in all probability, the error and confusion arose, because Debal was known as "the Port of Thaṭhah," that it must be Thaṭhah itself, which had not been founded until after Debal had gone to comparative decay. It was the first place in the territory of Sind attacked by the 'Arab leader, Muḥammad, son of Kásim, the Šakífi, early in 93 H. (711 A. D.)<sup>515</sup>

<sup>515</sup> See page 206. Mr. A. W. Hughes, in his "Sind Gazetteer," on the conquest of Sind, says (p. 24) : "Muhammad Kásim [here we have the usual error. See note 242, page 276] left Shiráz on this expedition in H. 92 (A. D. 711), with a fine army [the 'fine army' amounted to about 10,000] and would seem (sic.) to have reached [There is not the shadow of a doubt about it] the seaport of Debal (supposed by some to have been Manora, near Karáchi, but by others Tatta) early in the following year, which he soon captured." At page 123 of the same "Gazetteer," under the heading of "Bambura," he states : "It is stated [by whom not said] that there are reasons for supposing that this ancient place was known during the eighth century under the names of Debal, Dewal, or Dawul [...] ; and that it was the first town that was stormed by the Muslim invader, Muhammad Kásim Sákifi." At page 323, again, we have :— "It is supposed that Bambura may very possibly have been the Dewal (or Debal) \* \* \* Others, again [who ?], have presumed that Tatta was the ancient Debal, or that even Manora was the place stormed \* \* \* At page 414, the compiler tells us, under the head of Karáchi, that, "By some writers it is supposed to occupy the same position, or to be at least in the immediate neighbourhood of the ancient seaport of Dewal (or Debal)," etc.

Here it will be seen that we have three different "suppositions," or "it is said," and the like, respecting this one place, and all incorrect, as I shall now show. See also a deal on this subject in Cunningham's "Ancient Geography of India,"

## THE WIHAT, BIHAT, OR ANCIENT BEDASTÁ.

¶ The Wihat, Bihat, or Bedastá, constituted one of the seven rivers pp. 297 to 302. The opinion of Mr. Crow, who was for many years stationed at Thaṭḥah (not "Tatta") is the only one nearly correct.

Abú-l-Fazl was the first to make a blunder on this subject in stating that Thaṭḥah was Debal, and, after the same fashion, telling us that Bakhar was "Mansúrah," which it was not: its site is one hundred and twenty-one miles south of Bakhar. These errors are the more unaccountable seeing that he described the ruins of Bahman-ábád correctly (see note 105), page 196 and must have known that Thaṭḥah was not founded for some centuries after the conquest of Sind by the 'Arabs. Bambhúrah cannot possibly be Debal of the 'Arabs for the reasons given at page 224, and as also shown in the map from the "Masálík wo Mamálik" at page 213.

Cunningham has also gone astray with regard to the position of Debal or Dewal. In his "Ancient India," p. 279, after "identifying Haidarabad as Nirunkot," he says, "Abulfeda [Abú-l-Fidá?] makes it 25 farsangs from Debal. \* \* \* Lári bandar I will presently show to have been the most probable position of the ancient Debal."

I may mention, however, *en passant*, that Bú Rihán says Lári Bandar—Loharáni—was twelve *farsakhs* from Debal. See also Elliot, Vol. I, pp. 65–66.

At page 297 of his work Cunningham says: "The position of the celebrated port of *Debal*, the emporium of the Indus during the middle ages, is still unsettled. By Abul Fazl and the later Muhammadan writers, *Debal* has been confounded with *Thatha*; but as *Debal* was no longer in existence [indeed?] when they wrote, I conclude that they were misled by the name of *Debal Thatha*, which is frequently applied to *Thatha* itself. Similarly, *Bráhmaṇa*, or *Bráhmaṇábád*, was called *Debal Káṅgra* [?], and the famous seaport of *Debal* was named *Debal Sindí*. But *Diwal* [sic.] or *Debal*, means simply a temple, and therefore *Debal Sindí* means the temple at or near the town of *Sindhi*. Burton says that the shawls of *Thatha* are still called *Shál-i-Debali*, but this only proves that *Debal* was the place where the merchants procured the *Thatha* shawls."

I may mention, however, that silken cloth or fabric of various colours, brocade, is called *debá* in the Persian language, and that *debá-i* is its adjective, but the noun is certainly not derived from *Debal* or *Dewal*, because *debá* is a purely Persian word, and the place was so called on account of its great *budh* or temple. See page 231.

Cunningham then quotes Hamilton's "New Account of the East Indies," I. 130, who is understood to say, that "the river Sindhi" is only a small branch of the Indus, which appellation is now lost in the country [?] which it so plentifully waters and is called *Divellee*, or Seven mouths," and he adds: "This statement shows [?] that the branch of the Indus leading up to Lári bandar was called *Debali* or the river of *Debal*, etc. \* \* \* That this was the *Piti* branch of the Indus I infer from its other name of *Sindhi*, which I take to be the same as *Sinthon* Ostium of Ptolemy, or the second mouth of the river from the west." From this we are supposed to understand that the "Piti" month of the Indus existed much the same in Plotemy's time as now, and that *Sindhi* means second!

After saying at page 279, that he is going to "identify" it (*Debal*) as "Lári bandar," in another place he tells us, that, "if *Debal* cannot be identified with either Karáchi or Lári bandar, it must be looked for somewhere between them."

mentioned in the "Vedic Hymns," as the "Saptah Sindhún, or Sindha-

He should have added something more that Hamilton says, namely, that "The river of *Sindy* would be hard to be found, were it not for the tomb of a *Mahometan* Saint, who has a high Tower built over him, called *Sindy* Tower. It is always kept white to serve as a land mark. This writer, according to his map, places "Dnill" (Debal) in Mackrann (Mukrán).

There is plenty of proof, however, that neither of the above statements are correct as to its situation, nor the assertion that it was no longer in existence when Abú-l-Fazl wrote.

As late as the time when the Khulásat-ut-Tawárikh was written, the author of which was an official of the Dihlí empire in the time of Aurang-zeb-i'Alam-gír Bádsháh, and a native of Patáláh, Debal is said, by him, to be the chief port of Sind; and Karáchí was unknown. I may add that the place on which Karáchí stands is considered really to be part of Mukrán rather than of Sind.

The author above quoted says: "Debal is a great place for pearls and other valuable commodities; and it has salt and iron mines, which pay a considerable revenue to the Government. Near it, at six *kuruh* distant, is a mine or quarry of yellow stone of great value for building purposes. About 4,000 vessels and boats belong to the port of Debal."

Salt in vast quantities still exists in the Sháh Bandar ta'allukáh of the Karáchí District or Collectorate.

Wood, too, with all his acumen, fell into the same error, that Thátháh and Dewal, and even Bahman-ábád, were all one.

The earliest notice, probably, that we have respecting the seaports of Sind and the river Indus, from the writings of an Englishman, is contained in a "Tractate written by Nicholas Whithington, who was left in the Mogolls country by Captain Best, a factor, in 1612." He says: "Concerning Sinda, no city is by general report of greater trade in the Indies than *Tutta*, the chief port, *Louri bandar*, three days journey from it; a fair road without the river's mouth, clear of worms, which, about Surat, and other places of the Indies, after three or four months' riding (if it were not for sheathing) would hinder return. In two months from hence by water they go to *Lahor*, and return in one down. The ports and roads of *Sinda* are free. \* \* \* Goods may be conveyed from *Agra* on camels to *Buckor* in twenty days, which is on *Sinda* river, thence in fifteen or sixteen days aboard the ships. One may go as soon from *Agra* to *Sinda* as *Surat*, but there is more thieving which the *Mogoll* seeks to prevent."

The distance, in a direct line, is rather greater to Bakhar than to Súrat, but now, for half the way, the route lies through Jasal-mír and the waterless desert, and would certainly not be preferred to the other to Súrat. It is evident from this, that, at the period in question, that part was not so waterless as it has become in recent times.

Whithington continues: "The inhabitants of *Sinda* are mostly *Razbootches*, *Banians*, and *Boloches*: in Cities and Towns the Governors are *Mogolls*. \* \* \* The *Boloches* are of *Mahmets* religion. They deal much in camels; most of them robbers by land, and on the river, murthering such as they rob. When I was in *Sinda*, they took a boat with seven *Italians*, one *Portugal* Friar, the rest slain in fight. The last named was ripped open by them for gold."

Next we come to Walter Paynton, who accompanied Captain Christopher

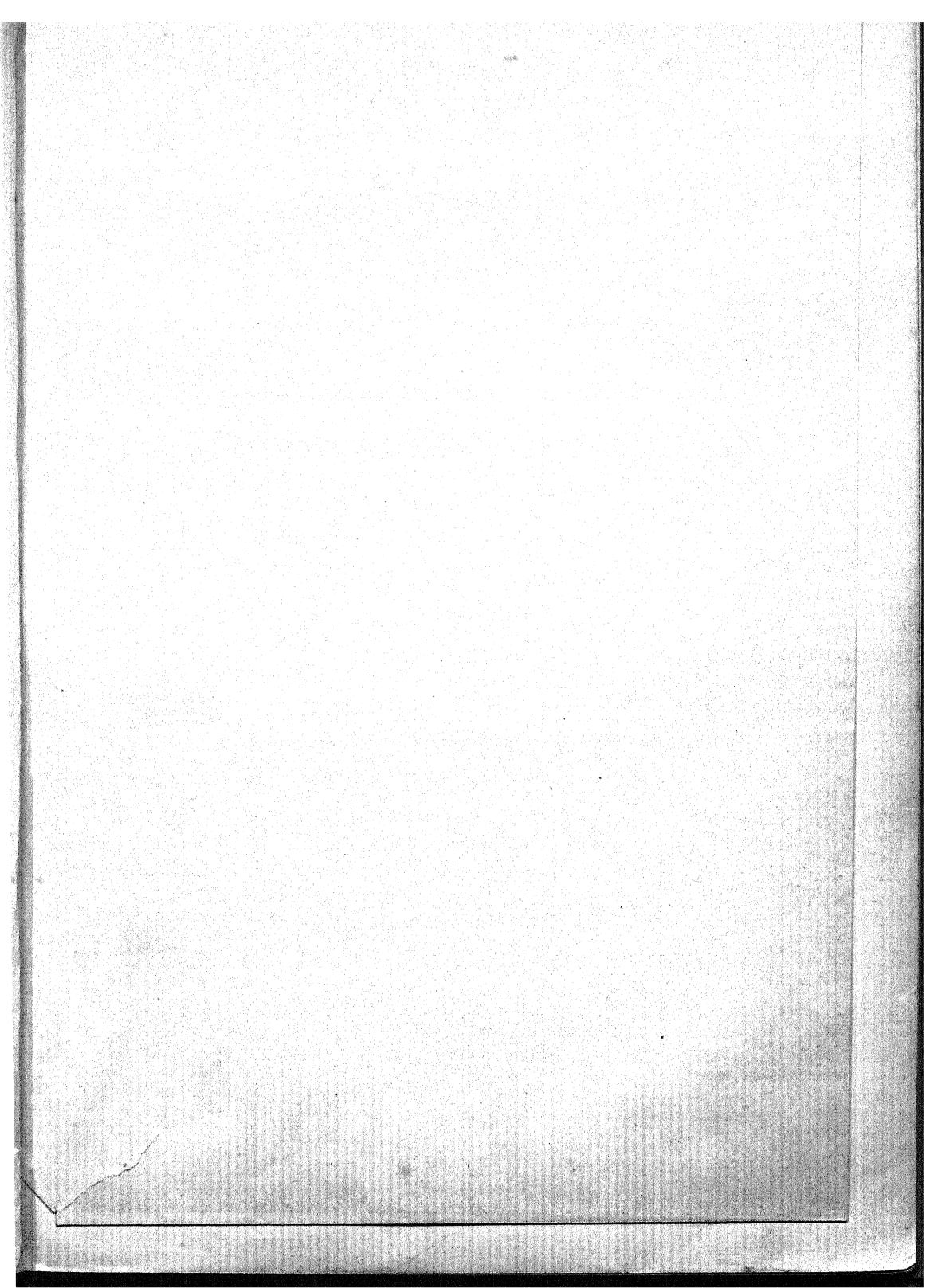
wah," here to be noticed from west to east; and, according to the same Newport in 1612, on the twelfth voyage to India, and who kept a journal. He gives a long account of Balúgh treachery on the coast. They sent a boat on shore in which was Sir Thomas Powell, accompanied by two Persian servants of the Persian Ambassador, Sir Robert Shirley, on his way to Iṣfahán. He says: "It was for the purpose of discovering the country, and to seek some convenient place to land his Lordship. Where when they came to a little village, called *Tessequé* [Jask P], they spake with camell men, and others of the country people, by whom they understood, that that country was called *Getche Maquerona* [Kich-Mukrán], and the inhabitants *Boloches*: all living under the government of one King, named *Melicke Meirza*, whose chiefe residence was some five or six days' iourney from hence, at a port called *Guader*."

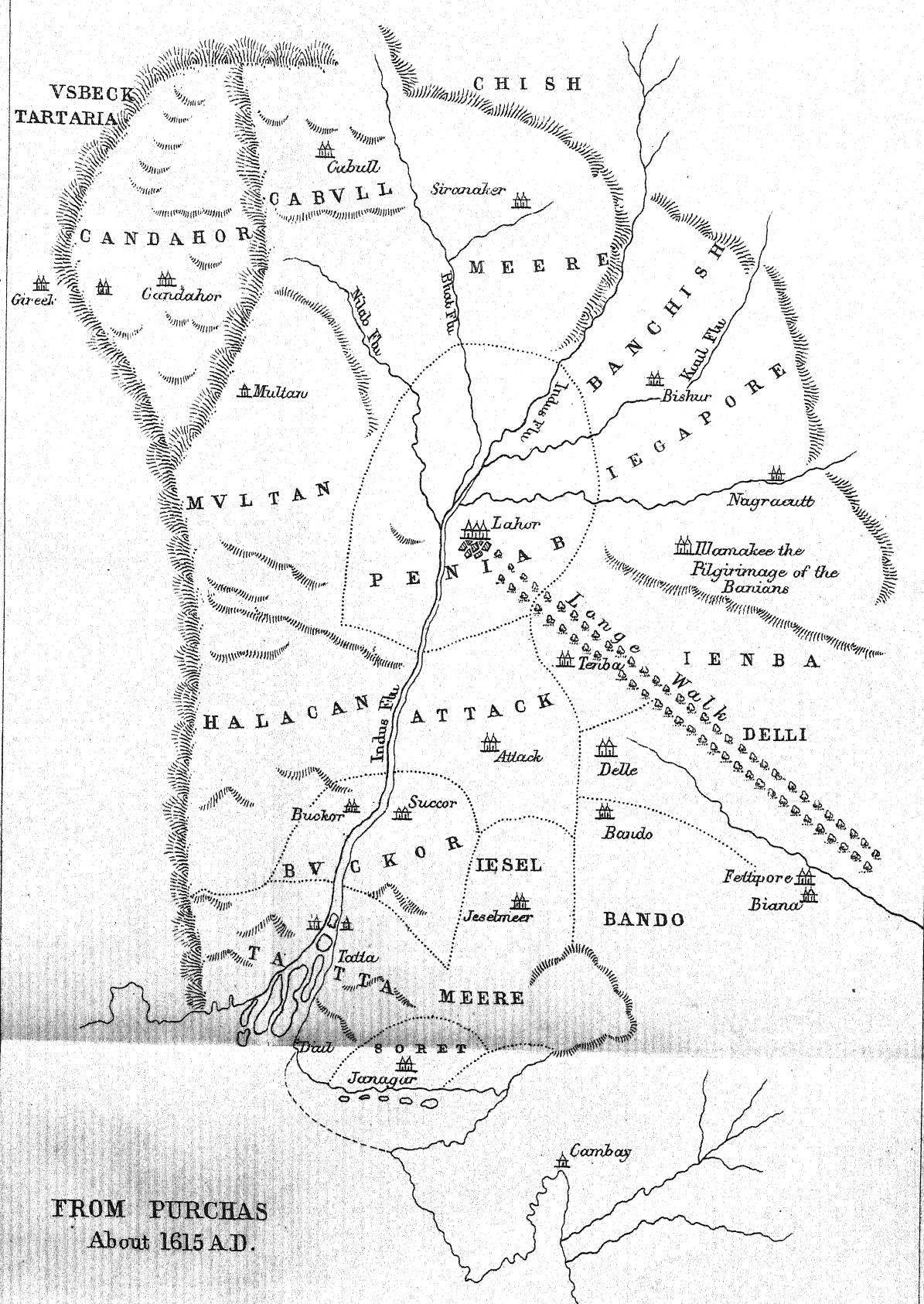
They discovered the intended treachery in time, however, and by a stratagem, managed to reach the ship again. This was on the 19th September, 1612. "The ship," he continues, "was steered for *Sind*, and came to an anchor at the mouth of the Indus in 24 degrees 38 minutes, in the Mogolls dominions. Variation 16 degrees 45 minutes, in five fathoms, less one foot of water, and in good ground. \* \* \* Boats were sent from *Diul* [Dewal] for conveying the Ambassadors goods and people, 29th September, and the Ambassador left the ship under a salute of 11 guns. \* \* \* *Tata*, a great citie one dayes iourney from *Diul*, both cities standing in the Great Mogolls Dominions."

Láhrí Bandar is mentioned separately, and was a totally distinct place from *Diul* or *Debal*. Bú-Rihán says they were twelve *farsakhs*, or leagues apart.

Walter Paynton, and Joseph Salbancke [the same who proceeded from Ajmír to Iṣfahán by Kandahár. See the account of his journey in my "NOTES ON AFGHÁNISTÁN," page 547], who were merchants on board, were sent on shore to proceed to *Diul* in one of the country boats; and the former, in his narrative states, that, "at the time, the ship was riding about four or five miles from the River's mouth from whence they had fifteen miles to the city or town of *Diul*, where the Ambassador had gone. He stayed in a house in *Diul* itself, and there they lodged while the party remained there. They went "through the city to the castle, and were received by the Governor, Arah Manewardus [sic in text]." Compare Cunningham's "Ancient India," pages 297—302."

"The Portuguese incited the Governor of *Diul* against the party, and endeavoured to cut them off. Sir Robert Shirley wished to be allowed to proceed to *Tatta*, but the Governor would not give permission, so he left, with one Persian servant, without leave, and had by the way to pass a river where he could get no one to take them across, the Governor having prohibited it under pain of death. They made rafts of boards and timbers, and the Ambassador "shipped himself" with his servant to help him in navigating it, and had no sooner put off, than 20 or 30 horse-men came in great haste, despatched by the Governor [the Hindú "Dás"] to seize them. They were brought back, men swimming to the raft, which *Nazr Beg*, the servant, was not able to guide against the tide, and they narrowly escaped drowning. The Ambassador's followers "disdaining this rude dealing, one Master John Ward, shot off his pistol in their faces, and was instantly slain by another shot, and the rest carried away prisoners to *Diulsinde* [i.e., Dewal on the Sind, by which name others also mention it], being pillaged by the way by the souldiers. After some time of imprisonment, the Governor permitted their departure to *Tatta*, where





legends, the tracts originally occupied by the "Vedic people," were the

they were friendly entertained of the Governor [he] being a Persian. Sir Thomas Powell and Master Francis Bub were then dead before in *Diulsinde*. He (Sir Thomas Shirley) remained at *Tatta* till fit opportunity for *Agra*, the way being long and in danger of thieves: whither he went in company of a great man which had a strong convoy, for whom he waited also two months.

"The Lady Powell in this place was delivered of a son, but she and it, together with Master Michael Powell, brother to Sir Thomas, lost their lives in this tedious expectation, in Boats, for that great man aforesaid. At his (Sir Thomas Shirley's) coming to *Agra*, the *Mogoll* [Jahán-gír Bádsháh] gave him favourable entertainment, and upon his complaint, sent for the *Banian* Governor of *Diulsinde*, to answer at the Court, promising him his own revenge, if he would stay. But he hastening to *Persia*, after many presents from the *Mogoll*, with a Convoy and necessaries for his journey, departed for *Persia*, not having one Englishman with him. Master Richard Barber, his Apothecary, returned to *Surat*, and John Heriot dyed at *Agra*. There remained with him of his old Followers only his Lady, and her Woman, two *Persians*, the old *Armenian*, and the *Chircassian* [Circassian]: His Dutch Jeweller came from *Agra* to *Surat*, with Master Edwards." See the map from *Purchas*, opposite, also the old map at page 297, which will show where *Debal* was, and the changes in the mouths of the Indus.

The above will, I think, conclusively show that *Dewal* was not *Thathah*, nor *Láhri Bandar*, and that all three were totally different places, as is distinctly stated by the native authors of Sind.

Subsequent to this unfortunate affair, and ill-treatment of our people by this mild Hindú, W. Paynton, then Captain Paynton, mentions "*Diul*, near the mouth of the River *Indus*," as well as "*Diu* in *Guzurat* where the *Portuguese*, among other places, have a very strong castle."

Sir Thomas Herbert left England in 1626, and was also landed at *Diul*. Paynton says: "*Tutta* is one of the most celebrated Marts of *India*, so encompassed with the River *Indus*, that it makes a Peninsula. *Loor Bander* [*Láhri Bandar*] is the Port of it, but Ships that lie there are subject to the Worm [this is contrary to the statement of Whithington], as at *Swally, Goa*," etc.

In the account of Sir Thomas Roe's embassy in 1615, Terry, his Chaplain, writes: "*Tatta*, a very fruitful and pleasant country, made so partly by the branchings of the *Indus*, that spreads itself into various Circlets, and forms many little Islands up and down. \* \* \* The main Current of this River meets with the Sea at *Sindee* [*i. e.*, *Dewal*, as shown in the previous notices], a place noted for many curious handicrafts."

Thevenot, who reached Súrat about fifty years after, namely, in 1665-66, says, respecting the "Province of *Sindy*, which some call *Tatta*," that "The chief Town of this Province is *Tatta*, and the most Southern Town *Diul*. It is still called *Diul-Sind*, and was heretofore called *Dobil* [Debal he means]. It lies in the 24th or 25th degree of Latitude. There are some *Orientals* that call the Country of *Sinde* by the name of the Kingdom of *Diul* [he is quite correct: it is called the territory of *Debal* or *Lár*]. It is a country of great Traffick, and especially the Town of *Tatta*, where the Indian Merchants buy a great many curiosities made by the Inhabitants, who are wonderfully ingenious in all kinds of Arts [and still are]. The *Indus* makes a great many little Islands towards *Tatta*, and these Islands being fruitful and

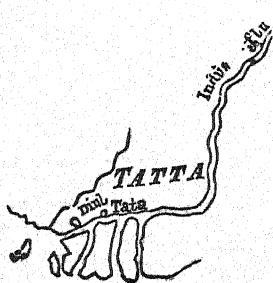
seven *do-ábahs*, or deltas, extending from the east bank of the Sindhu, or pleasant, make it one of the most commodious Towns of the Indies, though it be exceedingly hot there.

"There is also a great trade at *Lourebender* [Láhrí Bandar], which is three days' journey from *Tatta*, upon the sea ['Diul' or Debal, according to Paynton, was fifteen miles from '*Tatta*'], where there is a better Road for ships, than in any other place in the Indies."

Tavernier, who was in India in the same year as Thevenot, says: "*Tata*, is one of the greatest Cities of *India*, a little above the mouth of the River *Indus*. \* \* \* The Trade of *Tata*, which was formerly very great, begins now to decay, because the mouth of the River grows more dangerous, and full of shallows every day more than another, the sand hills having almost choked it up."

It will thus be noted, that a great change was then taking place in the course of the Indus hereabouts; that Thathah, Debal, and Láhrí Bandar were totally distinct places—"Bambura," as the site of Debal is wholly out of the question—and that such places as "Manora," or "Karúchí" were then unknown to fame, although some pretend to identify them, even in the time of the campaign of Alexander of Macedon in these parts. Is it to be supposed that the commanders of English trading vessels, who at the periods I have been quoting, frequented the ports of Sind, and the merchants who were passing up and down between Multán, Bakhar, Thathah, and Debal, would have been ignorant of Karághí and its port if it had been of any importance, or as good as it was when we first occupied it? About the period in question, what was subsequently called Karáchí, was known as Rám Bágħ; and Karáchí, as before remarked, was considered rather to belong to Mukrán than to Sínd.

Debal or Dewal is said above to have been in 1666, the southernmost town of Sind, and its position is plainly stated in the account of Captain Newport's landing of Sir Robert Shirley and Sir Thomas Powell there, and the melancholy events which befell his party therein. The distance given as fifteen miles from Thathah by the river, would bring us very near to the Shrine of Pír Patho, at the foot of the Makkahlí hills, and near the Bhágár branch of the Indus, about the period in question, a very great stream; and it will be noticed that Sir Robert Shirley tried to cross "a River" from "Diul" to get to "*Tatta*" on a raft. I therefore imagine that Debal lay in the vicinity of that Shrine, but a little farther south-westward perhaps. The Bhágár branch was navigable for vessels of 200 tons as far as Láhrí Bandar two centuries since, which latter place was then some twenty miles distant from its mouth.



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In De Witt's Atlas, published at Amsterdam in 1688, in map No. 74, of which a tracing is here inserted, both Debal and Thathah are situated on the right bank of the Indus, showing, that, after Sir Thomas Shirley's time, another change had taken place, which had placed Debal on the same side as Thathah. It is in Lat.  $24^{\circ} 50'$  in that map.

It is said, that when our embassy was sent to Sind in 1809, the Shrine of Pír Patho was visited by a party

*Ab-i-Sind*—for that was not included among the seven rivers, or “Saptah Sindhu”<sup>816</sup>—to the west bank of the Saraswati.

who sailed thither from Thaṭṭah down the Bhágar branch of the river. When Pottinger was in Sind along with that Embassy, the Bhágar branch is said to have been “the chief outlet of the water of the Panjab and Attock, and was upwards of twenty miles wide at its mouth.”

In the year 578 H. (1182-83 A. D.), Debal—or Díbal, as its name is written in the Musalmán histories—was taken possession of, together with its territory lying along the sea-coast, by Sultán Mu’izz-ud-Dín, Muḥammad, son of Sám, the Shansabání Tájzík Sultán of Ghaznín, the same who established the Muḥammadan rule over Dihlí, the “Shabudin,” and “Shahab-ood-Deen” of Dow and Briggs, and their copyists. Near Debal was Damrīlah, both of which places were taken possession of by Sultán Jalál-ud-Dín, Mangbarní, the Khwárazm Sháh, when he came into Lower Sind in 621 H. (1224 A. D.). Having gained possession of Síw-istán, the modern Sihwán, he marched from thence to Debal; and its ruler, named Chanísar, whose Musalmán title was Sinán-ud-Dín, of the Sumrah tribe, and who was ruler of Lár, or the Debal territory (and subject to Sultán Násir-ud-Dín, Kabá-jah of Multán and Uchchh, which included all Sind), who is called a Ḥabash in the Tabakát-i-Násirí (page 294, which see, also note), fled by sea and escaped. The Sultán from thence detached a force against Nahar-Wálah, which returned with immense booty. He then founded a Jámí’ Masjid at Debal on the ruins of an idol temple, the same, in all probability, which was demolished when the ‘Arabs captured the place, and from which it took its name.

At the period in question Thaṭṭah was not in existence, neither was it when Ibn Batúṭah was at Láhrí Bandar in 734 H. (1333-34 A. D.). The ruins noticed by him I believe to be those of Damrīlah. See note 173, page 224, and note 195, page 255.

There is a deal in Elliot, Vol. I, p. 374, respecting Debal which he “identified” as Karáchí, and Manorah as the site of its idol temple, but, as he also “identified” Mansúriyah and Bahman-ábád as Ḥáidár-ábád, we may be permitted to ignore its correctness. No allowance whatever is made by writers of the present day for the changes which are hourly taking place in the course of the Indus and its tributaries, and in the formation of its deltas, some of which changes, in rather less than three centuries, I have shown from the extracts previously given.

The author of the well known and valuable history, the Jahán-Krá, Ahmad, son of Muhammád, the Kazwíní, died at Debal in 975 H. (1567 A. D.), on his way to Hindústán from Írán.

In the reign of Bákí Muḥammad Khán of Balkh, about 1006 H., an Uzbak noble of high rank, Mansúr, the Dád-Khwá, set out on the pilgrimage to Makkah

<sup>816</sup> Dr. Muir, in his “Sanskrit Texts” says, that Prof. Max Müller states (“Chaps.” 1-63), that the seven rivers are “the Indus, the five rivers of the Panjab, and the Sarasváti.” This is a mistake; and the Indus appears to have been adopted because he left out the Ghag-ghar, which flows between the Sutlaj and the Saraswáti, but which river, although its ancient name of Dríshádwáti is given by both the writers named, they do not appear to have been acquainted with its more modern name. It is never once mentioned by that name in Dr. Muir’s work.

The following description of the Wihat, or Bihat, is from the Survey record previously quoted.

by the Dasht-i-Kibchák, Ming-Kishlák, the Caspian, the Shirwánát, Gurjistán, and Kardistán, to Istámbúl. From thence he proceeded through Rúm, Shám and Miṣr, and from thence to Makkah. Having performed the *hajj*, he returned by sea to the port of *Debal*, passed through Sind and Multán to Lahor, and from there returned to Balkh.

Having clearly shown that Debal or Dewal was not Tháthah, nor "Bambura," nor Láhrí Bandar, nor Karáchí, and stated that the latter was not founded for centuries after the 'Arab conquest, I will now show, as near as possible, when it was.

For about one hundred and thirty years after the time Muḥammad, son of Kásim, subdued Sind in 93 H. (711–12 A. D.), it was held by the Tammímí 'Arabs, who acknowledged the 'Abbásí Khalifahs as their sovereigns. In 186 H. (803 A.D.), when Hárún-ar-Rashíd assigned the eastern half of the Khiláfat to his son, Muḥammad-al-Mámún, among the territories named is "the territory on the Ab-i-Sind" or Indus, "including a part of Hind," referring, of course, to Sind and its dependencies, and Multán.

In 205 H. (820–21 A. D.), the same in which Táhir-i-Zú-l-Yamanain received the investiture of Khurásán and its dependent territories from the Khalifah, Al-Mámún, and to which Sind and Multán also appertained, the Wálí of Sind, Dá'úd, son of Yazíd, having died, it was conferred upon Bašhar, son of the deceased Dá'úd (Thomas says the coins of the rulers of Mansúryah bear the words "*Bano Dá'úd*," which he supposed, but erroneously, might refer to the modern Dá'úd-putrahs, but this family was referred to). It will be noticed that Dá'úd is a favourite name among the Karámítah of Multán), under the stipulation that he should yearly pay 100,000 *dirams* to the Dár-ul-Khiláfat. Subsequently, the Khalifahs, losing power, were obliged to commit distant provinces into the hands of feudatories more powerful than themselves; and in 257 H. (871 A. D.), Ya'kúb, son of Laiṣ, the Ṣuffári, among other parts, held Sind, the local Wális being subordinate to him. In 258 H. (872 A. D.), the Wálí of the territory of Sind, Muḥammad, son of Sabhún died; and in 261 H. (874–75 A. D.), the then Khalifah, Al-Mu'tamid B'illah, gave his brother, Abi Alḥamad, the title of Muwaffiq B'illah, and assigned him the government of the whole east, including Sind. In 263 H. (878–79 A. D.), however, the Khalifah, in order to divert 'Umaro, son of Laiṣ, who succeeded his brother, Ya'kúb, in that year, from invading 'Irák, conferred upon him Khurásán, Fárs, Kirmán, Mukrán, and Sind, as well as Sigiz-stán, which he previously held. It was about this time that the Sumrahs broke out, and acquired some power in Lár or Lower Sind, and, no doubt, acknowledged the supremacy of the 'Abbásí Khalifahs and their feudatories. They succeeded in holding power in that part for about one hundred and seventy-eight years, which would bring us to 443 H. (1051–52 A. D.).

Sind, and also Multán, had continued, nominally at least, to acknowledge the suzerainty of the Baní 'Abbás and their feudatories for the time being, until the time of Sultán Mahmúd-i-Sabuk-Tigín, who ousted the officials of the 'Abbásís, and annexed it; and the Sumrahs of Lár had to succumb. At this period, the Sumrahs, who appear to have embraced Muḥammadanism, outwardly at least, had become Karámítah, as were the rulers of Multán, and many of their people. This heresy seems to have obtained firm root in these parts, which may partly be accounted for from their communications by sea with Egypt, 'Arabia, and Persia, where it flourished.

"This large river issues from the *kohistán* east and south of Kashmír, flows through its capital, and after passing under Mużaffar-ábád is

ed, and from refugees from those parts finding it convenient to come by sea into Sind for shelter. Schism had been early sown in Sind, as may be seen from note 199, page 257. Amír Násir-ud-Dín-i-Sabuk-Tigín tried to put it down in *Khurásán*, and his son and successor, Sultán Maḥmúd, sought to root it out in Multán and Sind, as well as in Zábul-istán. He first moved against the Bhátíah of *Ughchh* in 396 H. (1005-6 A. D.), as related in note 192, page 244. In the year following, 397 H. (1006-7 A. D.), he determined to attack Multán, because the Wálí thereof, Abú-l-Fath-i-Dá'úd, son of Naṣr, who hitherto had been subject to the 'Abbásís, began to assume independence, and read the *Khutbah* for himself, besides being guilty of other misdeeds, and making his stronghold the hotbed of heresy in that quarter. The 'Abbásí *Khalífah* had assigned all his claims on Sind and Multán—the Musalmán dominions east of, and on the *Ab-i-Sind* or Indus—to Sultán Maḥmúd, and he determined to enforce them.

This was the period that Anand-Pál, son of Jai-Pál, refused the Sultán a passage through his territory on his way to Multán, and was well punished for his hostility. Abú-l-Fath-i-Dá'úd, becoming aware of Anand-Pál's overthrow, speedily collected his treasures and other movables, loaded them on elephants (some say camels), and sent them off to Saran-Díp [*Kaghchh* Bhuj], and abandoned Multán. The Sultán on reaching that part, becoming aware of the misdeeds of Dá'úd, devastated his territory, but those of his supporters who remained, having agreed to pay the yearly sum of 20,000 *dirams* as a capitation tax, treating them as infidels, he accepted it, because the I-lak *Khán* was threatening his northern frontier on the Oxus, and his presence there was urgently required.

When he retired, Dá'úd again appeared, and the *jaziah* tax remained unpaid. In 401 H. (1010-11 A. D.), having disposed of his other affairs, the Sultán determined to finish the affair of Multán and the Karámíyah—or *Mulháidah*, as they are also styled, the word applied to the heretics in general—and annex the territory. Multán was captured, the greater number of the Karámíyah taken, of whom some were put to death, some deprived of a hand, and the rest sent to fortresses to be there imprisoned for lifetime, thus making an exemplary example of the heretics. As Multán and its territory was never "ruled by a Sumra dynasty," as asserted in Gazetteer history, no "idol of the Sun was again set up, under the Sumra dynasty."

I may add, that the *Mulháidah* of these parts and provinces adjacent, had rendered pilgrimages to Makkah impossible for some time past, infesting the routes, and completely closing them. Repeated complaints were made to the Sultán, and the matter became so serious, that, in 412 H. (1021-22 A. D.), Sultán Maḥmúd had to take efficient steps to remedy it.

The Karámíyah ruler of Multán, above referred to as overthrown by Sultán Maḥmúd, is the same who has been mistaken by Firíshtíah, and other modern compilers of his class, for an Afghán of the Lodí tribe (in order to make up the "*Pathán Dynasties*" perhaps), under the name of "Abu-l-Fath Dá'úd, grandson of Shaikh Hamíd *Lodi*." There were no Lodís, nor Lodí rulers, there at the time, nor for centuries after. The rulers of Multán were *Kuresh* of the Baní 'Uṣmán, descendants of Sám, son of *Laví*—mistaken for *Lodí*—لودی, and were still ruling there when the Sultán marched against it. See pages 189-190. An exhortation was addressed by

joined by the "Nad," or "River," coming from Little, or the Lesser, Tibbat. Subsequently it is joined by the Kishan-Gangá, and after leaving

the Muktánah, Bahá-ud-Dín, the chief *da'i*, or apostle, of Hamzah, one of the leading personages of the sect, at the commencement of the reign of the Sultán's successor, Sultán Mas'úd, in 423 H. (1032 A. D.), to the Karámíyah of Multán and Sind and Hind, and particularly to a Sumrah, the chief of the tribe probably, whom he addresses as "The Shaikh, the son of Súmar [Súmráh, as the word is also written] Rájah Pál," calling upon him, as though he, too, had been a *da'i*, to accomplish the mission wherewith he was charged, of bringing back backsliders to the Karámíyah heresy, and particularly, Dá'úd, son of Abú-l-Fath-i-Dá'úd, the heretic ruler of Multán, who had fled from thence, and whose son, Dá'úd, here referred to, had been thrown into prison by Sultán Mahmúd, and had been set at liberty by Sultán Mas'úd, on his recanting his heresy apparently.

The Sumrahs paid obedience to the sovereigns of Ghaznín, nominally at least, until the reign of the amiable, but weak, Sultán 'Abd-ur-Rashíd, the affairs of whose kingdom were in great disorder; and, in 443 H. (1051-52 A. D.), taking advantage of the state of affairs, the Sumrahs assembled in the *Thar* or *Thal*, the sandy tract between Sind and Kachchh, and set up a Sumrah to rule over them independently. His name is not given by the Sindí writers, and it is probable that he was no other than this same Rájah (or rather, Ráná; for that, and also Ráí, were the Hindú titles by which the local chiefs were known) Pál. But whoever he may have been, he is said to have ruled several years, and to have left a son, Bhúngar by name, who, after reigning for a period of fifteen years, died in 461 H. (1068-69 A. D.), in the tenth year of Sultán Ibráhím of Ghaznín. Eighteen others of this race are said to have followed in succession.

After the fall of the Turk dynasty of Ghaznín, the Shansabáni Tájzík Ghúrís held Sind and Multán, the former territory nominally perhaps to some degree, from 578 H. (1182-83 A. D.), when Sultán Mu'izz-ud-Dín, Muhammád-i-Sám marched against Debal, and possessed himself of all the territory on the sea-coast. See paragraph 15 of this note 315. After his assassination in 602 H. (1205-6 A. D.) by the disciples of the Muláhidah, a name applied, as well as Bájaníah, to the Karámíyah, and who may have been, as stated, of the Khokhar tribe of Jats nevertheless, since the Sumrahs were Karámíyah (See *Tabakát-i-Násiri*, page 485, and note 3), his fondatory of Multán, and Uchchh, the then capital of all Sind, Malik Násir-ud-Dín, Kabá-jah, one of the Sultán's four favourite *Mamlúks*, and a Turk, following the example of Malik Táj-ud-Dín, I-yal-duz, and Malik Kútb-ud-Dín, I-bak, the other Turk feudatories of Ghaznín and Dihlí (Bahá-ud-Dín, Tughril, the fourth of the favourite *Mamlúks*, had been dead some time), declared himself independent, and assumed the title of Sultán. At this period there were seven petty Ránás in Sind subject to his suzerainty, one of whom was Ráná Sanír, son of Dhamáj, of the tribe of Karíyah *Sammah Lohámos*, who dwelt at Túng in the Rúpah territory, and another, Sinán-ud-Dín, Qhanísar, of Debal, who was the fourteenth of the *Sumrah* dynasty, and the same who fled, and escaped by sea, from Sultán Jalál-ud-Dín, Mangbarní, when he attacked Debal and Damrálah, as mentioned in the paragraph above referred to.

In after years it is said, during the reign of 'Alá-ud-Dín, the Khalj Turk, Sultán of Dihlí, the people of Lár or Lower Sind, complained to him of the tyranny and oppression of their chief, Ráí Dúdah, and that the Sultán, to whom they must have been,

the more hilly tracts, and reaching more open country, another considerable river from the direction of Púnch joins it. After this junction, and

from this, subject, despatched a body of troops against him, on which the Sumrahs fled from Sind into Kachhh, and sought the assistance of the Sammabs, who, through the same Dúdah's tyranny, had fled from Sind and found refuge and a home there, and had prospered greatly. They took up the cause of the Sumrahs, but the confederates were overthrown by the Sultán's troops; and the Sumrahs were so completely broken, that not one of their tribe was left powerful enough to rule in Lár or Lower Sind, the territory subsequently known as Thathah from its capital of that name. From this period Lár or Lower Sind, again became tributary to the Dihlî sovereigns.

The facts, however, which have been somewhat obscured and confused, are, that the Sumrah chief and ruler, Amar, turned into 'Umar by the Musalmán writers, and the same who gave name to Amar-Kot, son of Ráí Dúdah above mentioned, was a great tyrant and oppressor. Among other bad acts, he carried off the wife of an 'Arab chief, 'Umar, the Tammimí, the same tribe which, in former times, had been all-powerful in Sind. 'Umar proceeded to the presence of Sultán 'Alá-nd-Dín, the Khalj Turk, Sultán of Dihlî, who summoned Amar, Sumrah, to appear before him. He, fearing the consequences if he did not go, went, and was cast into prison, where he languished for a considerable time; and he only regained his liberty through the intercession of powerful friends, and the payment of a heavy fine. This happened about 705 H. (1305-6 A. D.).

In the meantime, the Sammabs remaining in Sind had been prospering, and gaining influence and some power, and had got possession of most of the territory of Lár; but, when the fendatory of Multán and Uchhh, Ghází Malik, afterwards Sultán Ghiyás-ud-Dín, Tugluk Sháh, in the year 720 H. (1320 A. D.), marched to Dihlî to oust the Parwári usurper from the throne, Amar, Sumrah, seized the opportunity and repossessed himself of the territory of Lár, and died after a reign so called, including the time of his imprisonment, of thirty-five years. On this, another Sumrah, named Bhúngar, succeeded, who held possession for another ten years, when another, named Hamír (called Armil and Abrá by some) succeeded him. Whether these were sons or brothers of Amar is not stated, but the final overthrow of the Sumrahs was close at hand.

During the captivity of Amar, Sumrah, a number of the Sammabs had returned from Kachhh and joined the others in Lár; and the tyranny and oppression of Hamír, Sumrah, becoming unbearable, the Sammabs set up a man, among those who had come back from Kachhh, named Unaṛ, distinguished for his intelligence and exemplary conduct, who seized Hamír, the Sumrah, and put him to death. He received the title of Jám from his tribe, "which is a title of respectability among these people." This was in 738 H. (began 29th July, 1337 A. D.).

During the time the Sammabs had been subject to the Sumrahs, they had founded a town and a fort on the skirts of the Makkahí hills, the first being named Sámú'i, also called Sái by some few writers, and the other Thákur-ábád—the Chief's abode or place of residence, the foundations of which had been laid by their then Thákur—for by this Hindú title, as well as Ráí and Ráná, although converts to Islám, they appear at different times to have been styled—but it had been left unfinished, probably because the Sumrahs would not permit them to finish it. This they now completed, and also founded a number of other towns and villages. This

flowing between three and four *kuroh* farther southwards, it separates into two branches, which again unite lower down under the fort of

fort was subsequently called, or the name changed into, Tughluk-ábád, a Turkish, not a Sindí name; and the author of the *Tuhfat-ul-Kirám* states, that some of the "present defences and erections in the fort of Tughluk-ábád, better known as Kalyán Kot," were the work of the Nawwáb, Muríd Khán [a Turk, or Mughal], who was the feudatory of the Tháthah province in 1099 H. (1688 A. D.), the thirty-second year of Aurang-zeb-i-Klam-gír Bádsháh. This place, miscalled "Kalán Kot" (or "Great Fort," 'kalan' being the Persian for great) by Mr. A. W. Hughes, the compiler of the "Gazetteer of Sind," founded by the Thákúr above referred to, he "supposes to have been built about 1421 A. D., during the Samma dynasty," in which supposition he is mistaken, "and is supposed to stand on the site of a still more ancient stronghold." *Kalyán*, is a Sanskrit word, and Kalyán Kot signifies the Fort of Prosperity, Happiness, or Well-being. The place is now situated on the right bank of the Bhágár channel of the Indus, about three miles south of Tháthah, where the ruins may still be seen.

Although the Sammáhs rose against the Sumráhs in 734 H. (1333-34 A. D.), and they finally fell four years after, still the Sammáhs are not accounted among independent rulers of Lower Sind until 743 H. (1342-43 A. D.); and the question naturally arises why it was so. We have merely to turn to the events of the reign of Sultán Muhammád, Tughluk Sháh, for a reply. His empire was, for the greater part of his reign, in a state of chronic rebellion and disorder; and as quickly as he moved in one direction to put down an outbreak, another broke out in a contrary direction. This was the half-mad Sultán who endeavoured to depopulate Dihlí, and to transfer the seat of government to Díw-gír (*vul.* "Deogir") or Daulat-ábád in the Dakhan; who proposed to conquer China, when he could not take care of, and hold his own territory; who would confer distant countries and kingdoms, which he did not possess, on his favourites; and who endeavoured to substitute a paper currency instead of gold and silver. It was at this period, when the Dilí empire was in such a state of hopeless disorder, that the Sammáhs became independent like other petty feudatories in the empire; but the traitor, Malik Taghí, the *mamlúk* of one of his principal Amírs, being harboured by the Sammáhs, brought Sultán Muhammád, Tughluk Sháh, against them, to die, in the first month of 752 H. (1351 A. D.), in the neighbourhood of Tháthah recently founded, and, subsequently, caused his successor, Sultán Fírz Sháh, to march against it, and to carry off their Jám and his son captives to Dihlí.

The first of the independent Jáms of Lár or Lower Sind, Unař, son of Dísar, descended from Jám Júnáñ, son of Lákháh, son of Káháh, who died after ruling for a period of three years and a half, was succeeded by his brother, Júnáñ, who ruled thirteen years, but some say fourteen. This brings us, for no dates are given, to the year 750 H. (1349-50 A. D.). He was succeeded by his nephew, the son of Jám Unař, with respect to whose name the greatest confusion and discrepancy exists among the native writers generally, but I think I am able to clear up the matter.

I may mention, however, before doing so, that the Moorish traveller, Muhammád, son of Batútah, came into Sind early in 734 H., and that he visited Síw-istán, subsequently called Sihwán, Láhri Bandar, Bakhar, and Ughchh, but he never refers to the Jáms of Lár or Lower Sind, for a good reason, that this was the very year in which the Sammáhs rose against the Sumráhs. This also may be the reason

Jihlam. As at this place is the Sháh Guzr, or Royal Ferry, the river is, at times, called the river of Jihlam, but it does not mean that Jihlam

why he did not visit Debal, which he does not even mention. That is why we could not expect him to refer to, as it was only founded some years after. He left India again in 743 H., just before the Sammals became independent, or about that period.

It was this Jám who, soon after the Sammáhs gained the upper hand in Lár, not far from Sámú'i, founded a new town as the capital of his territory, which was named Thathah; and therefore, the name he became familiarly known by was, the Jám, the Bání-i-Thathah—the Founder of Thathah—as is clearly written, and beyond a doubt, in several different historians, not of Sind only. These words in the Persian, in which all the histories of Sind are written, are بانی تھاہ، sometimes, but rarely, by ignorant scribes, as one word—بائیتھاہ؛ and, in others, it is written in various ways, but all tending to show what is meant when the key of solution is applied, thus: - نیہہ - بنیہہ - باینہہ - باینیہہ - باینہہ - باینہہ - بانی سہہ: - and باینیہہ and in other ways. This place, which some modern writers have "identified" as "Debal," as "Láhori Bandar," "Kalánkot," and other places, and to have been in existence in the time of the Macedonian Alexander's campaign on the Indus (as it now flows) another writer says, was only "founded in 900 H. (1495 A. D.), by the Jám Niáz-ud-Dín, Nandah," which date is just twenty-seven years before the total overthrow of the Sammáh dynasty and conquest of all Upper Sind by Sháh Beg Khán, the Arghún Mughal!

It may not be amiss to point out here some of the errors made by different historians of Sind, according to their own showing, which have caused such confusion respecting the fall of the Sumrals, and the rise of the Sammahs to power in Lár or Lower Sind.

Mír Ma'súm of Bakhar is one of the chief offenders in this respect. He says, that Jám Júnah (but whose name is not written جوناہ but جونان, the final 'n' being nasal—Júnán) son of بابیہ and باهنیہ and بایویہ—for it is written in as many different ways in different MS. copies of his work—died after thirteen years' reign, in the time of Sultán 'Alá-ud-Dín, the Khalj Turk ruler of Dihlí, who reigned from 695 to 717 H. (1295-96 to 1317-18 A. D.), and Tamachí, his brother—for he makes him, Júnán, and Unar, sons of this doubtful بابیہ, etc.—his successor. He also makes Tamachí to be taken captive by the troops of Sultán 'Alá-ud-Dín, actually before the time of the Sammahs acquiring superiority over the Sumpahs, and taken together with his family to Dihlí, where, after some considerable time not mentioned, Tamachí dies; and his son, Khair-ud-Dín, who, in his infancy, had been taken to Dihlí with his father, was sent back to rule over Lower Sind. He then makes Sultán Muhammad Sháh, who reigned from 725 H. (1325 A. D.) to 752 H. (1351 A. D.), come into Sind against this same Khair-ud-Dín, who would not attend his summons to appear in his camp; and shortly after the Sultán dies in the vicinity of Thathah in 752 H. Thus, between the death of 'Alá-ud-Dín and of Muhammad Sháh is a period of twenty-seven years. Mír Ma'súm merely adds, that, some years after, he (Khair-ud-Dín) died. Then a son of his, styled Jám بابیہ (and in other ways, as before mentioned) succeeds, against whom Sultán Firúz Sháh, in 773 H. (A. D. 1371-72), no less than twenty-one years after, comes to avenge his predecessor. This Jám also is carried off to Dihlí, according to the same writer, where he is kept a prisoner for a considerable time, after which he is released, and

is its proper name. In the Kash-mírí language the river is known as Bedastá (بَدَسْتَةِ); and as in the Panj-áb territory 'w' (و) is used for

is reinstated in the government of Thathah and its territory, where he reigns in peace for fifteen years more. The writer gives not a single date until he comes to the thirteenth of the Jáms in 858 H. (1454 A. D.)

Now if we turn to his account of the reigns of the Dihlí sovereigns, which he gives in much greater detail in another part of his work, we shall not find a word respecting the Jáms in 'Alá-ud-Dín's reign, but there is in the account of Sultán Muhammad Sháh's, and in Sultán Firúz's, in the notice of which latter reign he states, that it was against Jám Khair-nd-Dín that that Sultán came, and that he and his family were carried off to Dihlí where he died, and that the Sultán sent his son Qhúnáh (Júnán?) back to rule in Thathah, but no such name as that of the son is to be found in his account of the Jáms. There, he says, that Jám بَنْيَانْ was released by Sultán Firúz Sháh, who sent him back to Sind, and that his brother, Jám Tamachí, succeeded him.

Thus it will be seen, that Mír Ma'sum makes one and the same Khair-nd-Dín and his father, Tamachí, to be carried into captivity both by Sultán 'Alá-ud-Dín, and by Sultán Firúz Sháh, between the death of the first of which, and the latter's reduction of Thathah, is a period of fifty-six years! In another part of his work he also says, that Jám دُلْجَنْ, son of Khair-nd-Dín, was carried off by Firúz Sháh, and that his brother, Tamachí, was sent back. He has made one Jám Tamachí into two persons, and "made confusion worse confounded."

One of the greatest errors, probably, in the history of Sind, and respecting the foundation of Thathah, although no date for the latter is given, is contained in the extract from the Tárikh-i-Táhirí contained in Elliot, Vol. 1, pp. 273-75. It is, that Jám Nanda founded Thathah; and immediately after says he was living in 912 H. (1506-7 A. D.), and that he reigned seventy-three years. On the other hand, Mír Ma'sum says, that he came to the Masnad in 866 H. (1461-62 A. D.) in one MS., and in another, in 896 H. (1490-91 A. D.), and reigned forty-eight years. If we take the first date as correct, it brings us to 914 H. (1508-9 A. D.). Thus, according to the Tárikh-i-Táhirí, as in the extract noticed, Thathah was only founded a few years before Sháh Beg Khán's first invasion of Sind, and fifteen before the final downfall of the Jáms; but we know it was invested in 752 H., and surrendered to Sultán Firúz Sháh in 773 H. The Tárikh-i-Táhirí has confounded Júnán, probably, with Nandah, between whom is a period of nearly two centuries intervening, the first mentioned being the second of the Jáms, and Nandah the fifteenth.

Mírzá 'Isá, the Tar-khán Mughal (for the origin of which term see my "Tabakat-Násiri," page 942), who succeeded Mírzá Sháh Husain, the Arghún Mughal, in Sind, became involved in hostilities with Sultán Mahmúd Khán, the feudatory of the Bakhar province, in 962 H. (1554-55 A. D.). In the fourth month of 963 H. (March, 1556 A. D.), Mírzá 'Isá appeared before Bakhar; and, during his absence from Thathah, a body of Farangís (Portuguese), whom he had sent for from Gowah (*rul.* "Goa") to assist him, reached it. On a Friday, when the people of Thathah were all assembled in the Jámí' Masjid, the Farangís entered the city, surrounded the Masjid, and set fire to the city on all sides. They then sacked it, slaying a great number of the inhabitants, and making many captive, besides which, a great number were burnt to death. Before they retired, having poured a dárú (com-

and interchangeable with 'b' (ب), the people of that part call it Wihat and Bihat.

"From under the fort of Jihlam the Bihat passes below Jalál-púr-i-Garehák, and by Bahrah (then close to its bank) and Khúsh-áb, and within a short distance of the *kuryah* of Chhautarah ( چھوڑا ) unites with the Chin-áb, and loses its own name."

In the lower part of the Chin-hath *Do-ábah*, or delta, between the Bihat or Jihlam and the Chin-áb, there is an extensive tract of table land, or plateau, sloping gradually upwards on either side, at a distance of about three or four miles, or more in some places, from the rivers' banks, and beginning with a low, abrupt ridge, which separates the good lands lying along the banks from the waste in question. It extends from near Nún-Miání on the north, in the Sháh-pún district, down towards the junction of the Bihat and Chin-áb. In about the centre of this plateau there is a range of rugged hills, running in parallel ridges across the *Do-ábah*. They extend from east to west about twenty-one miles, and from north to south about ten or twelve. Some of their offshoots extend across the Chin-áb, which cuts its way through them, east of the town of Chandaní-ot, or Chandan-ot (*vul.* "Chuneeot"), part of which stands on them; and some of their minor offshoots, or waves, extend for some twenty miles or more into the Raçhin-áb *Do-ábah*, as far as the Sángalá *Tall*, or *Tallah*. They are known as the Kiránah range, and this elevated tract or plateau is named the Kiránah Bár or waste after them.

All along the west bank of the Bihat, which river contains a much lesser volume of water than the Chin-áb, there is a belt or strip of alluvium, as its Hindí name of *kachchhí* implies, the same word as noticed in note 349, at page 348, and applied in the same way. It extends westwards from the river bank from half a mile to four and five, and, in some few places, as much as ten miles, but the average

bnstible—naphthal or petroleum probably) upon the waters, they set it on fire, dropped down the channel, and departed.

As to the origin of the name Tháthah—ٹھٹھا—Cunningham states, at page 288 of his "Ancient Geography of India," that *thaṭṭha* means a 'shore,' a 'bank,' so that Nagar Thatha would mean the city on the bank."

That—ٹھٹھا—Sanskrit त्था, signifies 'a bank,' 'a shore,' and त्था, which is written like the name of the place, and the other mode of writing it—त्था in Hindí, signifies 'sport,' 'fun,' etc. The probability is that the name of the place does not refer to either of the significations mentioned above. There are scores of villages in the Panj-áb with the prefix *thaṭṭha* to their names, and the city in question, was not at all times on either 'a bank' or 'shore.' That—ٹھٹھا—in Hindí, signifying 'a crowd,' 'throng,' 'assemblage,' is the more likely origin of the name of this place

breadth, roughly speaking, is from three to five, as far as the abrupt edge or steep bank of the *Thal*, another elevated desert tract, referred to with respect to the course of the *Ab-i-Sind* or Indus, in the Muzaffar Gáñh district, and its junction with the *Chin-áb* and tributaries. The Bihat, here and there, approaches close to this *Thal*, in part of the Sháhpúr district, and also in the upper part of the district of Jhang-i-Síálán, where it may be said to be wearing the bank of the *Thal* away; but, more towards the south, the *kachchhí* widens considerably, and, consequently, there is a greater distance between the river and the *Thal*.

Very little change, comparatively, appears to have taken place in the course of the Bihat, except towards its place of junction with the *Chin-áb*, which has changed often, and considerably. In former times it ran farther east, and passed nearer to Jhang-i-Síálán than at present. Abú-l-Fazl says, "the Bihat or Wihat unites with the *Chin-áb* near the *pargana'h* of *Shor*," that is to say, the *pargana'h* of which *Shor* or *Shor Kot* is the chief place. At the present time the junction takes place twenty-six miles north of *Shor Kot*, and eight miles above the place of junction at the time of the Survey I am quoting. Abú-l-Fazl refers to the time when the *Chin-áb* flowed some three miles and a half *east* of that town, where the old channel is still very distinct, and the Bihat flowed past it about the same distance on the west. At that time the junction took place about three miles, or thereabouts, south-south-west of *Shor Kot*, but the *Chin-áb* having subsequently changed its course very considerably, ran into the bed of the Bihat, thirty-one miles farther north.

The *Khulásat-ut-Tawáríkh*, written in the reign of Aurang-zéb-i-'Alam-gír Bádsháh, by an official of the *Mughal* empire, before alluded to, states, that the *Chin-áb*, at that period, united with the *Jihlam*, or Bihat, at, that is to say near to, Jhang-i-Síálán, which now is some thirteen miles above the junction, and the Bihat does not now approach within twenty-six or twenty-seven miles of it on the west.

At the time of the Survey from which I have been quoting, the route from Jhang-i-Síálán towards the Dera'h of Ismá'il Khán will show some of the changes which have taken place in the course of both the Wihat and the *Chin-áb* within rather less than a century. It states, that "In going from Jhang-i-Síálán<sup>317</sup> you have to proceed nearly three *kuroh* west, and cross the *Chin-áb* by boat. This ferry is called the *Paṭan* of Jhang-i-Síálán; and from thence you go two *kuroh* more to Massan, a large *karyah* of the Síál tribe, on the bank of the river. From thence going six *kuroh* more in the direction of south-south-west you

<sup>317</sup> That is to say, Jhang of the Síáls, or of the Síál tribe, but now, from carelessness or constant use, generally called, in conversation, Jhang-i-Síál.

reach the banks of the Wihat, and cross into the Sind-Ságár Do-ábah by boat. This ferry is known as the Chhautarah Paṭan, and the large *karyah* of Chhautarah is close by the banks on the west side. From this last named place you proceed, through a very sandy tract, six *kuroh* south-west to Uchchh-i-Gul Imám, a strong fort," etc., etc.

At the present time, Massan, turned into "Mussun" in our maps, is nearly four miles from the Chin-áb, and nearly five east of the Wihat. There is still a very small village known as Chhautarah, but apparently not that referred to here,<sup>318</sup> which has probably disappeared, close to the west bank, and two miles and a half above the junction of the two rivers, just below which is the ferry now known as Trimún Patán. Among the *belahs* or islands in the bed of the Wihat, north of the present Chhautarah, there is one a mile and a quarter in length and nearly as broad, called the Belah of Chhautarah, showing where the large *karyah* so called once flourished.

In the route leading westwards towards the Dera'l of Ghází Khán still greater changes are to be found. The Survey account says: "In going from Jhang-i Siálán thither by way of the Hawelí of Bahádur Sháh, Kure shí<sup>319</sup> [which is about mid-way between Jhang and Shor Koṭ] you leave the aforementioned Hawelí, and having proceeded one *kuroh* west, reach a large *nálah* [vul. "nulla"]—a small river, a branch of, or coming from, the Chin-áb, which, flowing between two and three *kuroh* towards the left hand (south), again unites with it. Except in the rainy season it is fordable knee-deep. From it you go half a *kuroh* west, and reach the Chin-áb and Wihat, which flow in one channel, and here it is near upon two *kuroh* in breadth. You have to cross by boat. The place of junction of the two rivers, which is called by the name of Trimún, is about three *kuroh* higher up on the right hand (north).<sup>320</sup>

"On the other side of the aforementioned river [the two united] there is also another *nálah* or channel of great size, which comes from the right hand from the river Wihat, and at the paṭan or ferry unites with the Chin-áb. This guzr or ferry, on the Sind-Ságár Do-ábah side, is called the Paṭan of 'Alí Kahanná (عليٰ كهنا), and, on the Rachin-áo Do-ábah side, the Paṭan of Bahádur Sháh, Kure shí. 'Alí Kahanná is the name of a branch of the Siál tribe, who number between three and four thousand families.

<sup>318</sup> It has probably taken the name of the former village of that name. See the large scale Revenue Survey map.

<sup>319</sup> See note 325, page 335.

<sup>320</sup> The point of junction a short time since was eight miles above 'Alí Kahanná, or two miles higher up than at the period in question, and nearly nine miles below Massan. See also page 335.

"After having crossed the united Chin-áb and Wihat, half a *kuroh* farther west is another large *nálah*, as large as a quarter or more of the channel of the Wihat. It comes from the river from the right hand (north), runs towards the left (south), and abreast of Kot Mapál unites with the Chin-áb. Between this great *nálah* and the Chin-áb is a large extent of land some three *kuroh* in breadth; and its inhabitants are Balúchíes of the Almání branch, who pay allegiance to Kabír Khán, Siál, the ruler of Jhang-i-Siálán, one of the two chiefs of that great tribe. The chief village of these Almánís is called Almání after them. As the large *nálah* above referred to is very tortuous, it is known by the name of Upuṭh (عپوٹھ).<sup>321</sup>

"Having passed this *nálah*, and proceeding half a *kuroh* more to the westward, you reach 'Alí Kahaúná, the name by which several small *karyahs* of the Siáls of the branch known by that name are called. From thence you go one *kuroh* south to Míráń de Bohar, the name of a very large and ancient *bohar* tree,<sup>322</sup> beneath which are the graves of several people of the Musalmán faith. From thence the route leads one *kuroh* south-west to Murád dá Kot, a village belonging to the Salbání branch of the Siál tribe. East and south of this *karyah* or village, and of the aforesaid *bohar*, there is a channel of great depth, which, running to the left hand (south-south-westwards), unites with the Chin-áb. It is stated that this is an ancient channel of the Wihat; and save in the rainy season,<sup>323</sup> it is fordable in some places, but at other times, you have to cross it over bridges. One *kuroh*

<sup>321</sup> The *bar*—*Ficus Indica*.

See note 360, page 362, where we are told in the account of the movements of Alexander the Great, that it is said, that "a great *banyan* tree existed near the confluence of the Hydراotes [Ráwí] with the Acesines [Chin-áb]," and that it "would be worth while to ascertain whether there be one [after two thousand two hundred years and more!], of great size and apparent antiquity." Here is one; but there used to be another near the ferry of Fázil Sháh, at the place where the two rivers united about half a century or more since, but which is now nearly four miles from the junction, and stood between the two rivers at the *takiyah* of a Fakir. It was famous for its great age, but not quite twenty-two centuries perhaps, and possessed very large trunks from one root, and hence it was known to the people of that part, by the name of "Ath Múndí," or the "Eight Pillars."

<sup>322</sup> The "Nulla Phant" of the latest maps, probably, or what at present remains of it.

<sup>323</sup> The writer does not mean to say that there is a rainy season here, unless the seasons have changed since, but merely refers to the period of the rains farther eastwards within the influence of the monsoon. In the Panj-áb, the hot season is the time when the rivers are in flood or inundated, at which period in the parts farther east, the rainy season prevails.

south from Murád dá Koṭ is Rustam dá Koṭ; and passing it, and going another *kuroh* in the same direction you reach Islám-púr. Another two *kuroh* from thence to the south is Kokári, a large *karyah* of Sayyids and there is the Mázár (Tomb and Shrine), of Hazrat, 'Abd-ullah-i-Jaháníán, who is known by the name of Munnawir-i-Jhang<sup>824</sup> and the Upuṭh *nálah*, before mentioned, lies near by on the left hand (south)."

Now let us see how matters stand at present. No great *nálah* now exists one *kuroh* west of the Haweli of Bahádur Sháh, Kureshí, and the Chin-áb is but two miles and three quarters, equal to about a *kuroh* and a half, from that place on the west; but, in the bed of the river are several large *belahs* or islands, the river bed is about a mile and a half in breadth, and the river flows in two branches. The place of junction of the Wihat and Chin-áb, at present—that is according to the latest survey, but it may have altered, or may have been altering, very considerably this present hot season—which was known as Trimúṇ, is now nine miles to the north, or more than five *kuroh* instead of three *kuroh*, as it was when the Survey above quoted was made, and a little to the north of what is still known by the old name of Trimúṇ Paṭan. The ferry which, on one side, was called the 'Alí Kahanná Paṭan, and, on the other, the Paṭan of Bahádur Sháh, Kureshí, does not now exist at the point indicated, but there is another, about three miles and a quarter north-west of the Haweli of Bahádur Sháh, Kureshí (called "Haweli Bahádur Sháh Ferry," and "Haweli Ferry" in the maps<sup>825</sup>) and more than three miles and a half north of 'Alí Kahanná, the name of which still remains in the name of a small village a little over four miles due west of the Haweli of Bahádur Sháh, Kureshí, and little more than half a mile from the west bank of the Chin-áb.<sup>826</sup> There is also another still smaller village, on the west side of a considerable *belah* or island nearly three miles in length and half that in breadth, and a mile and three quarters south-east of the other 'Alí Kahanná. According to the

<sup>824</sup> Munnawir, the act. part. of the 'Arabic verb II. of نور 'that which illumines or enlightens'—'the illuminer' or 'enlightener,' 'luminary,' etc.

<sup>825</sup> This place appears in the Indian Atlas and other maps under the strange name of "Huwali," and the ferry the "Haweli Ferry," such is the careless manner in which names are entered.

<sup>826</sup> It was so when the Indian Atlas map of this part was made, but since then further changes have taken place; and according to the large scale map of the Panj-áb Revenue Survey, this place, when the survey for the map was made, instead of being about half a mile distant *west* from the right or west bank, is now on the *east* side of a great *belah* or island in the middle of the river, and on the western-most of the two branches into which this *belah* separates it. We may assume, therefore, that these rivers are no more subject to changes now than they were twenty-three centuries since.

incorrect mode of writing names of places adopted in our best maps, through the surveyors, generally, being only acquainted with the vernacular colloquially, and inserting the names from ear, this name appears as “*Uleekhunamuh*”; and while in the Revenue Survey map of the *Jhung* (instead of Jhang) District, the *Havelí* of Bahádur Sháh, Kureshí, appears as “*Huwali*” only; in the map of the Multán Division it actually appears as “*Huwah*;” while on the opposite side of the Chin-áb, we find the same word written “*Huvelee*”! The word, of course, is the ‘Arabic حَوْلَى in common use, and signifying, ‘a house,’ ‘a dwelling,’ ‘mansion,’ ‘the court-house of a district, public offices,’<sup>227</sup> and the like, but, in these instances, referring to the dwelling-place or shrine of a Muhammadan saint.

There is no large *nálah* now from the *Bihat* on the west bank of the river uniting with the Chin-áb abreast of Koṭ Mahpál; and the former river is, at present, nine miles farther north than the point indicated. Murád de Bohar, the very large and ancient tree, with the old graves beneath it, have now disappeared, unless “*Huvelee Mohu*” of one map, and “*Huvelee Mohungir*”—both referring to the same place—be meant for it; and of the ancient channel of the *Bihat* near this venerable tree, and the village of Murád dá Koṭ, no trace at present remains, because the Chin-áb since that time has taken to it.<sup>228</sup>

This river, the *Bihat* or *Wihat*, is called the Jamd and Dandánah in the histories of Amír Tímúr’s campaign.

#### THE CHIN-ÁB OR CHANDAR-BHÁGÁ.

The tract of country lying between the Chin-áb and the Ráwí, constituting the Rachin-áo or Rachin-áb *Do-ábah*, especially that portion of it extending from the southern part of the Gujarán-Wálah district, and below that again to the south and south-west, belonging to the two districts of Jhang-i-Síálán and Ghugherah, now called Montgomery, and forming the lower or south-western part of the Rachin-áo *Do-ábah*, is quite different from the other *Do-ábahs* except part of the Chin-hath already described, and the Bárí *Do-ábah* yet to be noticed. This part is so cut up with old channels of the Chin-áb and the Ráwí, that it requires special notice before attempting to describe the Chin-áb and its course. It contains three great tracts of waste land, consisting of three elevated plateaux, namely, the Sándal *Bár*, the Gondal *Bár*, and the Ganjí *Bár* (in part), besides a fourth, differing considerably from the others, called the *Bár-i-Chin-áb* or Chin-áo Bár, lying on either side of that river, as it flows at present.

<sup>227</sup> See note 223, page 265, and preceding note 325.

<sup>228</sup> See Abú-l-Fazl’s notice of the rivers at page 294.

"The Sándal *Bár*, or central alluvial flat or plateau or elevated waste, lying between the Chin-áb and the Ráwi, which stretches from north-east to south-west, is some forty *kuroh* in length, and about half that in breadth, embracing all the *jangal* waste from the cultivated belt along the east or left bank of the Chin-áb, to the cultivated belt along the west or right bank of the Ráwi included in the sub-district dependent on Faríd-ábád on that river." Thus this *Bár* lies in the lower part of the Gujarán-Wálah district of the Panj-áb, as at present constituted, and the upper part of the Jhang-i-Síálán, and the upper western part of the Ghugherah or Montgomery districts. "On the east it adjoins the Ganjí *Bár*, and on the west, farther down, the Gondal *Bár*. The country rises gradually upwards from the banks of the Chin-áb towards the edge or ridge of the Sándal *Bár*, which having reached, the edge or ridge, in the upper part, in the Jhang district, rises somewhat abruptly for some feet, and continues to rise until the central or highest part is reached, which attains a height of between thirty and forty feet or more above the level of the plain below. At first the river runs nearly parallel to it in some places, but, farther south and west, the river flows farther away from it, and at last this *Bár* dies away towards the Gondal *Bár*. Water in the Sándal *Bár* is exceedingly scarce, and the inhabitants, who are of the Bhaṭí tribe, very scanty. In the upper part of this *Bár*, and within the Jhang district, are the ruins of three ancient cities, Sángalá or Sángalá *Tall*, *Tallah*, or *Tibbah*, Rasúl, and Asraur;<sup>329</sup> and offshoots from the Kiránah range of hills in the Chin-hath Do-ábah, on part of which the ancient town of Chandaní-ot,<sup>330</sup> also written Chandan-ot,

<sup>329</sup> It is strange that these ancient sites, Asraur and Rasúl, have not been "identified."

<sup>330</sup> The correct name of this ancient town, about three quarters of a mile from the Chin-áb in the last century, is Chandan-ot or Chandaní-ot, and is derived, according to tradition, from Chandan, the name of the daughter of a petty chief of these parts, and to which is affixed the word *ot* (as in Muḥammad-ot on the Hariári, turned into "Mumdot" in the maps) from the Sanskrit, which word signifies, 'covering,' 'surrounding,' 'shelter,' 'cover,' etc.

The famous Wazír of Aurang-zeb-i-'Alam-gír Bádsháh, Sa'd-ullah Khán, was a native of Chandan-ot, as was also another *mansab-dár* of that reign, Wazír Khán.

Khatris of this part who turn Muḥammadans are, in the idiom of the Panj-áb, styled Paránchezahs and Kahochahs.

From constant use, apparently, the name Chandan-ot or Chandaní-ot, has been shortened into Chani-ot.

The learned Editor of Elliot's "Historians" (vol. iv, page 232), in the extract from the "Túzak-i-Bábari," where Bábar Bádsháh says: "As I always had the conquest of Hindustán at heart, and as the conquest of Bahrah, Khusháb, Chináb, and Chaniút, among which I now was, had long been in the possession of the Turks," etc., the Editor has a foot-note to "Chaniút," and after telling us that Bahrah at

stands, and through openings in which the Chin-áb at present cuts its way, extends as far as Sángalá, or at least, rocky waves of the same formation, rising to a height of some two hundred feet and more, on the part on which the remains of this old stronghold stands.

"The Rind Balúchís once held part of the Sandal Bár, and bred numerous herds of camels and other cattle, but they were subsequently driven out by the Bharwánah Siáls.

"The Gondal Bár, so called after a tribe of Jaṣ of that name, but some account them Bhatís, extends from the termination of the Sándal Bár on the south-west, and runs in much the same direction between the Chin-áb on the one side, and to the Ráwi, close to Kot Kamáliah, on the other.<sup>381</sup> It extends downwards towards Shor Kot and the lower part of the Do-ábah. It is about thirty *kuroh* in length from north-east to south-west, and about twenty in breadth." When the Survey I have been quoting from was made, this Bár was a dense *jangal*, in which water was difficult to obtain, and the inhabitants few; but the remains of old wells, and the ruins of ancient buildings, show clearly that, in by-gone times, it must have been in a flourishing condition and well peopled.

"The Ganjí Bár is another elevated tract or plateau of waste-land, part of which lies between the old banks of the Ráwi and the Bíáh. Consequently, it is in both the Rachin-áb and Bári Do-ábahs, and is about twenty *kuroh* in length from east to west, and nearly fifteen in breadth from north to south. It extends in one direction towards Búchián Malhián, to Yúní kí in another; and in another direction approaches near to Asraur, also called Saraur, and to Sháh-Zádah,<sup>382</sup> and in this tract Háfiz-ábád, Shaikho-púrah, and other towns are situated. It is called Ganji on account of the denseness of the *jangal*, and close proximity of the trees to each other. The inhabitants belong to the Bhatí tribe. This Bár from its elevated position is the most sterile and arid of the whole of the Ghugherah district lying in the Rachin-áo Do-ábah.

present (sic) lies near Pind Dádán Khán, says: "No Chaniút can be found; perhaps it is Battit, south-east of Attok, by a slight mistake in writing." Wonderful geographical information this! See note 361, page 366, for one of the reasons mentioned by Bábar Bádsháh.

<sup>381</sup> In going from Kot Kamáliah across to Jhang-i-Síálán, the Gondal Bár and the Sándal Bár have to be crossed.

<sup>382</sup> As another specimen of the incorrect manner in which names of places are inserted in our best maps, and become the "official form" of the names, and not the true one, this place appears in the India Atlas map as "*Sujaduh*." Sháh-Zádah is an old place, and was in former times the principal town of the district. As it was the head-quarters of the tribe of Hinjaráún, it is also known as Sháh-Zádah-i-Hinjaráún, or Sháh-Zádah of the Hinjaráúns.

"The *Bár-i-Chin-áo* or *Chin-áb Bár* differs altogether from the others, and consists of that strip of sterile waste locally called *uthár* (عُثَر) i.e., 'highland' or 'upland,' which separates the belt of land along the river's bank subject to inundation, locally known as *hefhár* (هَفَر) i.e., 'lowland' or 'at the foot of,'<sup>333</sup> and which *Chin-áb Bár* or *uthár* separates the *khádar* or *bet* or *sail-dví* lands along the river from the high flats or plateaux of the other *Bárs*. This *Chin-áb Bár* extends from the territory of Táraq upwards, down to the junction of the *Chin-áb* with the *Ab-i-Sind* or Indus, a distance of over two hundred *kuroh*, with a breadth of from four to seven *kuroh* more or less, lying along both banks of the *Chin-áb*.

"In going from *Sháh-Zádah* to *Jalál-púr-i-Chaddharáu* on the *Chin-áb*, two *kuroh* south from the banks of the river, and three *kuroh* after passing Bangar, the Sándal *Bár* terminates in that direction, and the *Ganjí Bár* begins."

These *bárs* differ from the tract on the Sind-Ságár side, locally known as the *Thal*, and the *Chúl-i-Jálalí* by historians,<sup>334</sup> in this respect, that it is covered with sand-hills, some of considerable elevation, and the *bárs* are not.

The boundaries of these elevated tracts or *bárs* are generally the banks of old channels of the rivers. Thus the Sándal *Bár* on two sides

Any one would imagine that in these days of "Imperial Gazetteers," when every petty place almost has one all to itself, an effort would have been made to write the names correctly as they are written by the inhabitants, or, at least, have produced one uniform mode, but "red tape" appears to have prevented it. The upshot is, that in one Gazetteer the names are written one way, in another, in a different manner, and as to the maps, each map has a mode of its own, and different from the Gazetteers!

<sup>333</sup> Hindí عُثَر—*uth*—'high,' 'raised,' 'over-topping,' etc., from which comes عَلَى—*uthár*—'upland,' and the like, and هَفَر—*hefhár*—'low,' 'down,' 'nether,' etc., from which is derived هَفَر—*hefhár*—'lowland,' etc.

First comes the tract nearest the river banks, the 'lowland' or *hefhár*, under the influence of the yearly inundations, after which there is a strip or belt irrigated by means of wells, beyond which again comes the upland or *uthár*, the *Chin-áb Bár* of the Survey record above quoted, the *bánjar* of other localities, and beyond which floods never rise, in which are depressions here and there, then sandy tracts with occasional sand hills, until the rise or ridge of the *bár* is reached. There being no rain except on rare occasions, and water for irrigation purposes distant, and no wells at all farther than the verge of the *bár*, the few villages hereabouts are badly off for that necessary element. At times, when rain does fall, the water pours down from the sides of the Sándal *Bár*, and this the people endeavour to utilize by conducting it into their lands.

<sup>334</sup> See my "NOTES ON AFGHÁNISTÁN," etc., page 338.

lies between the left bank of the Chin-áb and the right bank of the Ráwi in the upper part of the Jhang district, as does the Gondal Bár, which adjoins it lower down in the direction of Shor Kot, and terminates in that part of the Rachin-áo Do-ábah, in the neighbourhood and in the sub-district of that name, and which is locally known as the Wichánah. After the same manner, the Ganji Bár is bounded by the old right bank of the Ráwi. The whole of the Jhang and Ghugh-erah districts, and part of the adjoining districts farther up stream, may be called a great alluvial plateau, the remains of which consist of the Thal in the Sind-Ságár Do-ábah, and the Sándal, Kiránah, Gondal, and Ganji Bárs on the opposite side, which are more or less elevated, and slope downwards to the alluvial tracts through which the rivers Wihat or Jihlam, Chin-áb, and Ráwi, and some minor tributaries dependent on rain, have cut their way in by-gone times, and, by their fluctuations, have separated it into bárs, as already described. From the ruins of old buildings and ancient wells, every here and there, there can be no doubt, but that, in former times, this great tract supported a numerous population, and was in a flourishing condition. I believe that the convulsion of the elements which brought about the great flood in these very parts, mentioned at page 392, completed the desolation which the Mughals, by their constant inroads commenced, from the time of the first invasion of these parts by those infidels, up to the time of the flood in question.

The Survey record which I have previously quoted says, respecting the Chin-áb and its course, that, "the Chin-áb, or sometimes Chín-áb, is so called because, in former times, most people considered that it came out of Chín [China]."<sup>335</sup> This rapid and impetuous river is also called the Chandar and Chandar-Bhágá, and comes from the eastward. It is said to issue from the *kohistán* of Pádal, which is the frontier of the territory of Chín in that direction. Having passed the mountains of Wachhan, a dependency of Kash-mír, it flows three *kuroh* north of the town of Kisht-wár, and just thirteen *kuroh* east of that place unites with the Bhágá, which comes from the Lesser Tibbat, from the *kohistán* of Márun, between fifty and sixty *kuroh* north of Kisht-wár. After the junction, the united streams receive the name of Chandar-Bhágá.<sup>336</sup> In the winter season it is crossed by wooden bridges, but at the time of the melting of the snows, when it becomes flooded, these become destroyed, and the river is passed by means of several rope bridges at different places. On issuing from the hills

<sup>335</sup> It certainly comes from parts which were dependent on China.

<sup>336</sup> I have not considered it necessary to mention all the affluents this river receives during its course into the more level country.

near the *kašbah* of Akh-nûr (اکنور),<sup>337</sup> it separates into several branches; and, after reaching near to Bahlûl-pûr, which is twelve *kuroh* south-west, these again unite. Then, passing by the ancient town of Súdharâ,<sup>338</sup> Wazír-ábâd, Kádir-ábâd,<sup>339</sup> and Chandaní-ot, it unites with the Wihat or Bihat at the place previously mentioned in the account of that river, and within twelve *kuroh*<sup>340</sup> of Jhang-i-Síálán. Between this place and Chandaní-ot its banks on either side are but thinly inhabited;<sup>341</sup> and they call that part, the *Bár-i-Chin-áo* or Chin-áb Bár. The water of this river is excellent, but, it is so deep, that it is nowhere fordable.

"North of Kisht-wár the course of this river is from east to west; but there it makes a sudden bend almost due south, and after flowing in that direction for some distance, as suddenly turns to the westwards, and subsequently south again to Akh-nûr. From thence its course is about south-south-west, and this course it pursues for a considerable distance, and then inclines more towards the south-west. It so continues to run until its junction with the Wihat, when it resumes a south-south-westerly course again, and continues to flow in that direction until it unites with the Ráwî. After this it inclines a little more towards the south-west again, until abreast of Multán, when it resumes the previous direction,<sup>342</sup> which it follows until its junction with the *A'b-i-Sind* near Uchchh-i-Sharif."

"Although there are several *báránî* rivers [that is, dependent on rain], and some perennial streams in the eastern part of this, the Rachin-áb Do-ábah, the principal one is the *Deg*. This river comes from the vicinity of Sánbah, and issues from a *hol-i-áb* or lake. It only obtains the name of *Deg* some three or four *kuroh* from its source, previous to which it is called the Basanthal [the "Basantha" of the maps]. The breadth of its bed is about half a *kuroh* on the average, but, save in time of rains, it is dry in most places. This is in a great measure caused by the cultivators throwing dams across it for irrigation

<sup>337</sup> The "Aknur" of the maps.

<sup>338</sup> Súdharâ is now three miles distant from the river, but the old channel passes close to it.

<sup>339</sup> "Quadirabad" of the maps.

<sup>340</sup> The place of junction now is about twelve miles, equal to rather less than seven *kuroh*, and two or three *kuroh* from the *kašbah* of Chhantarah. See pages 331 and 335.

<sup>341</sup> It is in a more flourishing condition now.

<sup>342</sup> The directions here mentioned are general, of course. Boileau, in his "Personal Narrative," quoted farther on, says, that the three rivers, Jihlam or Wihat, Chin-áb, and Ráwî, after their junction, are known as the "*Trimab*" until they unite with the Ghárah near Uchchh.

purposes. It runs about parallel to the course of the Ráwí on the west side, at from four to seven and eight *kuroh* distant from it, and in the neighbourhood of Faríd-ábád [in the Ghugherah, now the Montgomery, district] unites with that river. The intermediate space, which is known as Deg Ráwí, is exceedingly fruitful.”<sup>343</sup>

Above the junction with the Wihat the banks of the Chin-áb are well defined, and during the annual inundations, except on extraordinary occasions, it does not overflow its banks; but, after the junction of the two rivers, the bed spreads out considerably, so much so, that, a little lower down, it forms several *belahs* or islands in the sub-district of Shor Kot, which extend as far down as the junction with the Ráwí and beyond.

From the junction of the Wihat and Chin-áb, locally called the *Do-mel*,<sup>344</sup> the *Thal*, which formed the boundary of the *kachshhí* or *hethár* on the Sind-Sagár side, recedes for many miles to the westward; and immediately south of Shor Kot the country appears to siuk, or, in other words, to become much depressed. Sand-hills begin to cover it every here and there on either side, but especially on the side of Shor Kot; and there being no high land to impede or keep back the waters in the time of periodical inundations—for the Gondal *Bár* terminates farther north, and the *Bár-i-Chin-áo*, is not here to be distinguished at the present day—and the soil being very sandy, the waters find their way far inland. Indeed, the whole of the lower part of the triangle con-

<sup>343</sup> In the time of Akbar Bádsháh there were two *mahálls* or districts named Deg Ráwí in the Súbah of Multán, and both in the Multán Sarkár, one on either side of the Deg: one accounted in the Bárí *Do-ábah*, and the other in the Rachín-áo. The first was styled the “Mauwázi” (plural of *Mauzā*)<sup>3</sup>-i-Deg Ráwí,” which *maháll* was assessed at the very low rate of 50,147 dáms in money, but there were only 867 *bígahs* and 14 *biswahs* of land under cultivation; while the other, along with I-ruj-púr, formed two *mahálls* under the name of “I-ruj-púr and Deg Ráwí.” These were assessed in the sum of 23,77,300 dáms in money, but then there were 37,230 *bígahs* of land under cultivation. The inhabitants were Khar'ls, who were entered as liable to furnish 200 horsemen, and 2,000 foot as militia.

In the present day, when the Deg overflows its banks, which are below the level of the surrounding country, it inundates the tracts around; but its floods, like the inundations of the Ráwí, have decreased from what they used in former times to be, and the channel, from all accounts, appears to have decreased in breadth and increased in depth. The supposition that the Deg ever ran as far as Kot Kamáliah is quite impossible, with the high bank of the Ráwí intervening, but its waters in time of floods may have reached as far down as that part. The decrease of water may be attributed to the increase of cultivation farther north, and the consequent demand for more water.

<sup>344</sup> *Mel*, in Sanskrit, means ‘union,’ ‘association,’ ‘combination,’ etc. *Do*, of course, means ‘two.’ See also note 337, page 378.

stituting, at present, the lower extremity of the Rachin-áb Do-ábah is, without doubt, of comparatively recent formation. More respecting this tract will be mentioned in the notice of the river Ráwi.

There are several canals from the Chin-áb, in the Rachin-áb Do-ábah in the present Jhang district, some of which are certainly very old, from the fact that their levels are much higher than the present level of its channel; and it is clear that, at a former period, the river must have flowed at a much higher level to have enabled water to reach them. There is one about a mile distant from Shor Kot, on the west, which, even at the period of the greatest inundations, water can scarcely enter. It is styled the Ráni Wá-hah or Ráni's Canal.

Traces of another ancient canal remain in the middle of the Sándal Bár, near the site of an ancient city, said to have been, in by-gone times, the chief place and seat of government of these parts, called Asraur or Saraur (the "Khangab Asroor" of the maps, meant, probably, for the Khánkah or Monastery near Asraur). It runs in the direction of south-west for upwards of forty miles, passing about four miles to the southward of the Tall of Sángalá. It is known as the Nannan Wá-hah (the "Nunnunwah Canal" of the maps), because Wá-hah (*vul.* "Wah" and "Vah") means a canal.

The Chin-áb has changed its course very considerably, and its valley, or rather, the tract over which it has flowed at different periods, is thirty miles broad. In by-gone days, at about the point where the Shaikhán Patan now is, some fourteen miles north-east of Chandaní-ot or Chandan-ot, instead of turning more to the westwards as at present, it kept a course more towards the south-south-west, and passed five miles east of Chandan-ot; while now it passes it two miles and a half on the west. Its old bed is very distinct, and runs within a mile of Rajú-á. The whole space between this ancient channel and the present one below Chandan-ot is seamed with other old channels running in the direction of Jhang-i-Siálán, one of which lies within four miles of it on the east. These channels, lower down towards Shor Kot, again unite with the ancient bed.<sup>345</sup> At one place, a point

<sup>345</sup> Cunningham, in his "Ancient Geography of India," like all others, traces the movements of Alexander and his Greeks, according to the present courses of the rivers of the Panj-áb, to judge from the maps at pages 104 and 248; but, in some places, his descriptions do not appear to agree with his maps. When we see what great changes have taken place in the courses of these rivers within the short space of one hundred years, what may have occurred in the space of two thousand two hundred? He also traces the travels of Hwen Thsang in the same way, from Shor Kot, according to the present course of the Chin-áb, and along what is known as the Panch Nad, that is, five rivers, or Panj-áb, united into one giving name to the territory. This Panch Nad now extends from the junction of the Ghárah

east of Shor Kot, there is but seven miles between this ancient channel (in which the river flowed when Amír Tímúr crossed, I believe) and one of the old channels of the Ráwi. This old channel of the Chin-áb pursued a course to the east of Shor Kot,<sup>346</sup> within three or four miles; for the nearest channel is five, and the most distant, nine miles from that place east. Running in a direction about south-west, this old bed of the Chin-áb, about seven miles south-south-west of Shor Kot, and about four miles east of Bastí-i-Islám, united with another old bed of the Ráwi some twelve or thirteen miles farther east, and seven or eight miles farther north than at present. After the junction the Ráwi lost its name; and, at the period in question, the united streams took a much more southerly course than at present, passing near

(not Sutlaj: that lost its name on uniting with the Bíáh, as did the Bíáh likewise below the junction) and the Chin-áb, thirteen miles above Uchchh, down to the junction of the Sindhu, Ab-i-Sind, or Indus, with this Panch Nad, a distance, as the crow flies, of about forty-two miles; whereas, in the last century, this Panch Nad united with the Indus close to Uchchh on the west, and did not then exist as it does at present, but was situated much higher up than Uchchh, as noticed at page 219. Uchchh now is, or recently was, nearly eight miles from this Panch Nad, and over twelve miles below its commencement.

With all this he very properly points out (p. 220), that, "In describing the geography of Multán it is necessary to bear in mind the great changes that have taken place in the courses of all the large rivers that flow through the province," and yet, in another place (p. 218) says, that "the site of Alexander's altars must be looked for along the line of the present course of the Satlej, at a few miles below Hari-ki-patan. \* \* \* To this point, therefore, the territory of the Sudraæ or Surákas, must have extended in the time of Alexander."

He places it, therefore, at a point immediately east of the present Sutlaj, that is east of, and before its junction with the Bíáh, for then it ceased to be the Sutlaj; and at that period, probably, and up to modern times, certainly, as shown in the account of that river farther on, it flowed from thirty to sixty-five miles farther east (the distance of the oldest channel we know of eastwards) than the present course of the Hariári—the united Bíáh and Sutlaj in the upper part of its course, and Ghárah in the lower. See page 372.

<sup>346</sup> There is a great depression or hollow east of the town of Shor Kot which, in the rainy season, becomes filled, and forms a large lake. Some of the local authorities supposed that "the materials for the great Bhira or Mound," on which the place stands, "were taken from it." It is much more likely to be the remains of the ancient channel of the Chin-áb when it united with the Bihat south of the town and fort.

The strip of country peculiar to the southern half of the present sub-district of Shor Kot, is clearly of recent formation. The soil is light and sandy, and water lies very near the surface. Such parts of it as are not brought under cultivation is covered with a dense growth of a grass known as *sur* (*Saccharum sura*: *Roæb.*) The tract below Shor Kot is likewise cut up by numerous channels, which conduct the inundation waters far inland.

Sidhú kí Sará'e on the west, and between nine and ten miles to the east of Multán, and united with the Biáh about twenty-eight miles south of that place. See note 349, page 347.

Another old channel of the Chin-áb lies a few miles west of the one just noticed, which passed near Bukhári on the west, ran in the direction of south-west, passed Khíwá or Khíwah<sup>347</sup> on the east, within a few miles of Jhang, and within three miles of Mughiánah also on the east, and lower down united with the old channel just described.

There is yet another old channel of the Chin-áb a few miles west of the present one, and traceable downwards from about Lat. 32°12', which runs almost parallel to the present channel with an interval of from eight to ten miles between at the broadest part, passes within ten miles north-west of Chandan-ot, and runs towards Kot-i-'Isá Sháh and Kádir-púr on the Bihat or Jilíam. There can be no doubt that, at some previous period, the Chin-áb, or a considerable branch from it, ran therein, and united with the Bihat a little to the south of Kádir-púr above mentioned.<sup>348</sup>

<sup>347</sup> The Mughiání Siáls claim that this place was founded by one of their chiefs who was twelfth in descent from Siál, their progenitor, and that when he founded it, the Chin-áb flowed to the east of it. In the last century Chandan-ot was dependent on Láhor, and Khíwah on Multán.

<sup>348</sup> As a specimen of the manner in which names are inserted in our maps, I may mention that a part of the first old channel here noticed, appears in one of our maps as the "Boodh N.," and in others as "ancient bed of the Chenab;" the second as the "Boodi N.;" and the third as the "N. Boodhee." Of course all these three different forms refer to one word, namely, *buddhi*—بُدھی—signifying in Hindí, 'old,' 'ancient,' etc.—or "old or ancient channel."

A right understanding as to the ancient courses of the rivers of these parts will throw considerable light upon the movements of the Greeks in the Panj-áb territory and Sind.

Curtius says, that, having turned back from the west or right bank of the Hyphasis [Biáh] in consequence of his troops refusing to proceed farther eastwards, as related farther on, Alexander reached and encamped along the Acesines [Chin-áb]. After this he sailed down that river towards the ocean with a thousand vessels, proceeding about four hundred stadia [about forty-eight miles] daily [that is, he probably brought up before dark, as those who even now go by the river routes in these parts generally do], in order to be able to land his forces at convenient places. Then he came to the tract of country where the Hydaspes [Bihat] falls into the Acesines [Chin-áb], from which he fell down the confluence of these rivers into the territory of the Sobii." He then landed his forces, marched two-hundred and fifty stadia [about thirty miles] into the country [to the east, I presume, but the author does not say which. This would be in the Rachin-áb Do-ábah wherever the confluence may have been], took the capital, after defeating a great army [the undisciplined people of the country or mere rabble] of another nation [tribe?] drawn up on the banks to oppose his landing. He then took a town by

Subsequently, some great convulsion of nature in the parts farther north appears to have caused vast changes in the courses of storm to which they had fled on being defeated; and then another town, which the people set fire to, and perished in the flames, along with their women and children. The castle was not damaged; and Alexander left a garrison in it, after which he went round it by water for *it was encompassed by three of the largest rivers of all India* except the Ganges, which seemed to lend their streams for its fortification. "The Indus washes it on the north side, and on the south, the Acesines [Chin-áb] unites itself with the Hydaspes [Bihat]. The violent meeting of these rivers makes their waters as turbulent and rough as those of the sea; and, as they carry a great deal of silt, which, by their rapid concourse is very much disturbed, they leave but a narrow channel for boats to pass in," etc. Here the fleet got into great disorder, and sustained much damage, two of the largest vessels were lost; and such was the danger to the fleet, that many prepared to swim for their lives. Here three altars were erected, one for each river.

According to Arrian, and the other authorities quoted in the "Life and Actions of Alexander the Great," by the Revd. J. Williams, a useful abstract, chiefly drawn from Arrian and Strabo, and also to a less degree from Curtius, Athenaeus, and Plutarch, the fleet consisted of 80 *tria-conters*, and more than 2,000 river craft of every description; and in eight days [from where he embarked] the fleet arrived near the confluence of the two rivers [the Hydaspes and Acesines: there is no Indus mentioned here]; and their united streams contracted immediately below the point of junction. "The current is sharp and rapid, and strong eddies are formed by the struggling waters that swell in waves and encounter each other, so that the roar of the conflict is audible from a great distance."

See Amir Timur's account of the junction of the Jamd or Bihat with the Chin-áb at page 279.

Here the vessels ran foul of each other, and losses were sustained, so that the fleet was partly disabled, and two vessels sank. A small promontory on the right bank [west] offered shelter and protection to the partly disabled fleet.

All this took place near and at the junction of the Hydaspes [the Bihat] and the Acesines [the Chin-áb]. What part of the territory of the Panj-áb will agree with these descriptions, according to the present aspect of the country, leaving alone the rivers? Not with Multán, I trow, and with no place south of Chandaní-ot or Shor Kot; yet Cunningham "identifies" this place of meeting at the time of Alexander, with Multán, as if the Hydaspes [Bihat] and Acesines [Chin-áb] had ever yet united south of the walls of that place. If Curtius is right as to the Indus also uniting near this castle, the matter is still more complex.

It may be well also to mention here, that it is said, previously, that Alexander built Nicœa on the left [east] bank of the Hydaspes [Bihat]; and in another place, that, "on some part of the river, between Nicœa and the standing camp at the confluence of the Acesines [the Chin-áb and Bihat below their junction] and the Hydraotes [the Ráwí], Alexander had visited a prince by name Sopeithes; and Strabo says, that, in his territory is a mountain [range] composed of fossil salt sufficient for the whole of India. Here, of course, the Namak Sár, Koh-i-Júd, or Salt Range is referred to. Rivers were constantly changing, and the recognition of places lying near them at the period in question depends on where and how they then ran, but mountains do not change so easily.

most of the Panj-áb rivers—the same convulsion, in all probability, which caused, or happened at the same time as, the great flood recorded in the Khulásat-ut-Tawárikh, and related farther on—and the other rivers adjoining that tract of territory on the east, tributaries of the Hakrá or Wahindah. At this period the Chin-áb turned more to the eastward above Chandan-ot; passed it on the west side instead of on the east as it had previously done; ran for some miles more to the south-west, passing Jhang-i-Sílán also on the west, which it had passed previously on the east; and some thirteen miles farther south-west, entered the channel of the Bihat or Wihat, and flowed past Shor Koṭ six or seven miles to the west. It also passed west of Multán, as it does at present; but it then joined the already united Bíáh and Ráwí about forty-six miles below Multán,<sup>349</sup> instead of twenty-eight miles below that city on the east, as it had previously done. Then came still further changes, which caused the Ráwí, presently to be noticed, to alter its course, when it deserted the Bíáh altogether, took a more direct westerly course, and united with the Chin-áb once more, but some nineteen or twenty miles north-north-east of Multán, instead of passing it a few miles on the east side, as it had previously done.

From how far up the Hydaspes the fleet started we may judge from its having taken eight days to reach the confluence of that river with the Acesines; for if we take the daily distance at, say, one half of that mentioned, the starting point would have been considerably above Jihlam of the present day. See note 390.

Alexander's subsequent movements from this place of junction will be noticed farther on.

<sup>349</sup> Abú-l-Fazl, in the A'ín-i-Akbarí, places the city of Multán in the Bári Do-ábah, that is, between the Ráwí and the Bíáh, but this I believe to be an error in the arrangement of the columns of his work, because as long as the Ráwí continued to flow east of it, which it still continued to do up to the close of the last century, it was in the Rachin-áb Do-ábah. Consequently, if Abú-l-Fazl is right, the Ráwí must then have flowed north of Multán to unite with the Chin-áb, which it could not have done, unless, since his time, it again deserted it, turned southwards, and again left the Chin-áb to unite with the Bíáh; because, as said above, at the close of the last century the Ráwí flowed east of it. Another reason why I think Abú-l-Fazl in error here is, that Chaukhandí and Multán were in the same Do-ábah then, and he places the former in the Rachin-áb Do-ábah, but now, it is like Multán, in the Bári Do-ábah. I have mentioned previously, that, before being in the Rachin-áb Do-ábah, at the time of the investment of Uchchh by the Mugha Nú-in, Mangútah, both Multán and Uchchh were in the Sind-Ségar Do-ábah.

The Bist-Jalhandar Do-ábah extends now no farther south than Hari ke Patan, which is some two hundred miles above Multán. In the same way, Debál-pur the Pák Pattan or Ajúdhan, and other places around, were then in the Bist-Jalhandar Do-ábah, but now are some eighty miles beyond it, and are in the Bári Do-ábah; and Chaukhandí, then in the Rachin-áo Do-ábah, is now in the Bári Do-ábah likewise.

Only about a century since, when the Sayyid, Ghulám Muhammad, before referred to, returned from Kábul by Khush-áb, the Dá'írah of

In Abú-l-Fazl's time, the *Mahálls* or sub-districts of Adam Wá-han, Fath-púr, Jalál-ábád, Sher Garh, Dunyá-púr, Ráj-púr, Kuhrof, Khá'e Búlidhí, and Ghallú-Ghárah (گھلو گھرہ) of the Multán *Sarkár* of the Multán *Súbah*, were in the Bist-Jhalandar Do-ábah, that is, between the Sutlaj, as it formerly flowed in a separate channel, and the Biáh before they united into one stream and became the Hariári, Núrní, Nílí, or Ghárah, but they are not so now. Multán is still in the Bári Do-ábah, which extends from the Ráwi to the right bank of the dried up Biáh—not, it will be observed, to the banks of the Hariári, Nílí, or Ghárah—while the tract between the Bári Do-ábah and the new river just mentioned, namely, from the left bank of the dry Biáh to the right bank of the Hariári, Nílí, or Ghárah, has become known to modern native writers as the Shamáli Kachchhí Do-ábah, or north Kachchhí delta, locally known as the Nílí Bár, names not known to Abú-l-Fazl, because the Biáh, in his day, still flowed in its own bed; and the *Mahálls* above referred to are in this newly formed Do-ábah. The meaning of *Kachchhí* is alluvial land of recent formation, subject to the annual inundations, and called *hefhár* in the Jhang district; and the tracts of this description lying along either bank of the Hariári, Nílí, or Ghárah, within the influence of the annual inundations of that river, are known as Chhotí Kachchhí to this day. See also pages 331 and 384.

Let us see what the old European travellers say, from actual observations, respecting the rivers in the vicinity of Multán, or running near it; and see also page 301.

The earliest who notice Multán are two Englishmen of Captain Nicholas Downton's Company, who made a journey from India to Persia in 1614. Their remarks on Láhor are given farther on. "From thence [Láhor] they pass'd on to Multan, a great and ancient city, seated pretty near the river Indus. \*\*\* When the Potane [i.e., Patán or Afghán] Kings maintained their Ground in India, this place was in a very flourishing estate whilst Agra and Láhor lay both in the greatest obscurity: But now she has little to pretend to, those upstart Rivals have robb'd her of her Trade and Glory, and left her nothing great to lay claim to, but the advantage of her Venerable Antiquity. The place is so poor, that Caravans are obliged to stay hereabouts eight or ten days whether they have business or no, that they may do it a kindness, by spending some of their Money; neither will the Governour let them pass on, till they have rested themselves here for as much time as that comes to."

Next in rotation comes Mandelsloe (see also note 289, page 297), who previously had accompanied the Ambassadors of the Duke of Holstein to the Sháh of Persia, and who was in India in 1639, the same year in which the traitor, 'Alí Mardán Khán, the Zik Kurd, betrayed Kandahár to Sháh-i-Jahán Bádhsháh. See my "NOTES ON AFGHÁNISTAN," page 605. Mandelsloe says: "The Province of Multan, with its chief city of the same name extends along the River Indus to the East, as the Province of Haca Chan or Hangi Chan [he refers to the Derah-ját] has the same River to the West." Here he, or his printer, has reversed matters: for *west* we must read *east*.

Thevenot, who comes about twenty-seven years after, in 1666, says: *Multan*, which comprehends *Bucor* [*Bakhar* was a *Sarkár* of Multán], has to the south the

Sháh Mukím, and Baháwal-púr, avoiding Multán, he says he "left the Dá'írah and proceeded fifteen *kuroh* from thence to Koṭ-i-Shujá' Khán. Leaving it, and going another twelve *kuroh*, he reached the village of Múchakí, a small place inhabited by Musalmáns, below which, the Chin-áb and its tributaries, the Jihlam or Wihat and Ráwí, unite with the Bíah (not the Ghárah it will be noticed: the Sutlaj and Bíah had not yet finally united); and the ferry across is called the Múchakí Paṭan or Ferry. Having crossed, he halted at Koṭhah near by, a small fort of burnt brick construction, twenty *kuroh* distant from Baháwal-púr, and then in Baháwal Khán's possession."

This Koṭhah is the "Kottee" of the maps, now on the Multán side, six miles and a half north of Jalál-púr; and within about three

Province of *Sinde*, and to the north the Province of *Caboul*; as it hath *Persia* to the West, and the Province of *Lahors* to the east. It is watered from many Rivers that make it fertile. The Capital Town which is also called *Multan*, was heretofore a place of very great trade, because it is not far from the River *Indus*; but seeing at present, vessels cannot go up so far, because the channel of that River is spoilt in some places, and the mouth of it full of shelves, the Traffick is much lessened, by reason that the charge of Land-carriage is too great. However the Province yields plenty of *Sugar*, *Opium*, *Brimstone*, *Galls*, and store of *Camels*, which are transported into *Persia*, by *Gazna*, and *Candahar*, or into the Indies themselves by *Lahors*; but whereas the commodities went heretofore down the *Indus* at small charges, to *Tatta*, where the merchants of several countries came and bought them up, they must now be carried by land as far as *Surrat*, if they expect a considerable price for them.

"The Town of *Multan* is by some Geographers attributed to *Sinde*, though it make a Province by itself. \*\*\* To conclude, the Town of *Multan* is but of small extent for a Capital, but is pretty well Fortifi'd; and it is very considerable to the *Mojul* when the *Persians* are Masters of *Candahar*, as they are at present." This was written in the tenth year of Aurang-zeb-i-'Alam-gír's reign.

Tavernier, who, at the same period, was travelling in India, says: "Multan is a City where there is made a vast quantity of Linnen Calicuts, which was always transported to *Tuta*, before the sands had stopp'd up the mouth of the River; but since that, it is carry'd all to *Agra*, and from *Agra* to *Surat*, as is the greater part of the Merchandize which is made at *Lahor*. But in regard carriage is so dear, very few merchants traffick either to *Multan* or at *Lahor*; and many of the workmen have also deserted those places, so that the King's Revenues are very much diminished in those Provinces. \*\*\* *Multan* is the place where all the *Banians* come, that trade with *Persia*."

Here we have clear evidence of some vast changes in the course of the *Indus*, and the other rivers, its tributaries, to cause merchandize to be sent from Multán and Láhor to Agrá in order to reach Súrat, instead of sending by vessels on the Ráwí and the Chin-áb from those two provincial capitals. Here is another proof, were any required, that the Bíah still flowed in its own bed, and had not changed its course. See the map of these parts, constructed a few years previous to the period in question, taken from Purchas at page 321.

miles south-west of it, the junction of the Bíáh and Chin-áb then took place, and there the old channel of the Bíáh is still to be seen. Now, there is no Bíáh running there, and the Ghárah—the Sutlaj and Bíáh united—joins the Chin-áb and its tributaries sixteen miles lower down in the direction of south-south-west.

The Kot-i-Shujá' Khán, on the west side of the Chin-áb above the junction, here referred to, must not be mistaken for what is, at present, called Shujá'-ábád. The Sayyid, Ghulám Muḥammad, says: “There are two Koṭs known as Kot-i-Shujá' Khán; one on the west side of the river, and one on the east [the Shujá'-ábád of the present time], and are distant twenty *kuroh* from each other.”<sup>350</sup>

Abú-l-Fazl, in the A'ín-i-Akbarí, gives but a very brief notice of the Chin-áb; and what he says respecting it, has been previously recorded at page 294.

The Khulásat-ut-Tawáíkh the author of which was a Hindú, mentions, that the Chin-áb, in the books of the Hindús is called Chandar-Bhágá, and attributes its name to the Chandar issuing out of Chín [China]. It soon enters Kiwár [کیوار], celebrated for its saffron. It then receives some tributaries, and gets the name of Chandar-Bhágá. It falls over high rocks at a place near Jammún [*vul.* “Jumoo” and “Jamoo”], forming a magnificent sight, and after that breaks into eighteen branches which again unite, after flowing a distance of twelve *kuroh*, at the *kaṣbah* of Bahlúl-púr. It then flows through the Siál Koṭ district, and below the *kaṣbah* of Súdharah passes onwards towards Wazír-ábád. The wood called *sák* (ساک) and *diyár* (دیار), which is well known, is brought down by merchants from the mountain tracts of Chanbah to Wazír-ábád; and floated as far down as Bakhar and Ṭhaṭhah. The Sháh Guzr or Royal Ferry is at Wazír-ábád. \*\*\* The river then reaches Chandaní-ot,<sup>351</sup> an ancient place, where is the tomb of the Sayyid, Sháh Burhán. From thence it flows on into Jhang-i-Siálán, which was the dwelling place of Hírah, who is celebrated throughout these parts for her love of Ránjah,<sup>352</sup> and, after passing it, the Chin-áb unites with the Wihat or Jihlam, as already recorded.”

<sup>350</sup> Shahámat 'Ali, in his work on Baháwal-púr, says (page xxvii): “From the low and marshy nature of the country south of Multán, there are few towns or villages in that direction of any distinction, excepting Shujahabad and Kot-i-Shuja [Khán], which are more military posts than towns.”

<sup>351</sup> The ancient channel of the Chin-áb which passes Chandan-ot less than two miles on the east, is twenty-five miles from the present channel near Jhang, and as before mentioned, the whole tract between is more or less seamed with old channels.

<sup>352</sup> There is a poem in the Panj-ábí dialect, very popular throughout these parts, on the loves of Hírah and Ránjah.

There is an old and minor branch of the Chin-áb, which must not be passed over, since it has been mistaken for the ancient channel of the Ráwí,<sup>353</sup> whereas the former river passed this minor branch of the Chin-áb four or five miles farther east. I refer to the Lolí Wá-han (لولی وہن), “which *nahr* is supposed by some,” according to my Survey record, “to have been originally cut from the Chin-áb, about ten or twelve *kuroh* above Multán. In more recent times, after that river altered its former course east of that place to the west side, it has been neglected, and has gone to ruin. It becomes full during the periodical inundations of that river, and passes north of the fortress, close under the walls, on the side on which stands the tomb of the Rukn-i-’Alam, then runs towards the south to Koṭ-i-Shujá’ Khán, and is used for irrigation purposes, or lost in the thirsty soil. Except in the time of the inundations it is nearly dry.” A few years since, it was a mere marsh near the north wall of the fortress of Multán, and, probably is so still.

<sup>353</sup> At page 205, Vol. I., of Elliot’s “Historians,” it is stated, that “Muhammad Kásim’s forces, [Muhammad, the conqueror of Sind, was Kásim’s son] found no suitable place for digging a mine until a person came out of the fort [of Multán], and sued for mercy. \*\*\* He pointed out a place towards the north, on the banks of a river.” In a foot note, the learned Editor has, “کب جویی—This can hardly mean the main river.” Hardly; for the Lolí Wá-han is referred to or a similar small channel.

Cunningham (“Ancient India,” page 142) says: “The Ravi formerly surrounded the fortress of Multán, and its bed is still traceable. In seasons of heavy rains the waters flow to Multán. This agrees with the statement that Alexander circumnavigated the fortress [supposing that Multán is referred to, perhaps?].” See note 348, page 345.

The river “bed” the writer refers to is the Lolí Wá-han, *so changed in the course of ninety-five years* as to be scarcely recognizable, but it was not the Ráwí. He appears to have forgotten that there is a canal from the Chin-áb, passing close to Multán on the west, navigable, and actually called the Sikandar-ábád canal, and, of course, must have been cut by order of Alexander, for have we not his name here?

He also “identifies Atári,” about twenty miles W-S-W. of Tulanbah on the high road to Multán, which is really called Atári-Wálah, of recent origin, founded by a Sikh of that family name, *near which* are the ruins he refers to, as “the city of the Brahmins which made such a stout defence against Alexander. \*\*\* Curtius says Alexander went completely round the citadel (of Multán) in a boat, which is probable enough [if the river flowed by it instead of a score miles farther north or south] as its ditch was no doubt capable of being filled at pleasure from the river.” Why not have fixed upon Sháhr-chah, near which is the tomb of “Shaikh Abdool Hakeem,” of the maps, seven miles and a half west of Tulanbah? It is the site of an ancient city of great size.

In another place the Survey record states, that the Lolí Wá-han<sup>354</sup> passed a short distance north of Jahán-gír-abád; and, that, "in going from thence to Multán, you proceed three *kuroh* south, and by the way cross this *rúd-khánah* [river bed] twice; once about half-way, and the second time near the Láhor Gate of Multán by means of a wooden bridge."

### THE RÁWI, RÁWAH, OR ANCIENT IRÁWATÍ<sup>355</sup>

"The Ráwi, called by the old historians the Ráawah of Láhor or Loháwar, and Iráwatí by the Hindús, issues from the mountain range of Chaubah, the source of which river is sacred to Mahá-díw. \*\*\* It

<sup>354</sup> Fortunately, a record exists respecting this branch or cutting from the Chin-áb, mistaken for the old bed of the Ráwi, the bed of which lies much farther east. In mentioning the six gates of the city, the Survey record says: "The Láhorí Darwázah is on the north-west side on the Lolí Wá-han; and outside it, over that *rúd* is a brick bridge [before it was said to be of wood: perhaps there was one of wood as well]. Beyond the gate is a suburb, inhabited by about a thousand Afghán families, and it is styled the Kot of Túlí Khán." This seems to be what is now incorrectly called the "Kiri of the Afgháns," instead of *Gíra'í*, a Pus'hito word signifying a halting place of nomad Afgháns. Respecting the Bohar Darwázah, it says, "this is on the west side of the city walls, and there also is a suburb; and the Lolí Wá-han passes about a quarter of a *kuroh* to the west of it. The Daulat Darwázah is on the north-east side of the walls, and the Lolí Wá-han passes by near to it. Beyond, on the outside, the mansions of Sultáns and Princes of by-gone times were situated, and the camp for their troops, but they are now in a state of total ruin." Respecting the four gates of the fortress, the writer says: "The northern one is called the Khizrí Darwázah, and opens on the Lolí Wá-han [that is, opposite to, and near it], and is always kept closed. \*\*\* Within the Díw Darwázah, on the Lolí Wá-han side, is the Tomb and Shrine of the Rukn-i-'Álam (Pillar of the Universe), the Shaikh, Rukn-ud-Dín, son of the Shaikh, Sadr-ud-Dín-i-'Arif, who died in 709 H. (1309-10 A.D.), son of the Shaikh, Bahá-ul Hákk wa nd-Dín, Zakariyá. In the rainy season when the Lolí Wá-han, which runs outside the fort walls on the north, becomes full and overflows, the area round the Tomb and Shrine becomes a gathering place for sight-seers. The Lolí Wá-han also passes not far from the walls on the side where is the Tomb and Shrine of Bahá-ul Hákk; and the Tomb and Shrine of Shams-i-Tabríz is on the other side of the same Lolí Wá-han, farther on towards the south." This was at the period that the Nawwáb, Muzaaffar Khán, Sadozí, held the fief of the Multán province from Tímur Sháh Bádsháh, ruler of the Afghán state, for the annual sum of two and a half *lakhs* of *rúpás*, paid to the Durrání treasury.

For the meaning of Wá-han see a note farther on.

Masson (Vol. I, p. 396) says, "the inundations of the Rávi river extended to the city, but it is *three miles* distant, and has what is called a *bandar*, or port, in this instance expressive of a boat station." This refers to an old channel close to Sftal kí Mári, noticed by Cunningham. See page 365.

<sup>355</sup> The people of these parts still call it by the ancient names.

passes below Chanbah where is a wooden bridge, and flows to Bisohlí (بسوہلی), where is a boat ferry. Below Sháh-púr it leaves the hills, and here there is a cutting of about a quarter of the volume of water, which is carried on to Láhor and Pañhán or Pañán Kot,<sup>856</sup> and to the *parganahs* of Batálah and Patí. The channel of this *nahr* or cutting is now ruined [through neglect], and the stream having turned away from Bahrám-púr, re-unites with the main river near the city of Láhor. The Ráwí afterwards flows by Faríd-ábád, Sayyid-Wálah, and within a *kuroh* of Tulanbah; and just half-way between the village of Dandí-Wálah and Sargání, unites with the Chin-áb and loses its name. The place of junction is called Trimáq."

A channel from this *nahr* from the Ráwí can be distinctly traced from Sháh-púr, by Gurdás-púr, Batálah ("Bulata" of the maps), and from fourteen to fifteen miles south of Amrit-Sar (*vul.* "Umritsur"), and appears in the maps as "Dry N." ; while the *nahr* itself, which is said (in the Survey record), to turn aside from Bahrám-púr (the "Buhrampoor" of the maps) appears as the "Kirn N." which now unites with the parent stream seventeen miles above, instead of close to Láhor.

What changes are here shown to have taken place during the lapse of even less than a century! Such is a brief notice of the Ráwí from the Survey record I have already quoted.

<sup>856</sup> According to Cunningham (page 144), "the name of this place is not derived from the well known Muhammadan Patháns, or Afgháns, but from the Pathán Tribe of Hindu Rajpúts." This is something quite new, and may account for the "Pathán Coins," and the "Pathán Dynasties" of the "Archæological Department," in which have been included Tájzíks, Turks, Sayyids, Jats, Habashíes, and others, who have ruled in Hind, and formed into one delightful jumble, being styled "Patháns," without there having been a single Patán among them ; and now we must add, it seems, "Hindu Rajpút Patháns" although, I suppose, there are no Musalman "Rajpút Patháns."

This comes from Tod probably, as, at page 233, Vol. II., of his "Rajast'hán," referring to the Langáh Jats who once ruled over the territory of Multán (See my "NOTES ON AFGHÁNISTÁN," etc., page 569) he says that, "The use of the word *Pat'hán* by no means precludes their being Hindus." What then does *Pat'hán* mean?

The "Pasto, Pakhhto," and "Pukhhsto" scholars have to their own satisfaction proved, that the *Háktves* of Herodotus" are the "Patháns or Afgháns," whose progenitor was only born about the year 576 A. D., but here they are all "identified" as "Hindu Rajpúts."

This, however, is nothing to the discovery of another philosopher, only lately come to light, namely, that "the name Afghán [only the people call themselves *Fus'htánal*] is connected with the *Arvaca* of the *Mahabárata*!" This is well worthy of insertion in a Gazetteer or a Cyclopedia, or such like "popular" reading. See note 27, page 164.

Abú-l-Fazl merely mentions the ancient name of the Ráwí, and that it issues from the mountain range of Bhadrál or Bhadra, and that the Dár-ul-Mulk, Láhor, is situated on its banks.<sup>857</sup>

<sup>857</sup> Láhor was visited in 1603 by John Mildenhall, a merchant of London, who set out in 1599 from Isfahán by Yazd, Kirmán, Sijis-stán, and Kandahár. He reached "Lahora," as he styles it, from "Candahar," but, unfortunately, no particulars respecting this part of his journey are in existence that I am aware of.

Two Englishmen of Captain Downton's company, however, reached it in 1614. In the extract from the account of their travels it is stated: "But none made more of the trade of this famous city than the Portugals did (as long as they had the Wit to keep friends with the Great Mogul). For all the Merchandise they dealt for with the Foreigners, or Indians, at Lahore, was here embarked upon the spot, and so down the Ravee (into the Indus) away for Persia, Ormus, and those parts," etc., etc. \* \* \* In the time of the Potane [Patán or Afghán] kings it (Lahore) was but a trifling village.

This matter of Portuguese trade is entered into more fully by Messrs. Richard Steele and John Crowther, two Merchants in the service of the East Indian Society, who went from Ajmír to Isfahán in the years 1614–1615. They reached Multán on the 22nd May, 1614. They say: "Lahor stands on the Rieur Indus or Sinde [See page 301, and note 349, page 347], and from this place came the Treasure of the Portugals Trade when they had peace, as being the center of all Indian Traffique. And here they embarked the same down the Rieur for Tatta, whence they were transferred for Ormus and Persia. The Merchants also passing that way betwixt Persia and India, pay'd them freight. They did likewise drive a great Trade vp this Rieur for Pepper and Spices, furnishing these parts of India therewith. At this present the Merchants of India assemble at Lahor, and invest a great part of their monies in Commodities, and ioyme themselves in Caravans to passe the Mountains of Candahar into Persia, by which way is generally reported to passe twelve or fourteen thousand Camels lading, whereas heretofore scarcely pass'd three thousand, the rest going by way of Ormus. These Merchants are put to greate charges betwixt Lahor and Spahan (besides greate cold in Winter and heate in Summer, and the badness of the way, spending six or seven months betwixt those two places) they are said to reckon every Camel's lading to stand them in one hundred and twentie or one hundred and thirtie Rupiás. Persia is that way furnished with Pepper and Spices from Masulipatan over land."

This merchandize went from Multán by the Sanghar Pass, and by Tal, Tsotialí and Pushang to Kandahár by the route described for the first time, other than by those two merchants, by me in my "NOTES ON AFGHÁNISTÁN," etc., page 547. See also my account therein of the POWANDAH Afghán Tribes, page 483.

Thevenot says: "Lahor is the Metropolis of a Kingdom, built upon one of the five Rivers that descend from the mountains of the North to swell the River Indus; and give the name of Peniab to all the Region which they water. This River at this time flows not within a league of the Town [now it is just one mile], being subject to change in its Channel, and many times does very great mischief to the adjoining Fields, through the rapid deluges which it makes. The City is large, and extends itself above a league in length. But the greatest part of the Houses, which are higher than those of Agra and Deli, fall to ruine, by reason of the excessive rains that have overflowed a great number of them."

The Khulásat-ut-Tawárikh states, that, at the period that work was written in 1107 H. (1695 A. D.), the Ráwí united with the Chin-áb close to Sará'e-i-Sidhú or Sidhú kí Sará'e (the "Serraiee Siddhoo" of the maps), twenty *kuroh* from Multán. At the present time the Sará'e in question is less than a mile from the south bank of the Ráwí, and from it the river turns northwards and westwards, then south-west, winding considerably, and unites with the Chin-áb eleven miles west of that place.<sup>553</sup>

The climate of these parts seems to have changed considerably since Thevenot wrote. He was there in 1665-66.

Tavernier, who was in these parts about the same years, says of the "Province of Lahors," that, "The chief Town is not now upon the *Ravv* as it was for a long time, because that River having a very flat Channel, has fallen off from it above a quarter of a league. \* \* \* This hath been a very pretty Town when the Kings kept their Courts in it. \* \* \* I have already said, that the great walk of Trees (which begins at *Agra*) reaches as far as Lahors, though the two Towns be distant from one another one hundred and fifty Leagues, the lovely Alley is very pleasant."

This "lovely alley" was the work of Sultán Sher Sháh, Sor, the Afghán or Pañán Sultán of the Dihlí empire, who is said to have had a daily postal service between Níl-áb and Ágrá, and that trees were planted on both sides of the way all along this route.

<sup>553</sup> When the Prince, Muhammád-i-Dárá-Shukoh, eldest son of Sháh-i-Jahán Bádsháh, was preparing at Láhor for his expedition against Kandahár in 1653, two battering guns of great calibre for those days, were specially cast at Láhor, one of which carried a ball of 90 lbs., and the other a shot of 64 lbs. These, together with a third great gun, brought from Sháh-Jahán-ábád, after twenty days' labour occupied in removing them from the citadel of Láhor to the banks of the Ráwí and shipping them on board vessels, were sent down that river to Multán.

The Prince's army amounted to 104,000 men, including 70,000 cavalry, and 5,000 artillery men, accompanied by 36 guns and mortars, and 60 great war elephants. The heavy guns, ten in all, including the three above mentioned, were sent down the Ab-i-Sind, and by Dághar, and Shál (Kwátah, *vul.* "Quetta") to Kandahár, and, in consequence, only arrived there towards the termination of the investment, and failure of the expedition.

I gave a brief summary of this affair, and the march by the Sangar Pass, a route wholly unknown to modern writers, by Chatsah, Tal, Tsotáli, and by the Siádzgái or Tabak-sar (both words being of one and the same meaning, the first being *Puslito* and the latter *Tájzík*) into Pushang (*vul.* "Péshín"), in my "NOTES ON AFGHÁNISTÁN," etc., page 21, in September, 1878. This was the first time that this route was described by any European author, and the first time the route of this great army was made known; and only one native writer knew correctly the composition of the force, or the route taken by it both in going and returning, and he accompanied it. A recent reviewer, in the 'Athenæum,' for July 26th, 1890, referring to my "NOTES," says: "It was Major Raverty who several years ago brought to the notice of the Indian Government the existence of the direct route by which Prince Muhammád Dara-Shukoh led his formidable army of over 100,000 men from Multan to Candahar, an identification which quite

When the Sayyid, Ghulám Muḥammad, referred to at page 348, was returning to Kábúl from India in 1787, he had to give up the idea of going from Multán by way of Layyá, because a large force of Sikhs had invaded that part. He, therefore, had to proceed by Mankerah. His route throws light on the state of the parts near the confluence of the Chin-áb, Bihat, and Ráwí. He set out from Multán for Khán Chál, distant five *kos* (this is what is called the *kachchhah kos*, just a mile and a half) north-eastwards; then to the Deh-i-Sháh Nawáz, on the banks of the Bíáh (not the *dry* Bíáh) ten *kos* in the same general direction; then ten *kos* north to Sháh-púr; and thence to Tulanbah, between north and east, another ten *kos*. From Tulanbah he went fifteen *kos* north-west, and reached Sárwán. He distinctly states that this stage brought him into the tract between the Chin-áb and the Bihat, on the edge or margin of the great desert waste—the Thal—and that another stage, in the same general direction took him to Mahárán (*possibly*, what is now styled “Gurh Maharaja” in our maps), through the sandy desert. Another two stages brought him to Mankerah.

About the time of the 'Arab conquest by Muḥammad, the son of Kásim, the Ráwí united with the Bíáh east of Multán. It has always been remarkable for its erratic course, especially below Láhor, and from thence to its junction with the Chin-áb, notwithstanding that it runs in a deep bed. Tavernier however, quoted in the preceding note 357, says its channel is very flat. It is so irregular and uncertain, that it is impossible to tell one year where its channel may be the next. On one side, its left high bank can be traced from some twelve miles above Láhor, running in a south-westerly direction and winding considerably, by the Sará'e-i-Noh-Shahrah, and close to it, and between Wándarí, which lies twelve miles east of Sayyid-Wálah, and Hinjaráún, so called after

revolutionized the theories of Anglo-Indian strategists.” I find, however, that there are actually some who would like to take the credit of the discovery to themselves, and, probably, if I live long enough, I shall find some one claiming to have made the discovery, just as the Siáh-posh Káfirs of the Káfiristán have been “discovered” over and over again, since I gave an account of them in the “Journal” for 1859.

Since I wrote about this route, it has been surveyed, and part of the Kandahár force returning to India followed it—the detachment under the command of Sir M. Biddulph, K. C. B. I shall probably give the account of the expedition in full shortly, but more respecting the route will be found in a subsequent Section of my “NOTES,” page 546, which see, further researches having thrown additional light upon it. In that same Section of my “NOTES,” I also pointed out a direct road to Kandahár from the Derah-ját farther north, by which a line of Railway might easily be carried, and that road is now I find, being surveyed. Better late than never.

a tribe of Hindú Jaṭs, down to within a couple of miles of Sath Gāṛh<sup>859</sup> on the south. Continuing to run from thence with a very tortuous

<sup>859</sup> This place in Blochmann's printed text is شاد خراہ—Sad-Kharah, but, correctly, as above, was the chief place of a *maháll* of that name in the Debál-púr *sarkár* of the Multán *súbah*, which *sarkár* contained four Do-ábahs, and the Berún-i-Panch Nad, or Extra Panj Ab. At the time Abúl-Fazl wrote his *A'ín-i-Akbarí*, there were 59,448 *bigahs* of land under cultivation, the revenue amounted to 3,551,230 dáms, and free grants existed to the amount of 20,972 dáms. The inhabitants of the *maháll* were Balúchíz and Khar'l Jaṭs, who were assessed as able to furnish 300 horsemen, and 4000 foot for militia purposes.

At the time of the Survey I have been quoting from in this paper, Sath Gāṛh is mentioned as lying just midway between Fath-púr, Ghugherah, and Sher Gāṛh, near the dry channel of the Báwi, and as being, in former times, the chief place of a sub-district, but now, for the most part, in ruins, and in the possession of a Sikh named Wazír Singh, who also held Hurappah.

Though of little consequence in other ways, it is somewhat so in an historical point of view.

Colonel Macgregor in his "Gazetteer," and Mr. A. W. Hughes of the Bombay Uncovenanted Service, the compiler of "a Gazetteer of Sind," and another of "Balochistan," quote a wonderful history of the Balúchíz from a "Report" by Mr. R. Bruce, C. S., respecting a petty chief of a section of the Rind clan of that people, named Chákár. According to this "history," after the Balúchíz had settled in Kalát and Kachchhlí, a feud arose between Chákár, and Rahmán, a Lishári chief of the same race. "They collected their armies," says the "Report," a battle ensued and the Rinds were defeated with the loss of 700 killed. On this, "Mír Chákár sent for assistance to Súltan Sháh Húsén, King of Persia, who sent an army under the command of Zamí to his aid."

Unfortunately, such a Sháh of Persia never existed, and such a leader as "Zamí" is unknown to fame. They have managed to mix up here the name of the Langáh Jaṭ ruler of Multán, Sháh Húsain.

Then comes a still more wonderful piece of history, that, "After Mír Chákár had committed the country to the care of his lieutenants, it appears that he, with a number of his followers, joined the standard of Hamdyún Sháh in his attempts to recover the kingdom of Hindústan, and went with him to Dehli. Other reports say that he took Dehli from Hamdyún Sháh, and afterwards tendered his submission."

Subsequent to Humáyún Báshtáh's return from Persia, after obtaining aid from Sháh Thamásib, his defeating his brother, Mírzá Kámrán, and his final advance from beyond the Indus into Hindústán for the recovery of his empire, the "Report" informs us, that "he had a large army," and that "it is very probable that he may have returned through the Bolán Pass, and been joined by the Rinds under Mír Chákár."

I do not think there is any "History of India," however poor, that does not clearly show that the Báshtáh did not return by the Bolán Pass; and, certainly, he was not joined on the way by "the Rind army," nor Chákár's "lieutenants."

Added to this "history," we have some Balúch Ballads translated by Mr. L. M. Dames, C.S., which appeared in the "*Journal*" for 1880; and from these more "history" of the same kind is adduced. There Chákár "is said to have founded a kingdom [like "the kingdom of the Náhars," the "Sítpur kingdom"] with its capital

course, in the same general direction as before, its bank in some places much more defined than in others, it runs close to Húrappah on the Seví (*Sibi*), and to have waged war with Humáu Chughattá," for Chákár was "a godlike man," and chief of the "lofty Ghulám Bolak Rinds."

Mr. Dames adds that "it is difficult to say how far any part of Chákár's adventures are historical;" and he quotes "Brigg's Ferishta," and "Erskine's Babar" to show that "the irruption of the Baloches into the Panjáb, about 1520 A. D., was probably caused by the pressure on them of the Turks or [sic.] Mughals who were then under the Arghúns invading Kachí and Sindh."

More "history" of this kind is given in "Griffin's Panjaub Chiefs." The Panjáb Government "invited" all the chiefs of tribes to send in an account of their ancestors, and descent of their tribes; and the result is contained in that work. It can be imagined how the chiefs drew the long bow, what glowing accounts they gave, and what noble or royal descent they gave themselves and their tribes.

Fortunately for historical truth, I can show "how far Chákár's adventures are historical," and also the nature of the "history" adduced respecting that "god-like man."

Mírzá Sháh Husain, the Arghún Mughal, son of Sháh Beg Khán, the conqueror of Sind, determined, at the instigation, it is said, of Bábar Bádsháh, to make war on the Langáh Jat ruler of Multán, but before doing so, he determined to coerce the refractory Balúchís in the northern and western part of his territory, around Síwi and parts adjacent. With a body of 1,000 cavalry, he made a forced march from Bakhar by way of Chatar and Lahrí, and came upon the Rinds and Bughtís, overthrew them, made many captives, reduced them to submission, and brought back their head men along with him to Bakhar. This was in 930 H. (1523-24 A. D.).

He then set out on his expedition against Multán in 931 H. (1524-25 A. D.); and a force composed of Langáh Jaṭs, Rinds, Dúdá'ís, and other Balúchís, Chándiyahs, Nághars, and others, to the number of about 80,000 men, awaited him on the banks of the Ghárah to dispute his crossing. Sultán Mahmúd, Langáh, had only made one march from Multán to join this army, when he suddenly died, said to have been poisoned by his son-in-law, the Shaikh, Shujá'-ud-Dín, Bukhári, while some say he was poisoned by a house-hold slave, named Lashkar Khán, and this great army melted away.

The Langáh Jaṭs, whom such "history" writers will persist in turning into Afgháns, now set up the young son of Sultán Mahmúd; and came to an accommodation with Mírzá Sháh Husain, "by ceding to him all the Multán territory south of the Ghárah, which river was to be the new boundary."

Soon after this, in 933 H. (1526-27 A. D.), the affairs of Multán became utterly disordered: the chiefs of the late Sultán refused to submit to the young ruler, he being a mere puppet in the hands of the Shaikh, and they invited Mírzá Sháh Husain to take possession of Multán. He set out in the same year; and on the 15th of Rabi'-us-Sání, 933 H. (January, 1527 A.D.), captured Multán, in which the supporters of the Shaikh and the young Sultán had shut themselves up. The place was completely sacked, numbers of those found within were put to the sword, and the remainder enslaved. The Wazír Shaikh and the Sultán were cast into prison, and there they died, the latter after a nominal reign of one year and eight months; and the Langáh Jat dynasty, which arose out of a fraud, terminated at the end of twenty-seven years.

south ; and between this its left high bank and the right high bank of the Bíáh, but six miles of elevated plateau or *dhaiyá* (subsequently to

For some time previously they had lost all their territory north of the Ráwi. Jám Báyazíd, the Sammah, a member of the ruling family of Sind ousted by the Arghúnis, who had taken shelter in the Langáh territory, and had become its Wazír, rebelled and retired to Shor Kot, and appropriated that part (equivalent to the present Jhang district or nearly so), and tendered fealty to Daulat Khán, Lodí, governor of the Láhor province on the part of the Afghán Sultán, Sikandar, Lodí, of Dihlí.

From the period of the usurpation of the Langáh Jaṭs over Multán, numbers of Balúchís had come thither from the farthest parts of the Balúchistán, from Kích and Mukrán, and took service with them, receiving large grants of land in lieu of pay, and among these was Malik Suhráb, the Dúdáí Hút. About the period that Jám Báyazíd rebelled, a feud having arisen between one division of the Rinds of which Chákár was the head, and other Balúchís, in which the Rinds came worst off, Chákár, finding the neighbourhood of Síwi too hot for him—not the fortified town of that name, but lands dependent on it—left it, and came with his two sons, Allah-Dád and Sháh-Dád (the latter is said to have first introduced the Shí'ah doctrine into Multán), to seek service with the Langáhs, but finding no chance of employment there, he went to Shor Kot, to Jám Báyazíd, who took him into his service, and out of his fief, assigned him a já-gír in lieu of pay. This já-gír was at Sath Garh on the Ráwi, and there he took up his residence with his people. See note 361, page 366.

After Humáyún Bádsháh had to abandon his kingdom, and retired to Láhor in 947 H. (1540-41 A.D.), followed by Sher Khán, of the Sor sub-division of the Afghán tribe of Lodí, who had assumed the sovereignty and title of Sher Sháh, the Bádsháh retired into Sind. Sher Sháh while in the Panj-áb selected the site for the fortress of Ruhtás, which was "To be a spike in the breast of the Gakhar tribe"; and shortly after, in 949-950 H. (1542-43 A.D.), he left the Karlární Níází Afghán, Haibat Khán, as governor of the whole Panj-áb, and directed him to free the territory from the rebel Balúch, Fath Khán, Hút, who had possessed himself of Koṭ Kabúlāh during the distracted state of the country after the downfall of the Langáhs, raided the Lakhní Jangal district, and devastated all the country round, and as far east as Pání-pat; to free Multán territory altogether from the Balúchís, who had seized upon it, and re-people the desolated city of Multán, whose inhabitants had now entirely deserted it.

Immediately on receipt of these orders, Haibat Khán, Níází, sent for the Wakíl of Chákár, the Rind; for now he held his já-gír from the Afghán governor of the Panj-áb, to which government he owed military service, and said to him: "Go thou to Malik Chákár, the Rind, and intimate to him that I shall be coming into his district immediately, and let him see that the men of his já-gír are ready for my inspection." The author from whom I take this extract (confirmed by other writers), 'Abbás, Sarwární, in his "Tárikh-i-Sher Sháh-i," says: "I heard from the lips of Fath Khán, Kambú, that, when the Wakil presented himself to Chákár he was dumb-founded; for as yet, no preparation had been made for the purpose, or the reception of the Khán. On the second day after, news came that Haibat Khán had arrived within twelve *kuroh* of Sath Garh. Chákár now became alarmed, and said: 'I have not mustered my followers, nor made preparations for it. What shall I do?' and he was in a great way. Next morning a scout of Chákár's came in, and

be noticed in the account of the last-named river), intervenes. From Huṇappah it passes close to Chíchawaṭní on the south, thirteen miles intimated that the Khán had arrived ; and all Chákar could do was to ride forth to receive him, in a very disturbed state of mind. As soon as Haibat Khán perceived him, he said : ‘I will not inspect your followers now, but will do so at Debál-púr,’ his object being, lest Fath Khán, the Hút Baltúch, should, in case he delayed at Sath Gáṛh, take himself off; and so Chákar, to his great relief, was dismissed.” Haibat Khán continued his march to the Pák Pattan of the Kutb-i-Klám, the Shaikh, Faríd-i-Ganj-i-Shakar; but Fath Khán, alarmed, had fled [Chákar, doubtless, informed him in time], but Haibat Khán pursued him, and came up with him near Fath-púr of Kuhror [about twenty miles east of Kuhror]. He had no chance of escape from Haibat Khán, as he had his family, and those of his followers, with him. He therefore threw himself into the mud-built fort there, and sought shelter therein. It was immediately surrounded; and after he had held out for a day or two, Fath Khán got the Shaikh Ibráhím, the descendant of Shaikh Faríd, to intercede for him; and he came out and presented himself before Haibat Khán. The latter told the Shaikh, that he was himself only a servant of the Sháh, and that whatever his commands might be he must carry them out, so Fath Khán was allowed to return to the fort pending the orders of Sher Sháh. He shortly after managed to escape, however; for one night, chiefly through the efforts of a faithful follower, Mando by name, Fath Khán, at the head of 300 men, made a sudden rush upon the guards, overpowered them, and got off. The Afgháns on entering the place, found that they had butchered nearly all the women and children before they left. Bakhshú, the Langáh, afterwards captured Mando, and brought him bound to Haibat Khán, and shortly after, Fath Khán was taken. Haibat Khán proceeded to Multán, having collected the remaining inhabitants, who had long before dispersed to various places, and set about re-peopling and repairing the place. Fath Khán, Hút, and Mando, by command of Sher Sháh, were hanged.

For these distinguished services Sher Sháh conferred upon Haibat Khán the title of *Masnad-i-A'zám, 'Ażam Humáyún*—that is “The Occupant of the Exalted Seat [of Dignity], the most August,” a title which had been conferred twice before by the Afghán sovereigns on their nobles. He was also assigned a scarlet tent, which only the family of the sovereigns had hitherto been permitted to use.” This was in 950 H. (1543-44 A.D.)

Sher Sháh directed the *'Ażam Humáyún* not to make any alterations in the assessments, but to observe the rules and usages of the Langáhs, and to take the revenue in kind. The latter, leaving Fath Jang Khán, Kanbú (or Kambú: it is correct both ways, the person referred to above) in charge of the Multán province, returned to Láhor. Fath Khán, Kanbú, brought it into a flourishing condition once more, and founded therein a town which he named Sher Gáṛh.

This place is still in existence, situated close to the right high bank of the Bíán, some twenty miles to the south-eastwards of Sath Gáṛh. These people under the “official name” of *Kambóh*, still hold a good deal of land in that locality.

That “god-like man,” the “mighty Chakar Rind,” the founder of “the kingdom of the lofty Gulám Bolak Rinds,” disappears from the scene; but he continued to hold his *já-gár* at Sath Gáṛh, and there died, and was buried. The Rinds, latterly, were much bullied by the Siáls. See page 338. There are more than “traces of Biloches” throughout the whole Panj-áb, particularly in the southern half of it.

and a half beyond which it makes a sudden bend to the northwards, then back again to a south-westerly direction, and runs towards Tulanbah, which it passes five miles to the south. From thence it runs in the direction of Multán as far as the point near which it used to unite with the Chin-áb, when that river passed on the east side of that city to join the Bíáh, and which is about fifteen miles nearly due south of Sidhú kí Sará'e. In the space between this left high bank and the present channel, between Chichawaṭní and Tulanbah, are the remains of two or three other old channels in which it has flowed at different times, but now partly obliterated.

On the opposite side, in the present Rachin-áb Do-ábah, its extreme high bank can be distinctly traced beginning from about twenty-nine miles to the westwards of Láhor, running in the direction of about south-south-west along the skirt of the Sándal Bár, farther west of which again is a part of the same Bár, extending from five to fourteen miles in breadth from west to east, and some eighteen miles from north-east to south-west, covered every here and there with mounds and hillocks, the sites of former towns and villages, and, in some places, with depressions. Patches of the same hard substance that composes the Chitr-áng Zamín, described farther on, also crop up here and there. These patches are described as "beds of kankar," but the formation is, apparently, just the same as that of the Chitr-áng Zamín alluded to above.

Passing onwards from this in a direct line towards Ghugherah and

It will thus be seen, that out of Haibat Khán, the '*A'zam Humáyún* (which last word, in this, as well as in the Bádsháh's title, means august, fortunate, etc.) the writers have produced "*Humáú Chowghutta*," and "*Hamáyún Sháh*" meaning of course Násir-ud-Din, Muḥammad, Humáyún Bádsháh [he was a Barlás Mughal by descent, one of the *ulásis* of Chaghataé Khán], with whom "the mighty Chákar made war," and even "took Delhi, from him," but kindly restored it! How he "made war" upon the '*A'zam Humáyún*, Haibat Khán, I have already shown above. As to "*Hamáyún Sháh* having very probably returned" to Hindústán "from Persia through the Bolan pass, and been joined by Chákar Rind, and other Bilocches," any History of India, even "*Ferishta*," or "*Briggs*" would show, was totally incorrect. Humáyún Bádsháh left Sind in August, 1543; in January, 1546, he returned from Persia, and recovered Kandahár; and it was not until *eleven years and a half after that*, that he set out from Kábul for Jú'e Sháh-i, then by a raft on the river of Kábul to Pes'háwar, crossed the Indus at Nil-Ab, and marched straight on Láhor, and from thence through the Jalhandar Do-ábah, and Samánah, to Dihlí.

As to Chákar, the Rind, building the fort of "Seví (Síbí) and making it his capital," is on a par with his capture of Dihlí. "A little history," like "a little learning," is "a dangerous thing." See my "*NOTES ON AFGHÁNISTÁN*," etc., page 589, note ¶, and page 591, note \*

Fath-púr, it runs a little over eight miles to the westwards of Farídábád, and nearly five west of Sayyid-Wálah; and about seven miles or thereabouts north-west of the first-named place, the Deg river runs in its channel. Hereabouts the bank is not so well defined, but, about four miles and a half west of Ghugherah, it becomes well defined again, and approaches within a mile and a half of Kot Kamáliah<sup>360</sup> on the

<sup>360</sup> Cunningham (*Ancient India*, page 226) "identifies" this place, as "the first city captured by Alexander on his march from the junction of the Hydaspe (Jhilam) and the Akesines (Chenab)," but he does not tell us where the junction then was; and he also suggests a connection between the name Kamália and the Malli. He also provides a place for "Harapa" [Harrappah] as "most probably, the city against which Perdikkas was detached because of the mention of marshes," but there are, or were, plenty of marshes round about, and near Multán, and also near Shor Kot, and scores of other places. In the time of Sultán Bahrám Sháh of Ghaznín, Muhammád Bahlím, the governor of these parts—the Panj-áb—having rebelled, the Sultán marched against him in 512 H. (1118-19 A.D.) and defeated him on the confines of Multán, "the Almighty having rewarded Muhammád Bahlím for his base ingratitude, and he, and his ten (some say two) sons, together with their horses and arms, on the day of the battle, sank in a morass, so that no trace of him and them remained." It does not follow, however, that Harrappah was the place.

With regard to Kamáliah, or Kot Kamáliah, I may mention that *kamál* is not Greek, but an 'Arabic word, and that the name of this place is derived from the Musalmán name of its founder, Kamál-ud-Dín, a Khar'l chief. He may have founded it on an older site, and a town may possibly have been in existence there in the time of Alexander's campaign, but there is a vast difference between probability and "identification." How many times has the Ráwí changed its course since that time?

The direction taken by Alexander against the Malli, and the situation of their territory, as described by the historians of his campaigns, depends entirely upon where the Hydraotes [Ráwí] united with the Acesines [Chin-áb] at that period. Where the junction took place shortly before the appearance of the 'Arabs in Sind and Multán has been already related. See also note 192, page 244.

The Malli are said to have occupied the country between the lower part of the courses of the Hydraotes and Acesines, and also the district beyond the Hydraotes. What plainer description can be desired to show that the lower part of what in comparatively modern days was called the Rachin-áb Do-ábah, in part of the Sándal Bár, the Gondal Bár, and part of the Ganji Bár adjoining it in the Bárí Do-ábah is meant, even according to the most ancient courses of the rivers that we know of. That the greater part of the tract in question was above the place of junction of the two rivers is clear, because it is stated, that the troops were landed below the confluence of the Hydaspe [Bihat] and Acesines [Chin-áb] on the right [west] bank of the latter, that is, in the Sind-Ságár Do-ábah, and were directed to march down stream, on that side, at certain intervals of time, in divisions, to the point of junction of the Acesines [Chin-áb] with the Hydraotes [Ráwí]; and the fleet was ordered to be conducted thither also. In the time of the 'Arabs, this junction took place about twenty miles north-east of Multán, but in Alexander's day it probably took place, to judge from the most ancient channels, much higher up, and between Sídhú kí Sará'e and Shor Kot, but nearer to the latter place.

north, and then makes a sudden bend to the north-west as far as 30°52' N. L. to within sixteen miles of Shor Kot, and within fourteen miles of

Alexander, himself, however, before they set out, advanced laterally from the left [east] bank of the Acesines [Chin-áb], that is, into the Rachin-áb Do-ábah, and encamped near a small stream which skirted the western edge of the desert [bár?] that intervened between the upper settlements of the Malli upon the Hydraotes [Ráwi], and came to a halt for a short time. This stream, no doubt, refers to one of those *nahrs*, or old canals, as they are supposed to be, still to be traced in the present Jhang district. After marching the remainder of that day and all night, at dawn, he arrived before the Malli strong hold, the march across the desert [bár?] having exceeded twenty-five miles. He was still in the Rachin-áb Do-ábah, but it is not said in what direction his march lay, but, it may have been in a south-easterly direction, or even more towards the east from the context, and the time it subsequently took to convey him to the confluence of the two rivers, after he was wounded, and that depends on where that confluence was. The distance mentioned, if he marched south-east from the ancient bed of the Chin-áb, would have brought him to the northwards of where Kot Kamáliah now stands, if not to within four or five miles west of Samandar, on the road from Mughánah to Ghugherah. Wherever it was, the people were taken by surprise, and their city and fortress stormed

Curtius differs here from the other writers. He says the people had determined to make a vigorous defence, and had chosen a commander out of the Oxydracæ; that he was an expert soldier, and had pitched his camp at the foot of a mountain, causing fires to be lighted to a great distance, that his army [the undisciplined inhabitants] might appear more numerous, and kept up cries and uncouth howlings, etc.; and that as soon as it was light, Alexander moved to attack them in battle array, but, the barbarians for some reason fled to the mountains, pursued by Alexander, but to no purpose, except capturing their baggage.

Where is there a mountain to be found within ninety miles of either of these places, or even a hill nearer than the Kiránah Hills and their off-shoots, at Chandaní-ot, and near Sángalú Tall?

According to Arrian and the other accounts, the most important places were evacuated, and the inhabitants fled for refuge to the dense *jangals* beyond the Hydraotes [in the Ganjí Bár, in the Bárí Do-ábah, dense *jangals* still exist]. After a short repose the Greeks continued their advance and reached the Hydraotes, while the Malli were still crossing [into the Bárí Do-ábah]. Their rear guard was cut up, but the main body of the Malli took refuge in a strong fortified city, which was stormed by a part of the forces sent against it. Then Alexander crossed to the left bank [east, and thus entered the Bárí Do-ábah once more. The first occasion was when his troops mutinied], and reached a Bráhman town, which was also captured.

Curtius says, that the city was the city of the Oxydracæ, and Strabo says, it was the city of the Sydracæ. The Malli evacuated all the chief cities [what a number of *cities*!] lying on the left [east] bank of the river Hydraotes; and Alexander re-crossed to the right [west] bank [back into the Rachin-áb Do-ábah again] they, the Malli, having concentrated all their forces there. Autumn was far advanced, so the river was low, and having re-crossed it, he attacked them. They were overthrown, and fled for shelter to a neighbouring fortress. It being late in

one of the ancient channels of the Chin-áb. It then turns abruptly from north towards the south for seven miles, and then turns west

the day, the attack upon it was deferred till the following day. This was the place where Alexander was so badly wounded in storming it. Where this fortress might have been I cannot say, but it was in the Rachin-áb Do-ábah, not far from the then banks of the Hydractes [Ráwi], and somewhere to the northward of Kot Kamáliah, or between that place and Samandar, or even farther north near the old channel of the river shown in the general map, No. 1.

Masson considers "Túlumba" to have been "the capital of the Malli, which could not be Multán"; and respecting this last remark there cannot be the shadow of a doubt: Multán was too far south, as the other subsequent operations show. Masson also, contrary to others, considers "Kamália" was the site of the fortress where Alexander nearly lost his life; and he dwells upon the marsh near it as a proof. This, however, is neither proof nor clue; for there are marshes in several other places in these parts: the distance given of the length of the march is the best. Masson also identified "Haripah" [Hurappah] as Sángalá, in which, of course, he was totally wrong; for Sángalá *Tall* lies eighty-four miles to the northwards of Hurappah, but, as regards Kot Kamáliah, he is certainly in the right neighbourhood, although too far south perhaps.

Vincent ("Voyage of Nearchus") says, that "the fortress where Alexander was wounded, was not the Malli capital [not "Moultan," as he writes it]; for it is certainly on the *north* of the Hydraotes as Moultan is on the *south*." But, in another place, he spoils his, by chance, correct statement, by adding, that "the Caspiri on the Rhuadis *ought* to be Moultan on the Ravée," etc.

After stating all I have noticed above, the Author of the "Life and Actions of Alexander the Great," like others who have written since, supposes, that "the Malli are represented by the modern inhabitants of Moultan, and Outch of the Oxydracæ;" as he says the former [*i. e.*, "Moultan"] is on the left bank of the Acesines [Chin-áb], with the cognate city of Mulban [sic] between the Hydraotes [Ráwi] and Hyphasis [Bíah], and Outch lower down, not far from the confluence of the Hyphasis and Acesines. Here he has been guided, it will be seen, *by the courses of the rivers as they now flow*, and as those places are *now* situated, but it was not so *then*; and he has mistaken the Ghárah for the Hyphasis, which referred to the Bíah alone. The descriptions given by the Greek writers clearly show, that all these operations took place in the Rachin-áb Do-ábah, between the Chin-áb and the Ráwi, in whatever direction they may have flowed at that period, and chiefly on the banks of the latter, eighty miles north-east of Multán, and nearly double that distance north-north-east of Uchchí.

We next come to the descent of the Hydraotes [Ráwi]. As soon as Alexander could be removed, he was taken down the Hydraotes to the confluence of that river with the Acesines [Chin-áb] where was the standing camp, and where the vessels of his fleet were directed to assemble. At the time of the 'Arab conquest of Sind, and perhaps for a considerable time previously, the confluence was about twenty miles to the north-east of Multán.

It occupied four days to convey Alexander down the river Hydraotes to its confluence with the Acesines; and there the grand army and fleet had already arrived. While his wounds were healing, new vessels were being built. Near the confluence was a large *banyan* tree, below which according to Aristobulus, fifty

again, its bank well defined, with a slope of some forty degrees, the ground here and there covered with hillocks, to within fifteen miles north of Tulanbah, and runs in the same westerly direction, the bank becoming less distinct, towards the former bed of the Chin-áb near Sidhú kí Sará'e on the north, where they used to unite. Subsequently, when the Ráwí deserted the Biáh to unite with the Chin-áb, the united streams then passed on the west side of Multán instead of on the east; but, even now, the Ráwí shows a liking for this old channel—the most

horsemen could at the same time be shaded from the sun ; and Onesicritus, as quoted by Strabo, mentions trees at the confluence in question, with their boughs bent downwards, of a size that four hundred horsemen might take shelter at mid-day beneath the shade of a single tree. The author of the "Life" above noticed, says: "It might be worth while ascertaining, as connected with the age of this species of tree, whether there be one of great size and apparent antiquity in this vicinity." I have before noticed the great *Bohar* or *Banyan* tree near one of the old conflences of the Hydaspes and Acesines, but not of the latter with the Hydraotes, at page 334. After this, Alexander sailed down the three united rivers to their junction with the Indus, where he was joined by some vessels built at other places on the latter river. This mention here of the confluence with the Indus shows, that Curtius' statement of the Indus being the third river uniting at the confluence of the Hydaspes and Acesines near the fortress there, to be an error. "Here (at the confluence of the Indus and the three united rivers, the Hyphasis, Acessines, and Hydraotes) Alexander ordered a city to be built, and naval docks to be constructed, as it was a spot, in his estimation, well calculated to become the site of a powerful city," but, as the upshot shows, he could not have chosen one worse. See page 299. After this we are told that he came down to the country of the Soghdī, which name, the author of the "Life" supposes, "they derived like their northern namesakes, from the great vale occupied by them," but he does not tell us why the Tájzík word سُخْد—*sughd*—should be used in a Hindú country in preference to a Sanskrit word, such, for example, as सुख्द—*sukhd* or *sukhad*, meaning 'salubrious,' 'pleasant,' etc. The former word means 'a depression where rain water collects,' and 'the name of a city in a great depression near Samr-kand.' Tod says (Rajast'hān : Vol. I, p. 93), that, "the Soghdī country is Dhat in the desert," and that, "the Sodas are the Soghdī." Cunningham, on the other hand, says (p. 254), "The Soghdī or Sodræ, I would identify with the people of Seorai," the actual position of which he says, "is unknown." "Síw-rá'i or Síw-ráhī is well known: a *mahál* of the Multán *sarkár*, and lies about five miles above Sabzal Kot N-N-E. "The elephants had been repeatedly ferried across as the nature of the country favoured their movements. [The Indus must have been a smaller river then in comparison with what it afterwards became to have enabled this to be done] "They were now transferred," it is said, "to the right [west] bank of that river for the last time; and Craterus, with them, advanced through the country of the Arachosii and Drangæ," of whom Arrian makes the Indus the eastern limit.

Here, it will be noticed, that the Hypanis [Biáh] and the Hakrá or Wahindah which latter great river as certainly existed at that period as the others, have been passed over without the least notice whatever.

ancient that we know of, except that in which it flowed when Chach attacked Multán, and afterward Muḥammad, the 'Arab commander—and in flood-time some of its water still finds its way into it, or did, at least, a few years since.

The change last mentioned appears to have taken place at the time of, or to have been brought about through the effects of, the great flood which devastated the northern part of the Panj-áb territory, which will be again noticed; and this appears to have been the course of the river when Amír Tímúr crossed the Chin-áb below its confluence with the Bihat near Shor Kot,<sup>861</sup> and the Ráwi opposite Tulanbah on the north, and encamped before it. From thence he passed on to the

<sup>861</sup> Some additional light is thrown on the courses of the rivers of the Panj-áb in the accounts of the raids of Mír 'Alí Beg, the Mughal, from the direction of Kábul.

During the disturbed state of the Dihlí kingdom subsequent to the death of Khizr Khán, when his son, Sultán Mubárak Sháh, succeeded, Shor or Shor Kot played a conspicuous part from its situation.

Sultán Mubárak Sháh, succeeded his father in the fifth month of 824 H. (June, 1421 A.D.), and withdrew allegiance from Sultán Sháh Rukh Mírzá, Bahádur Khán, son of Amír Tímúr, the Gúrgán, which his father had faithfully observed from the time Amír Tímúr conferred upon him the territory of Multán and Debál-púr, and had never assumed the title of Sultán, which his son now took.

This act soon began to bear fruit. In the year 826 H. (1422 A.D.), the Mír, 'Alí Beg, son of Dániš-Manchah, a descendant of Chaghatao Khán, son of the Chingiz Khán, who was the Ná'ib or Deputy of the Mírzá Saiyúrgh-timish, son of Sultán Sháh Rukh, who had been made the feudatory of Kábul, Zábul, and the territories bordering on both sides of the Ab-i-Sind or Indus, with Sultán Sháh Rukh's sanction, threatened an invasion of Siw-istán and Bakhar of Sind, but it did not come about. This Mírzá Saiyúrgh-timish is the personage respecting whom, Mr. J. Dowson, the Editor of Elliot's "Indian Historians," has made such a sad error. He styles him (Vol. IV., p. 59) "Shaikh 'Alí, lieutenant of the prince the son of Sar'-atmash." Another writer calls him "Suyurgutmish."

Sultán Mubárak Sháh, on this, directed Malik Maḥmúd, son of the Imád-ul-Mulk, the then feudatory of Láhor, to put the defences of Multán, which had become greatly dilapidated, consequent on the repeated Mughal inroads during many years, in order; and he rebuilt the fortifications anew from the foundations.

In 833 H. (1429-30 A.D.), during the time that Jasrat, son of Shaikhá, the Khokhar, which latter had died some short time before, was in rebellion, and keeping the whole of the eastern Panj-áb and adjacent parts in disorder, the Sayyid, Salim, feudatory of Tabarhindah [in Elliot, IV, 68, the editor inserts "Sirhind," to let us know, perhaps, that they are both one and the same place, which they are not], and an old and trusted servant of Khizr Khán for thirty years, who had amassed a great wealth, died. On this, Folád, a Turk slave of the Sayyid, seized all his property—instigated by one of the late Sayyid's sons, who were at the Dihlí court, it is said—and also upon Tabarhindah for himself. A force was sent against him; and, after some time, being reduced to straits, Folád sought aid from Mír 'Alí Beg, the

banks of the Bíáh, and crossed it by means of boats, and some of his troops by swimming, as already related in the account of his expedition.

Mughal Deputy at Kábúl (who now was acting for Mas'úd Mirzá, son of Mirzá Saiyúrgh-timish, who had died at Ghazní in 830 H. See my "NOTES ON AFGHÁNISTÁN," pages 364, and 578), promising him a large subsidy for his help. Nothing loth, he, with Sultán Sháh Rukh's permission, set out from Kábúl in the fifth month of 834 H. (Feby. 1432 A.D.) towards Tabarhindah, plundering and devastating all the country he passed through until he arrived within ten *kuroh* of that stronghold. On this, Sultán Mubárak Sháh's general, Islám Khán, who, with his forces, had been investing Folád therein, had to raise the investment; and Folád paid Mír 'Alí Beg two láhhs of *tangahs* for his aid. Taking his family and effects along with him (including Sayyid Salím's wealth, probably), Folád proceeded along with Mír 'Alí Beg on his return to Kábúl.

The latter moved by way of Jalhandar, and from thence towards Láhor, in the month of Rajab (the seventh month), and by Kasúr and Debál-púr, devastating and plundering the country passed through; and the people of Khat-púr [the chief place of the northernmost of the *mahálls* of the Multán *sáhab* or province at that period, situated on the Ráwi and then in the Bárí Do-ábah] he carried away captive. The 'Imád-ul-Mulk, Malik Rajab, Nádirí, (by some called Muhammad Hasan), the feudatory of Multán and Debál-púr, moved out of Multán to intercept him, and marched to Tulanbah.

On this, Mír 'Alí Beg fell back on Khat-púr; and just at this time the 'Imád-ul-Mulk was directed to return to Multán. On the 24th of the eighth month of the above year he retired towards that place, on which Mír 'Alí Beg passed the Ráwi near Khat-púr, and then, keeping along the line of the Jihlam (which the Tárikh-i-Mubárak Sháh-i says "is well known as the Chin-áb," meaning the united Jihlam and Chin-áb, but to which, in the extract from that work in Elliot, Vol. IV, p. 70, Mr. Dowson puts a foot-note, that "such is the extraordinary statement of the text, and Firishta copies it," only there is nothing extraordinary in it), he plundered the country as he proceeded, and afterwards turned round and marched towards Multán. This he could not have done had the rivers flowed then as now.

On his approaching within ten *kuroh* of that place, the 'Imád-ul-Mulk despatched Malik Sultán Sháh, the Lodí Afghán [uncle of Malik Bahlúl, who afterwards became Sultán of Dihlí, and was the first of the Patán or Afghán race who exercised sovereignty anywhere], at the head of his available troops, and followed himself, towards Jún-púr, a place I cannot now find. There an obstinate battle took place, in which Mír 'Alí Beg was victorious, and Malik Sultán Sháh was defeated and slain, and his troops routed. Mír 'Alí Beg then pushed on towards Multán, and appeared before Khair-ábád, near that place on the Tulanbah side, on the 3rd of Ramázán (the ninth month) 834 H. (June, 1431 A.D.), and the next day attacked one of the gateways of the fort. Fighting went on daily in and around the suburbs until the 26th of the following month, when the place was relieved by a force from Dihlí, which attacked Mír 'Alí Beg and defeated him. He then withdrew to a fortified position, which he had enclosed with a mud wall for his troops and baggage; but, unable to hold that, he was obliged to retire across the Jihlam [the Chin-áb and Jihlam united], and, in so doing, he lost a great number of his officers and men drowned, killed, or taken prisoners; and with his brother's son, Mír

Since that again the Ráwí once more altered its course; and there can be no doubt whatever, that the old channel parallel to the present

Muzaffar, and a mere remnant of his forces, he succeeded in reaching Shor. The history (*Tárikh-i-Alfi*) adds, that, "such a disaster had never before befallen any army under any reign."

These movements tend to prove what I have noticed before (see page 279) that, at the period of Amír Tímúr's invasion, and at the period here referred to, the junction of the Wihat or Jihlam and the Chin-áb took place near to Shor or Shor Kot. See also page 331.

Mír Muzáffar was left to hold Shor, while Mír 'Alí Beg returned to Kábúl, and the 'Imád-ul-Mulk, who had followed in pursuit, invested Mír Muzáffar therein on the 4th of Zi-Ka'dah (the eleventh month), 834 H. (August, 1431 A.D.); but he was just after removed from the government of the Multán province, and Khair-ud-Dín Khán, Kháfi, succeeded him there. Great disorders arose in this part in consequence, and Jasráth, the Khokhar, again broke out. The result was, that Mír 'Alí Beg, in the following year, 835 H. (1431-32 A.D.), again appeared upon the scene, and advanced by way of Shor, then in his nephew's hands, and invaded the provinces of Multán and Láhor. All the country west of the Jihlam, and great part of that west of the Chin-áb, at this period, was outside the Dihlí territory, and was more or less subject to the Mughals, as all west of the Bíál was when the "Tabákát-i-Násiri" was written, and as shown by the number of Turkish names still existing in those parts. Mír 'Alí Beg carried his raids as far east as Sahrind [which is not Tabarhindah. "Sirhind," also, is not the correct name of the former place]. Facing about, he again retired westwards, making the people of Khat-púr captive, and those of the villages along the banks of the Jihlam; and on the 17th of Rabí'-ul-Awwal (the third month), 835 H. (Dec. 1431 A.D.), again reached Tulanbah. There, by oaths and promises, he gained over the people, and then broke his agreement, and destroyed the fortress there, which was a very strong place (See note 246, page 279, and following note 247), and massacred many of its people.

Folád, the Turk, previously referred to, who when Mír 'Alí Beg retired defeated to Kábúl had returned to Tabarhindah, now issued therefrom, invaded the territory of Rá'e Fírúz, the Ma'hín, one of the great Zámin-dárs of those parts, and slew him.

At this period Boh, also called Bohí, was a ferry over the Bíál, the Sutlaj not having yet united with it, even temporarily.

Sultán Mubárak Sháh, consequently, had now to deal with Jasráth, the Khokhar, Mír 'Alí Beg, and Folád, the Turk. In Jamádí-ul-Awwal (the fifth month) of 835 H. (Feby., 1432 A.D.), he moved towards the Panj-áb to suppress these outbreaks. On his reaching Samánah, Mír 'Alí Beg beat a retreat, and retired to the Koh-i-Júd—the Salt Range—but the rebellion of Jasráth became still more formidable than before. This induced Mír 'Alí Beg to return in 836 H. (1432-33 A.D.), which he did by way of Shor once more. On this occasion he plundered and devastated the whole country along the line of the Bíál (accounting for the numerous ruined places thereabout), sacked Láhor, and left 12,000 cavalry there to keep possession. He then plundered Sáe-Wál, and took Debál-púr. Again Sultán Mubárak Sháh advanced by forced marches and entered the Panj-áb to encounter him, and reached Debál-púr. From thence he moved to the Ráwí, upon

left bank on the south, which extends from a little south of Sayyid-Wálah down to within six miles west of Huṇappáh, where it approaches close to the present channel, is, as its name clearly indicates, namely Súkh Ráwah,<sup>362</sup> the "Dry" or "Dried up Ráwah or Ráwí," for it is known by both names. That old channel adjoining Sídhu kí Sará'e on the west, and which, under the same name, runs down to within about three miles east of Multán, is not part of the old channel referred to above, but a more recent one: that in which it flowed when the Chin-áb united with it near Sídhu kí Sará'e in 1695, and which it appears to have flowed in before it finally abandoned the Biáh to unite with the Chin-áb,<sup>363</sup>

After that again, having met with some considerable obstruction above Tulanbah,<sup>364</sup> as its singularly winding course, and its sharp turns—south, west, and north again—indicate, or some other cause, it betook itself to that remarkable part of its present channel, known locally as

which Mír 'Alí Beg speedily retired towards Shor, followed closely by the Sultán, who crossed the main branch [sic] of the river Ráwí, and appeared before it. Mír 'Alí Beg again retired towards Kábal, still leaving Mír Muẓaffar, his nephew, to hold it. He held out for a month, when, finding he could not do so much longer, terms were agreed upon, that Mír Muẓaffar should send his daughter as a bride for the Sultán's son, together with many valuable presents, and that the troops left by Mír 'Alí Beg at Láhor should evacuate that place. This effected, the Sultán set out to visit the tombs and shrines at Multán, and then returned to Dihlí. Shor, and the tracts to the north and west, still remained in the hands of the Mughals, until the time of the Langáh Jaṭ rulers of Multán, the second of whom, Sultán Husain, after much fighting, wrested the fortress of Shor out of the hands of Ghází Khán son of Saiydá Khán, and also the town of Chandaní-ot, held by Málik Máchhí, the Khokhar, for the same Mughal Khán. The territory of Shor was then conferred on Jám Báyazíd, of the family of the Sammah rulers of Sind, as before related. Sultán Husain's wife was Báyazíd's mother by a former husband. See pages 279—281, and 291.

<sup>362</sup> This, and the other old channel mentioned after, appear in our maps as "Sookhrawa N," from which one would scarcely recognize the meaning.

<sup>363</sup> See page 355.

<sup>364</sup> Cunningham says, in his work ("Ancient India," p. 223), that "the old town of Tulanba, is said to have been deserted as late as one hundred and fifty years ago, through changes in the course of the Ravi." At page 225, however, he says it was deserted "three hundred years ago," having told us on the previous page, that "the old town was plundered and burnt by Timur, and its inhabitants massacred." The preceding note 361 will show who destroyed the fortress and massacred the inhabitants. The place appears to have been in a flourishing condition when Mír 'Alí Beg attacked it.

Shahámat 'Alí states, that "the present old fort of Tulanbah is of comparatively modern construction, and was built to restrain the wild tribes of the Ganji Bár."

the Sídhú or Sidh Ná'e,<sup>365</sup> which runs in almost a straight line for some twelve miles, and without a turn, to near Sídhú kí Sará'e, where it united with the Chin-áb. After that again, when the Chin-áb inclined more to the west, passed Chandaní-ot and Shor Koṭ on the west instead of the east side, the Ráwí, to rejoin it, made a fresh effort, and by a very tortuous course reached the depressed sandy tract near which the present junction takes place.

The land through which this Sidh Ná'e runs declines a little on the north or right bank the whole way, and is bounded within a short distance of the bank by a date forest;<sup>366</sup> while a belt of higher land fringes it on the south or left bank, but it soon melts into the lower tract adjoining it.

This is a mere general outline of the principal and greatest changes which have taken place since the time of the 'Arabs. I will not go back to "Alexander" and "Hweng Thsang"—for there is no doubt that the Ráwí, even more than some of the other rivers constituting the Panch Nad or Panj Ab, has changed more or less from one side

<sup>365</sup> The Ráwí in its last change before forsaking the Biáh altogether, appears to have met with some considerable obstruction in its course westwards near Bakrá and Lál Káthiyah, as its winding struggles and turnings show, but more particularly north of Tulanbah, upon which, and in order to reach the depressed tracts towards the Chin-áb, it betook itself, naturally, to the first depressed outlet in its way. This happened to be a canal which a former administrator, or farmer of the revenue, had cut to facilitate the irrigation of a part not within the influence of the annual inundations. This was carried towards the Sará'e of Sídhú, to near a point called Rám Chontarah, where the Hindús have a place of devotion, about two miles and a half east of Sídhú's Sará'e, and a little west of which it reached the Chin-áb again, which ran south-westwards towards the Biáh, but a little nearer to Multán on the east side than it had previously done.

No traces of excavation having remained in after years to show that it had once been a canal, deepened and widened by the action of the river—for it would have been strange, if any signs had remained after a few inundations—and the fact of its being so straight, and running through some of the more elevated land in that locality, the Hindús (who greatly predominated over the Musalmán population in former times), at once attributed it to one of their deities, while the Musalmáns, more correctly attributed it to some Muhammadan ruler of bygone times. It does not seem to have struck any one that the same Sídhú, who founded a Sará'e, round which a little town sprung up, could also have had a canal excavated to bring water to it, and without the aid of demons, but such is the fact.

The Ab-i-Sind or Indus changed its course through a canal being in its way. See note 301, page 303.

<sup>366</sup> Date trees flourish along the Sidh Ná'e, and near and around the villages on the Chin-áb and the Ghárah, in the Multán district, but, strange to say, are not found on the Ráwí and villages thereabouts. The natives ascribe the introduction of the date palm to the 'Arabs, and beyond the parts they reached it is not supposed to be found.

to the other and back again time after time; and thus to attempt to "identify" places along its present banks with others supposed to have existed more than twenty-two centuries ago, is so absurd as to require no further comment. Towards the lower part of its course, from the proofs still existing, it has flowed, at different times, over a tract of country from twenty to twenty-five miles in breadth.

After passing Sidhú kí Sará'e the Ráwí turns to the northwards, and soon after towards the west, and finds its way by a very tortuous course into the depressed tract of country mentioned in the account of the Chin-áb, and in which the junction of the two rivers now takes place. At the present time there is a dense forest of *jand* trees (a species of *Acacia*) in this depression, which forest extends for a considerable distance southwards into the Bári Do-ábah in the Multán district; but only for a short distance, comparatively, in the opposite one, into the Rachin-áb Do-ábah of the district of Jhang. In the whole of this depression, which is seamed with old channels of the rivers, more or less distinct, water collects from the *uṭhár* or uplands on the Jhang side; and the waters of the Chin-áb, at the period of inundation, spread out for some miles below Shor Koṭ; while the lands within the influence of the inundation on the right bank of the Ráwí, are separated by a bank of considerable height from their *uṭhár* or uplands for some distance, and which is cut up by the twisting and twining of the river in its very irregular course. Below this high bank again is an extensive stretch of *hethár* or lowland, or *bet* as it is also called hereabouts, and of rough surface, being intersected by some of the old, deserted channels of the Ráwí, as the term *buddh* 'old,' 'ancient,' applied to them, indicate.<sup>367</sup>

When the river overflows its banks, from as far up as Chichawaṭní, some fifty miles up stream, a vast tract is flooded; and the waters find their way as far as Jalál-púr in one direction, and as far down as Ahmad-púr of the Síals in the Sind-Ságár Do-ábah on the other, and finally into the Kandí-Wál *dhand* or lake, fourteen miles lower down under the high bank of the *Thal*, and seven miles from the right or west bank of the Chin-áb.<sup>368</sup>

<sup>367</sup> Along the course of the Ráwí, as in the case of other rivers of this part, are numerous creeks or inlets, in some few of which, at times, a branch of the stream flows. They are rather numerous in this river; but, for the most part, are on a higher level than the cold season level of the stream, consequently, they are only filled by the rising of the waters. Afterwards, when the inundations subside, these retain some water, thus forming lakes or *dhands*, here known as *buddhs*. See note 345, page 343.

<sup>368</sup> At times, in the cold season, now-a-days, the river becomes dry, or nearly so near Chichawaṭní. This appears to be caused through drawing off a great deal, of water for irrigation purposes, by means of the Bári Do-ábah Canal.

THE BIÁH—THE ANCIENT BIPÁSHÁ OR WIPÁSHAH.<sup>369</sup>

Abú-l-Fazl, in the A'ín-i-Akbarí, says very little about this river, but mentions that its old name was Bipáshá (بیپاہ). The Khulásat-ut-Tawárikh says, “It passes Hindau; and, after flowing beyond the villages dependent on Núr-púr, enters into the plain country of the Panj-áb. It then passes by Káno Wá-han (کانو وہن),<sup>370</sup> where is the royal ferry, flows by Rahílah; and below the town of Gobind-Wál and the bounds of Dih-Wál, near the *mauza'* of Loh (لوہ) unites with the Sutlaj, after which it runs past Fírúz-púr and Muhammad-ot.<sup>371</sup> Between this and Debál-púr, the united streams again separate into three branches, one of which is but a minor one. One of the two main branches turns towards the south, and is again known as the Sutlaj; while the other, which continues its course towards Debál-púr, retains the name of Biáh. The intermediate or minor branch, known as the Dandah, passes by Kabúlah<sup>372</sup> [a little to the north of it], Khá'e Búlidhí, and north of Fath-púr, Kuhror, and Lodhrán, towards Jalál-púr, when it again unites with the other two, and near which, after having flowed apart for near one hundred *kuroh*, the two main branches again unite into one stream, and receive the name of Ghallú-

<sup>369</sup> It was probably out of this word that the Greeks made their name of “Hyphasis.”

The traditions current in the northern Panj-áb mention, what history confirms, that, until within comparatively recent times, the rivers Biáh and Sutlaj ran separately as far down as the extremity of the Multán province. Another tradition mentions that near the extremity of the Siwálikh hills, in the sub-district of Do-súhah (“Dooscooyuh” of the maps) of the Hoshyár-púr district, where a high, rocky ridge juts out into the plain, which ridge is known as *mandot*, the river Biáh, in ancient times, flowed immediately under.

<sup>370</sup> When Bábur Bádsháh crossed the Biáh in 932 H. (November, 1525 A.D.) on his advance towards Mal-ot, also called Bhojpúr Mal-ot, it flowed close to Káno Wá-han, where its high bank is well defined still, but the Biáh now flows nearly five miles farther east. Káno Wá-han is some thirteen miles to the north-westwards of the ancient town of Do-súhah. It appears in our maps as “Kanhwan”!

For the meaning of Wá-han see a note on the subject farther on.

<sup>371</sup> This place appears in the maps and Gazetteers as “Mumdot” and “Mam-dot.” The termination is the same as that in the name of Chandan-ot or Chandaní-ot on the Chin-áb. The Hindí شدہ—ot—signifying ‘protection,’ ‘shelter,’ ‘covering,’ and the like, was, in this instance, affixed to a Musalmán’s name. In Abú-l-Fazl’s time, Muhammad-ot belonged to the Khokhars (always mistaken for “Gickers,” “Gukkurs,” and so on) and Bhatís, hence the compound word; and it was the chief place giving name to one of the *mahdálls* of the Berún-i-Pangh Nad district of the Debál-púr *sarkár* of the Multán *súbah*, as were, likewise, ’Alam-púr, Jalál-ábád, Fírúz-púr, Lakhí Kabúlah, etc.

<sup>372</sup> See page 296.

Ghárah<sup>373</sup> (گھارہ), which, in the tracts peopled by the Balúchíz, joins the river containing the united Ráwí, Chin-áb, and Wihat, Bihat, or Jihlam, when the whole are known by the name of Sind—the Ab-i-Sind or River of Sind."

This is a very important statement, referring, as it does, to the state of these rivers written by a native Hindú revenue official of the Panj-áb under the Mughal Government, just a century anterior to the Survey from which I have been quoting, and to which I shall presently return. This statement respecting the minor branch accounts for the existence of that considerable channel which may be traced from some twelve miles south of Debál-púr, and, a little to the north of Ḥawelí,<sup>374</sup> downwards by Kabúlah, and Mailsí of the Multán district, and which passes west of Fath-púr,<sup>375</sup> north of Kuhroṛ, and by Lohdráṇ. This statement also throws light on the rather obscurely expressed passage in Abú-l-Fazl respecting the three names which he says the Bíáh and Sutlaj were known by when they united, and so continued to flow for twelve *kuroh* to near Firúz-púr.<sup>376</sup> No other writer than the author of the Khulásat-ut-Tawáríkh gives such information respecting this intermediate branch, which is Abú-l-Fazl's Dand;<sup>377</sup> indeed, no others notice it.

My Survey record, just referred to, states, that "The river Bíáh rises in the *kohistán* of Bhútanṭ (بھوٹانٹ), and issues from a lake called Bíáh Kund. After flowing through a difficult mountain tract, and winding considerably, it comes from the eastward, and passes under Nadaun, the chief town and seat of government of that part. Then running in a general direction of about north-west, winding among the hills of the northern Panj-áb, and passing beyond the villages depen-

<sup>373</sup> According to Mackeson, in his account of the voyage down the Sutlaj with Captain C. M. Wade in 1832-33, Ghallú is the name of a tribe of Jats, who dwell along the course of the Ghárah between Baháwal-púr and Míhan Kot in the present day.

<sup>374</sup> The "Huvelee" of the maps. This is the identical word noticed at page 335, note 325, where it is written "Huvali" in the maps. See also note 228, page 265 where it appears as "Habeli."

<sup>375</sup> This place was the chief town of a *maháll* of the *sarkár* of the Multán *súbah*, and like Kuhroṛ, the people were Joyahs, but are miscalled Júnahs in Blochmann's printed text of Abú-l-Fazl. Those of the first named *maháll* were rated at 500 horsemen and 5,000 foot, and the latter at 100 horsemen and 2,000 foot, for militia purposes. The Sayyid-zádah Khizr Khán, afterwards ruler of Dihlí, held Fath-púr at the outset of his career.

<sup>376</sup> Consequent on this, the Firúz-púr *maháll* was in the Berún-i-Panč Nad, or Extra Panj Ab division of the Debál-púr *sarkár*.

<sup>377</sup> See note 254, page 285.

dent on Núr-púr, it separates into several channels, issues from the hill tracts into the open country, and turns towards the south-west. It soon after bends more towards the south, then towards the south-west again, passes under Káno-Wá-han, near the hunting-grounds of the ancient rulers of Hind, and by Rahílah, Jalál-ábád, Bairo-Wál, and Fath-ábád, and near the *karyah* of Loh or Loh-Wál, unites with the Sutlaj, when the united waters obtain the name of Machhú-Wál (માચ્હવાળ) and Hariári. It is stated, that, in olden times, opposite the above-named *karyah*, at a period when the Sutlaj flowed much farther eastwards in its old bed, the Biáh separated into two branches, one of which having flowed past Kasúr, Kabúlah, Khá'e, and the Hujrah of Sháh Mukím,<sup>373</sup> passed at a distance of one *kuroh* north and west of the fort of Debál-púr, and much lower down again united with the Hariári. This branch still retained the name of Biáh. The other branch, flowing towards the south, united with the Sutlaj,<sup>379</sup> which

<sup>373</sup> At the time of my Survey record being made, the last deserted channel of the Biáh passed close on the north side of the Hujrah of Sháh Mukím, which it says, "flowed on to Debál-púr, and was the source of the prosperity, and once flourishing state of this tract of country, but which became ruined and depopulated when it deserted this channel and united with the Sutlaj."

In the last century, the town surrounding the above-mentioned Hujrah was of considerable size, with a bázár. In the midst is the *hujrah*, closet, or cell, of the venerated Sayyid, Sháh Mukím, giving name to the place. It is surrounded by an enclosure built of kiln-burnt bricks with a high dome over the cell. This place appears in the maps as "Hoojra," and in the Gazetteers as "Hujrá," which, of course, are meaningless as well as incorrect.

Farther south, adjoining the *kaṣbah*, is the shrine and tomb of another Musál-mán saint, Lál Bahlúl, with a brick-built dome over.

<sup>379</sup> The Tárikh-i-Yamíní, in the account of Sultán Mahmúd's expedition against Kinnauj, mentions all the rivers correctly, and the Biáh and Sutladar separately.

In the map appended to Professor Lassen's "Indische Alterthumskunde," the Biáh and Sutlaj are made to run in ancient times precisely as they now flow. The Ghag-ghar is certainly made to run into, or rather its course is marked to, the "Sindhu" close to Mithan Koṭ, while the Hakrá, under the name of "ancient course of the Sindhu," which it never was, is made to leave the present channel just opposite Shikár-púr, to flow east of Alor and also of "Brahmanabad," but the names Mihrán of Sind, Hakrá, Wahindah, or Chítang, are never mentioned, nor does Debal or Dewal appear in his map, and yet all modern sites almost are "recognized," or "identified" by him for ancient ones. The whole tract of country extending from Bhaṭnír to "Amarakota" is styled "Marusthála (Maranbhúmi)," and U'chchh appears as "Uk."

The errors, however, are the rule, not the exception. The Sutlaj has always been considered to represent the "Hypanis," or "Zaradrus" or "Zadadrus" of the Greeks, and the Biáh (*vul.* "Bias") to be the "Hyphasis" of the same people; nevertheless, Dr. Phillip Smith, in his "Ancient History," Vol. II, page 75, tells us,

then flowed in its last independent channel. At the present time the Bíáh, or main branch, is closed, and dried up entirely, and, in consequence, the tracts of country around and dependent on Debál-púr<sup>330</sup> are reduced to a state of desolation."

that Alexander crossed "the Hydaspas (*Jelom*)—meant for the Jihlam perhaps—the Acesines (*Chenab*), the Hydraotes (*Raree*), and "the Hypasis (*Sutlej*), the last of the five rivers." So, it will be noticed, that he has but *four* after all, having left out the Bíáh altogether, one of the principle of the Panj Áb or Five Rivers, and that he turns the Hyphasis, which others consider to be the Bíáh—and correctly so, no doubt—into the Sutlaj. This error seems to have been brought about through following the courses of the rivers as shown in the maps of the present day, and finding no running river called "Bias" in the direction required, because the map-makers will style the Hariári or Ghárah by the name of "Sutlej," whereas it is the combined Bíáh and Sutlaj that formed the Hariári or Ghárah, he at once adopted the "Sutlej." He subsequently traces all Alexander's movements to the mouth of the Indus according to the present courses of the rivers, as represented in modern maps.

He further tells us, that, "*Danb* signifies the space between each two rivers of the Punjab." However, I need scarcely tell those who have been in the East, that *danb* in the Persian language, for it is a Persian word, means the delta between two rivers wherever they may be. He also supposes, that "Lahore" represents "Sangala" of the Greeks, in which he is also wrong. See note 390, page 380.

<sup>330</sup> Debál-púr, not "Dípalpur," in ancient times, was a place of considerable size, and the seat of government of the northern Panj-áb territory, after Láhor had been sacked by the Mughals as related in the "Tabakát-i-Násirí," page 1138, and it did not again become the capital for a considerable time. The author of the Survey record, who visited it towards the close of the last century, states, that, "from the time the Bíáh deserted it, it has gone to total decay and ruin. It has a fortress or citadel of considerable size and strength, built of kiln-burnt bricks, which is lofty and imposing viewed from a distance. It can be seen for some three *kuroh*. It is now in the possession of Jalál-ud-Dín Khán, an Afghán inhabitant of Kúsúr [of the Daulatzí branch of the 'Umarzí Khweshkí Afgháns]. He holds the first with a small following amounting to one hundred horse and foot. The space between the four walls constitutes his territory; and, with the exception of a few *bújahs* of land at the foot of the walls, and tolls received from merchants and traders, he has no other revenue or means of support. Although Bhagwant Singh, and Wazir Singh, and other Sikhs, have each, at the head of numerous followers, at different times, invested him therein, they have had to retire without gaining their object.

"The dry bed of the Bíáh lies one *kuroh* distant on the right hand (north-west), and the Hariári flows away on the left (south-east) distant about nine *kuroh* or little more. On the way from the Hujrah of Sháh Mukím a great *jangal* of *pálá* trees has to be traversed."

He relates the legend of the transmigration of Lalú-jas Rá'e, the *Agvání* or Precursor of the Hing-lúj Bhawáni, and that he has a temple there. I need not enter into its details, but I hope this "Agvání" will not be mistaken for an Afghán,

The old bed which the Bíáh last flowed in as an independent river is sufficiently apparent; while others still more ancient, have, during the course of ages, as might be expected, become less defined, and some worn out or changed, consequent on the opening of canals or utilizing parts of the old beds for them. The breadth of country over which it has at different times flowed, now in one part, now in another, extends in most places from eight to ten miles, and, in some, to twelve.<sup>831</sup>

The physical features of the tract of country lying between the rivers Ráwí, and the Haríári, Nílí, or Ghárah, which names the Bíáh and Sutlaj took, after their final junction, and about midway between which the old bed of the Bíáh runs, is so peculiar that, before I proceed further in my account, I had better attempt to describe it.

I have before mentioned, that a plateau of some elevation—an elevated waste—separates the valley of the Ráwí from that of the

Cunningham considers, from the old coins found hereabouts, that this town was in existence "in the time of the Indo-Scythians," and is "inclined to identify it with the Diadala of Ptolemy [it certainly has the letter *d* in it, enough perhaps for identification], which was on the Satlñj to the south of Labokla and Amakatis," etc.; but, as he had previously "suggested the identity of Diadala with "Dehli,'" we may easily dismiss it, more especially since Debál-púr never yet lay on the banks of the Sutlaj, which never approached nearer to it than at present. He probably meant the Bíáh, and so it still remains.

In the time of Akbar Bádsháh, Debál-púr was the chief town of one of the three *sarkárs* of the Multán súbah, and the places dependent on it lay in three *do-abahs*—"the Bíst Jalandhar, Bárí, and Rachín-áb Do-ábahs," and another division styled, Berún-i-Pangh Nad, or outside the Panj Áb or Five Rivers, or Extra Panj Áb—and consisted altogether of twenty-nine *mahális* (*parganahs* or sub-districts). The town and *mahál* are styled in the A'ín-i-Akbarí, "Debál-púr Lakhní, with a fortress of burnt brick." The lands dependent on the *mahál* extended to 242, 344 *bighás* and 11 *bisvahás* under cultivation, assessed at 13,514,059 dámás, equal to 3 *lakhs*, and 37,851 rúpís, and 19 dámás; while the whole *sarkár* yielded 129, 334, 153 dámás, equal to 32 *lakhs*, and 33,353 rúpís, and 32 dámás. Out of the revenue of the Debál-púr *mahál*, 499,535 dámás, equal to 12,488 rúpís and a fraction, were free grants. The people were Jat̄s, Khokhars (not Gakhars), Kisús, and Bhat̄is; and they were liable to furnish, according to their tenures, 500 horsemen, and 7,000 foot for militia duties.

Great quantities of rice used to be produced here up to the time that the Bíáh deserted its channel to unite with the Sutlaj at the close of the last century, and date palms flourished exceedingly. After the river deserted it, all went to ruin and decay.

<sup>831</sup> I had occasion, early in October, 1855, to cross from Tulanbah by Mián kí Pankí to Lúdhan, and, of course, had to cross the old bed or rather beds of the Bíáh. When I passed close to the high bank on the south, one of the beds was very broad, level as a bowling-green, covered with rich sward, and studded with fine, and handsome trees. I never saw anything in India that put me so much in mind of an English park scene as this did.

Bíáh (if such extensive tracts, here and there depressed, in which these rivers have flowed from time to time, can be called valleys), and this elevated tract extends from about twenty-one miles in breadth between Kásúr and Láhor, but decreases in one place, lower down, to about eight miles, but it soon increases again to about seventeen miles in breadth.<sup>332</sup>

This elevated plateau, which consists of a stiff, clayey surface, was capable of irrigation, and therefore of cultivation, by means of wells and water-cuts, of which there are numerous remains still to be seen, on the northern or Ráwí side in particular. This was before the Ráwí and Bíáh deserted these well-defined high banks; but who shall presume to say where they were, or whether they existed at all twenty-two centuries since, and what mighty geological changes have taken place in the interim?<sup>333</sup> On the south or Bíáh side, where the plateau rises abruptly from the surrounding country to the height of some twenty feet or more, it is about forty feet above the level of the country below, but it slopes gradually away towards the north or Ráwí side, the slope there being about half of what it is on the other, and in some places, where it rises abruptly from the plain, the height is about ten feet, and in some places only five.<sup>334</sup> The many and various signs of prosperity, in the shape of mounds covered with fragments of bricks and pottery, the sites of towns, villages, and fortified places,<sup>335</sup> clearly show that this, now totally waste, tract of country, was once in a flourishing state, and supported a considerable population. This tract forms part

<sup>332</sup> This elevated tract effectually prevented the Bíáh from following the other rivers in their inclination westwards, and hence it took a totally opposite course, and inclined eastwards and met the Sutlaj half way. See the heights of different places around given in note 387, next page.

<sup>333</sup> Volcanic action, and physical alterations have, in many places farther west, changed the courses of rivers in past ages, and certainly this part was not exempt from similar changes. I have mentioned the great flood in the northern parts of the Panj-áb territory; and this very part here noticed, from its geological formation, bears evidence of some such change in by-gone days. See note 307, page 305.

<sup>334</sup> This tract is locally known as the *dhaiyá*, signifying in Hindí, 'declivity,' 'slope,' 'fall,' etc. Combined with *tekar*, 'rising ground,' the compound word—*dhaiyá-tekar*—is used as an adjective to signify 'desolation,' 'ruin,' 'waste,' etc.

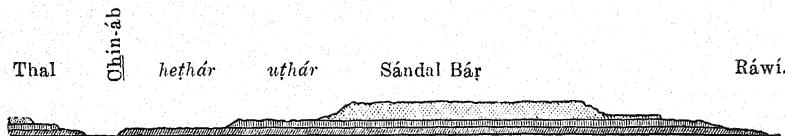
The crest of this *dhaiyá* forms great part of the Ganji Bár previously noticed. In other districts it is also known as *dhah* and *náká*.

<sup>335</sup> Hence the absurdity of attempting to "fix" upon modern places as ancient sites, and "identifying" them with places mentioned by the Greeks.

Numerous ancient wells remain scattered over the Ganji Bár, as well as in other now completely waste tracts in the Bárí Do-ábah, in the Ghngherah or Montgomery, and the Multán districts, but the water, at present, lies a considerable distance below the interior brickwork.

of what is locally called the *Ganjí Bár*, which latter word, in Hindí, signifies ‘edge,’ ‘margin,’ ‘verge,’ etc., but the people of these parts apply that term to uncultivated wastes generally, beyond the reach of water.

As in the elevated plateau called the *Sándal Bár* in the *Rachin-áb Do-ábah*, already described, this stiff, clayey surface overlies a substratum, in the shape of a high, and rather barren strip of land beyond the influence of the yearly inundations, but capable of cultivation if irrigated artificially.<sup>886</sup> This is called *bánghar* in this part of the *Bári Do-ábah*, *rohí* on the Sutlaj, and *uṭhár* or upland in the *Rachin-áb Do-ábah*. After this again comes another belt, the last, known as *heṭhár* or “lowland” in the *Rachin-áb Do-ábah*, and “*bet*,” “*khúdar*,” and “*sail-ábí*” in other parts, as in the following diagram<sup>887</sup> of the *Rachin-áb Do-ábah*.



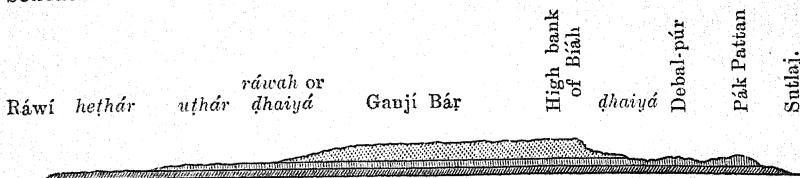
<sup>886</sup> The *heṭhár* or ‘lowland’ of the *Chin-áb*, is called *bet* on the *Ráwi*, and *khúdar* on the banks of the Sutlaj. Another name in the Persian language applicable to all, and generally used in official documents, is *sail-ábé*, that is, subject to the annual inundations. Then again, the *uṭhár* or ‘upland’ tract or belt on the *Chin-áb* is known as *bánghar* on the *Ráwi* and Sutlaj. The inundations never pass beyond its bank inland. These belts are again subdivided or distinguished locally by other names referring to the capabilities of these higher tracts for cultivation purposes. In some places, as near Shor Koṭ in the Jhang district, where several old channels of the *Chin-áb* and *Ráwi* exist, the *uṭhár* belt is wanting altogether, or lies at a considerable distance farther inland, but really, there is no high land herenbouts to stay the flood waters.

<sup>887</sup> These diagrams, of course, are not drawn to scale : they are merely intended to give some idea of the features of the tracts between the rivers, and make my explanations clearer.

A comparison of the heights of some of the places in these remarkable tracts between the *Chin-áb* and *Ráwi*, and between the *Ráwi* and the high bank of the *Bísh*, and the *Hariári*, *Níl*, or *Ghárah*, constituting nearly the lower halves of the *Rachin-áb Do-ábah*, the *Bári Do-ábah*, and *Chhotí Kachchhí*, will illustrate these diagrams.

For example, if we run a line from, say, *Chandan-oṭ* or *Chandaní-oṭ* eastwards towards the *Hariári* in the direction of *Fírúz-púr*, we find that, while *Chandan-oṭ* is 831 feet above the sea level, the banks of the *Hariári*, near the point indicated, are just 200 feet lower. Going southwards, Jhang, which is just 570 feet above the sea, is 261 feet lower than *Chandan-oṭ*, but 80 feet higher than *Ghugherah*, which is but 490; while *Debál-púr*, near the ancient channel of the *Bísh*, is 20 feet higher than *Ghugherah*, but 60 feet lower than Jhang, 321 feet lower than *Chandan-oṭ*, and 120 feet lower than the banks of the *Hariári* parallel to *Fírúz-púr*. Going

In some places, the slope of this high, central plateau or *bárī*, marking the old high banks of the Ráwí and Bíáh, and constituting the greater part of what was, and still is, known as the Bárí Do-ábah,<sup>333</sup> namely, the tract of country between the two rivers referred to, is gradual from the high bank of the Bíáh towards the present course of the Ráwí; and below, towards the place of junction of that river with the Chin-áb, it melts imperceptibly into the lowland or *hethár* below the junction in the western part of the Multán district, as in the diagram beneath.



farther south again, Shor Kot is 10 feet lower than Jhang, 70 feet higher than Ghugherah, 60 feet higher than Montgomery, about 55 feet higher than Húṇappah, and 50 feet higher than Debál-púr.

Then again, if we draw another line across from Shor Kot to Ajúddhan or the Pák Pattan, we find that that place, which at present is seven miles west of the Hariári, Nilí, or Ghárah, is 56 feet higher than Shor Kot, and 106 feet higher than Debál-púr farther north, 126 feet higher than Ghugherah, and 116 feet higher than Montgomery; while Ghugherah, Montgomery, and Debál-púr are respectively, 70, 60, and 50 feet lower than Shor Kot.

Still farther south, Sídhu kí Sará'e is 170 feet lower than Shor Kot, 100 feet lower than Ghugherah, 80 feet lower than Debál-púr, 226 feet lower than the Pák Pattan, and 440 feet lower than Chandan-ot; while Multán is 88 feet above Sídhu kí Sará'e, which latter is 98 feet lower than Ghugherah, and 214 feet lower than the Pák Pattan.

Going towards the southern extremity of the Bárí Do-ábah, Mailsí, near the Ghárah, is just 2 feet lower than Multán, but it is 10 feet lower than Sídhu kí Sará'e on the Ráwí; while Shujá'-ábád and Lohdrán, distant about six or seven miles respectively from the Chin-áb and Ghárah, are both on the same level, being 380 feet above the sea, but 20 feet lower than Mailsí, and 22 feet lower than Multán. Shujá'-ábád and Lohdrán, consequently, are the lowest of all the places mentioned; and the difference between them and Chandan-ot, the highest of all, is 451 feet. It will also be noticed that the country round Ghugherah near the Ráwí is considerably depressed, and that this depression continues along the valley of the Ráwí to its present junction with the Chin-áb. The general slope of the tract of country herein embraced is southwards and south-westwards from Chandan-ot, and the greatest fall is from thence to Shujá'-ábád on one side, and from the Pák Pattan to Lohdrán on the other.

<sup>333</sup> This refers only to the tract of country between the banks of the Bíáh and the Ráwí, which is also called Mánjhah higher up. The lands on either side of the Hariári, Nilí, or Ghárah, extending about five or six miles along either bank, is known as Chhotí Kachchhí, which, in the last century, extended down as far as Uchchh.

The high bank of the Bíáh is well-defined all the way down, especially from Jalál-ábád and Fath-ábád, above the present point of junction of the Bíáh and Sutlaj near Hari ke Paṭan ; but, on the southern, right, or Hariári, Nílí, or Ghárah side, after their junction, and thus forming that river, the plateau, from the high bank of the dry Bíáh, is much more abrupt, especially on the north-east side, some eighteen miles east of Sayyid-Wálah<sup>889</sup> in the direction of Láhor. From thence it is well defined all the way downwards as far as the supposed position of the *mauza'* of Sháh Nawáz, referred to in the account of Amír Tímúr's campaign, about seven miles north-east of Dín Muḥammad ká Tibbah (*vul.* "Tibba" and "Tibbee")—The mound or knoll of Dín Muḥammad—which name was still known towards the close of the last century, before the Bíáh and Sutlaj each deserted their own beds to unite midway and form this new river, the Hariári or Nílí, as it is called in the upper part of its course, and Ghallú-Ghárah and Ghárah in the lower part, in the Multán district and the Baháwal-púr territory.

The breadth of this high central plateau or *bár*, from the two high banks, varies from about twenty-seven miles north of Kasúr, where it commences, towards Láhor, to seventeen miles between Noh-sharah Sará'e and Chúnhián lower down ; while below that again, near Sath Garh, in some few places, it is not more than eight, but the average is about ten miles. It soon, however, begins to increase in breadth again ; and immediately south of Húrappah,<sup>890</sup> which it is close to on the south,

<sup>889</sup> At present, Sayyid-Wálah is only a little over a mile from the right or north bank of the Ráwí.

<sup>890</sup> When my Survey record was written, the Ráwí passed much nearer to Sayyid-Wálah than at present. Great changes also have occurred between Hinjaráun and Chúnhián ("Choonian" of the maps), some large villages that then existed having now disappeared. Húrappah was then described as still a large town ; and the Ráwí ran much closer to Kot Kamáliah than at the present day. That river flowed then between seven or eight miles east and south from Bhachchukí (the "Bhoochoke" of the maps), while now it is only between two and three miles from it. At the same period it flowed within two miles of Kha'e (the "Khaye" of the maps), but now it is a little nearer.

Cunningham, full of Alexander and Hwen Thsang, identifies "*Harapa*" (writing the name from ear) as, "another city of the Malli, into which a great body of Indians had fled for safety," and the chief reason for it seems because of "the mention of marshes," which "shows it must have been near the Ravi," but there are plenty of marshes elsewhere. Another reason given is "because the city of the Malli must have been beyond Kot Kamália [not mentioned by the Greeks : it is a Musalmán name] that is to the east or south of it. It is situated on the opposite high bank of the Ravi."

Alexander Burnes on his route to Láhor went "to visit a ruined city," four miles inland from the Ráwí, and to "inspect the ruins of an ancient city, called

it is twelve miles broad, and still lower down, south of Tulanbah, it is above seventeen ; and this continues about the average breadth until it *Harapa*." He does not "identify" it as existing in the time of the Greek invasion, but states that the prevalent tradition among the people generally is, that it was destroyed thirteen hundred years ago, at the same time as *Shor Kot*. From 1835, less 1800 years, would bring us to about 535 A. D., about the time that the Turks, including the Táttárs, and Mughals, the Indo-Scythians and Getæ of Europeans, began to make inroads into different parts of southern Asia. See my "Translation of the *Tabakát-i-Násiní*," note 2, page 869.

Masson ("Travels," I-153), on the other hand, "identifies" "*Haripa*," as he writes *Hurappah*, as "Sangala," "for," he says, "every condition of Arrian's Sangala are here fulfilled—the brick fortress, with a lake, or rather swamp [see note 393, page 385, for a great lake in the Bári Do-ábah], at the north-eastern angle; the mound protected by a triple row of chariots, and defended by the Kathis," etc., etc.

As an instance of a great mistake, "Arrian's conditions" notwithstanding, and which shows likewise how "doctors disagree," I may mention that the *Tall* of Sángalá happens to lie just eighty miles farther north than Hurappah, and, that it is also in the *Rachín-áb* Do-ábah, while Hurappah is in the Bári Do-ábah. Dr. Phillip Smith ("Ancient History") "identified" Láhor as "Sangala," see note 379, page 374. Masson adds, that, "the identification of Sangala gives a point from which we may safely [truly! as I have shewn] calculate upon the site of the celebrated altars of Alexander, which in all probability were in the neighbourhood of Pák Pattan, on the Satlej, two marches from Harípah, Alexander having there gained the high road into India, which was afterwards followed by Tairmúr."

Now that we know the exact position of Sángalá, it is amusing to read of these "identifications;" and were we to be guided by him according to the distance of "the altars," from "Harípah" by a similar distance from Sángalá, we should have to look for them along the *present* banks of the Ráwí, or at the farthest, at the nearest points of the banks of the Bíáh instead of the "Satlaj," which, less than five hundred years ago, flowed upwards of sixty miles farther east than the Bíáh. The only wonder is that these altars have not yet been "identified."

Cunningham, on the other hand, tells us ("Ancient India," p. 217) that, "the famous spot on the eastern bank of the *Hyphasis* [which refers to the Bíáh only]," where "Alexander halted and wept," must have been somewhere in the low ground between the Satlej and the Bias [sic], at a short distance above the old junction opposite Kasúr and Bazidpúr [six miles south-east of Firúz-púr]. For 20 miles above this point the courses of the two rivers ran almost parallel, and within a few miles of each other, from the earliest times [...] down to 1796, when the Satlej suddenly changed its course," etc., etc. I may mention, however, that from the bed of the Bíáh to the *last* old bed of the Sutlaj is about thirty-six miles on the average. In another place, he says this change in the Sutlaj took place in 1790; and, in another place, that "the altars must be looked for along the line of the present course [...] of the Satlej, at a few miles below Hari-ki-patan." Harí ke Patán is twenty-five miles north-east of Bázid-púr, and thirty-three miles east of Kasúr.

Why these "altars" must be looked for on the banks of the *Sutlaj*, seeing that Alexander never crossed the Bíáh, the writer does not tell us?

Between the "Pák Pattan" near where "the altars" may be looked for

melts into the plain towards the Chin-áb, in the south-west extremity of the Multán district.

"safely," according to one authority, and "Hari-ki-pattan, below which along the line of the present course of the Satlej the altars must have been," according to the other authority, is only ninety-four miles as the crow flies!

Now respecting these altars, Curtius states that Alexander having constructed his fleet on the Hydaspes [Bihat] he, in eight days, sailed down and reached the confluence of that river with the Acesines [Chin-áb], after stating in another place, that, for the convenience of his troops, he went about 400 *stadia* daily. This would be rather less than 50 miles, consequently, in eight days he would have gone some 400 miles. But let us see how great a distance he must have been from the lowest possible point that we know of for the junction of the Bihat with the Chin-áb. According to that computation he must have set out from the alpine Panj-áb, some 50 miles above the present town of Jihlam, and certainly, a part where timber could easily and conveniently have been obtained.

Having reached the confluence of the two rivers—about which more in its proper place—Alexander is said to have crossed the Hydaspes [really, as the context shows, the united rivers, close to the confluence], and to have passed through tracts of desert [waste, not necessarily desert], and came to the river Hydraotes [the Ráwi], which he likewise crossed, and reached the river Hyphasis [the right bank of the Bíah]. This, too, he proposed to cross, "which undertaking," Curtius says, "was difficult, not only by reason of its great breadth, but also on account of the many rocks that lay scattered up and down it."

Is there a single rock to be found in the whole bed of the Bíah, or anywhere in the vicinity of that river for one hundred and seventy-five miles or more "above the Pák Pattan," or for an hundred miles above "Kasúr and Bazidpur?" Except the Kiránah hills, there is neither a rock nor a stone from one end to the other, save near the hills to the north.

On the west bank of the Hyphasis (in the Bárí Do-ábah) Alexander's troops mutinied and refused to cross or to proceed farther. He directed that twelve altars of square stone should be erected, to remain as monuments of his expedition; and in order to deceive and impose on people hereafter, ordered beds to be left there of much larger size than the ordinary stature of men, and the fortifications to be increased accordingly.

Where was stone to be found for this purpose between the Pák Pattan and Kasúr? He might, however, have obtained stone from the hills, but he could not put rocks in the river bed.

Then Curtius says, that, this having been done, he marched back by the same way as he came, and encamped along the river Acesines.

In the "Life of Alexander the Great," previously quoted, it is stated, that "The Acesines (the modern Chun-ab) was then crossed, but the channel, as described by Ptolemy, the son of Lagos, was nearly a mile broad. \* \* \* Alexander then led his army across the Hydraotes (the modern Iravati or Ravee), and heard that a warlike nation, called Cathaians had roused two other independent tribes to arms, and were preparing to receive him under the walls of a strong city called Sangala." Sángalá, however, lies in the middle of the Rachin-áb Do-ábah at present, that is, a considerable distance before reaching the Hydraotes. The Macedonians arrived before Sángalá on the evening of the third day after crossing the

On the south or Bíáh side, the rise of this central plateau, as already noticed, is about forty feet, while on the north or Ráwi side it

Hydraotes [Acesines?]. They captured it, and Alexander was informed, "that India beyond the Hyphasis—the modern Bezah, or perhaps the united streams of the Bezah and Sutlej—[here the writer supposes they had united 2216 years ago instead of less than 100], was very fertile, etc. \* \* \* " He prepared to cross the Hyphasis," but as above stated his troops refused to do so. "On the banks of the Hyphasis he erected twelve towers in the shape of gigantic altars. \* \* \* Alexander then returned from the Hyphasis [which was not crossed], recrossed the Hydraotes [Ráwi] and Acesines [Chin-áb], and arrived on the banks of the Hydaspes [Bihat] again. See note 379, page 374.

Strabo agrees with the others that the Hypanis, the Hyphasis of the others [Bíáh], was not crossed, and adds, that Alexander kept much nearer the hills during his march from the Hydaspes, consequently, there would be no need to seek for these altars, if they existed now, "between the Satlej and Bias opposite Kasúr and Bazidpur," nor "in the neighbourhood of Pák Pattan, two marches from Harípah." From what Strabo says they would have been situated some fifty miles or more above Kašúr; and to crown the whole, the Hyphasis [Bíáh] as late as the time of the 'Arab conquest of Sind, was separated by a tract of country some ninety-two miles in breadth from the Zaradrus, Hesudrus, or Satadru [Sutlaj], and even in the last century, the distance between them was an average of thirty-eight miles. See page 388.

Dr. (now, Sir) William Smith, LL.D., in his "Classical Dictionary," after telling us that "Alexander penetrated as far as the *Hyphasis*, which was the furthest point he reached," assures us that this river is the "*Garra*." The Ghárah, Hariári, or Nílí, did not then exist: and a century has not yet elapsed since the Bíáh and Sutlaj permanently uniting, formed what is known as the Ghárah in the lower half of its course, and Hariári and Nílí in the upper half. These two rivers had certainly united, temporarily, within the last four hundred years; but, after flowing together for a short distance, again separated, and again united after flowing apart for one hundred and seventy-five miles or more. The "*Hyphasis*" which Alexander reached, and beyond which he did not pass, nor any of his troops, was the *Bíáh* alone. Having fallen into one error, the writer, naturally, falls into others. Under the heading of "*Zuradrus*," he informs us, that it is the "*Sutlej*," which falls into the *Hyphasis* (*Gharrá*), here written with 'gh' under the previous heading it was 'g.' Thus he makes the Ghárah and Sutlaj *two distinct rivers*; but, if we turn to the heading "*Hyphasis*," we are told that the *Hyphásis* or *Hypásis* or *Hypánis*, is "*the Beeas, and Gharra, a river of India*"—one river! The *Sutlaj*, which eleven centuries after Alexander's time was flowing eighty miles or more to the east of the Bíáh, is the "*Zaradrus*," "*Zadarus*," or "*Hesudrus*," and this the Greeks did not reach.

The Survey record which I have been quoting from elsewhere, records a curious fact. On the route from Láhor to Núrpúr, thirty-three miles and a half from the former, and two miles north of Ujnálá, and less than a mile from the north or right bank of the Kirn Nálah, and four miles and a half from the left bank of the Ráwi, there stood in the last century a *tullah* or mound, which is described as "about one hundred cubits in height, and which can be seen from a distance of two and three kuroh. On the summit thereof is a large tomb or something of the

is only about twenty, and the Ráwí, at present, flows about sixteen miles from it farther north; but, from Chíchawaṇí as far as about twelve miles lower down, the Ráwí flows close under the high bank.

On the opposite or Bíáh side, the Hariári, Nilí, or Ghárah (always miscalled Sutlaj), has not yet approached this plateau nearer than twenty-three miles, and that only at one point, some twelve miles west of Lúdhan in the Multán district, and about four miles south of Karam-púr, where it makes a sudden bend from west towards the south.

On the south side of the plateau, and between it and the southern-most of the old channels of the Bíáh, and between that again and the banks of the Hariári, Nilí, or Ghárah, and the tract of country which is locally called the Nilí *Bár*, is quite different from that on the other side through which the Ráwí has at different times flowed, known as the Ráwí *Bár*. This tract is but slightly elevated above the banks of the Hariári, Nilí, or Ghárah; and, in the south-western part of the Multán district, the ridge of the *Chit Dhú'ān*, subsequently noticed, appears to have prevented the above mentioned river from approaching nearer to the bed of the Bíáh in that direction; for, near Karam-púr, as before stated, it seems to have made an effort in that direction, but, finding an obstacle, it turned suddenly from west to the south-south-east, and then to the south-west, and west again.

This tract, the Nilí *Bár*, bears evidence of comparatively recent formation, and the action of water; for, a few feet below the surface, deep beds of sand are found, and consequently, wells are with difficulty sunk, and when sunk are very liable to fall in; yet, it seems strange to those unacquainted with the past history of these parts, that this very tract of now dreary waste, without signs of vegetation, should contain so many remains of towns, forts, and villages,<sup>391</sup> water-courses, and canals. They are most numerous perhaps along the old bed of the Bíáh and the parts around Kot Kamáliah in the Ghugherah or Montgomery district. As already mentioned, there is no land fit for cultivation, or very little, except a belt or fringe of *khádar* or *sail-ábi* land along the banks of the Hariári, Nilí, or Ghárah, which, as the term indicates, is under the influence of the periodical inundations, and which is also known locally as *kachchhí*, presently to be explained, or

kind, about twelve cubits in length, and three or four in breadth; and the tradition handed down respecting it is, that this is the resting-place in the sleep of death of one of the companions of "Sikandar-i-Zú-l-Karanain" [as Oriental writers call Alexander the Macedonian]."<sup>391</sup> The Ráwí at the time of the Survey flowed at much the same distance from it as now.

<sup>391</sup> These remains are locally known under the name or term of *khoṭa* - خوٹا - signifying, in Hindí, 'defective,' 'faulty,' 'rainous,' etc.

what can be artificially irrigated by means of canals or cuts from that river. This belt or fringe in many places does not exceed three miles in breadth from the banks, but in some places it is four or five. In the parts around Ajúddhan or the Pák Pattan much less land is fit for tillage, it is the most elevated part of the tract around,<sup>392</sup> and is covered with dense *jangal*; but, in the south-west corner of the Do-ábah, in the Multán district, along the banks of the Chin-áb, this strip of cultivation may extend to six or seven miles on the average from the river's bank.

Thus an extensive tract of waste land, extending some twenty miles or more in breadth in the Ghugherah district, intervenes between the high ridge of the elevated plateau marking the northern-most point the Biáh ever reached, and the belt or fringe of cultivation before alluded to. On the northern half of this waste, nearest the high plateau, traversed by old channels of the Biáh, water collects every here and there in its hollows in rainy seasons,<sup>393</sup> and these collections of water are called *dhoras*. The other or southern half is also intersected in several places with numerous old channels of minor branches or offshoots from the Biáh, but all inclining towards the old bed of the river in the lowest part of this waste, towards the south-west extremity of the Multán district, in the direction of the point where, at one time, the united Biáh and Ráwi were joined by the united Chin-áb and Bihat.

<sup>392</sup> Since the Pák Pattan stands just 616 feet above the sea, and 106 feet above the level of Debál-púr, and the banks of the Hariári, Nilí, or Ghárah, twelve miles above and below the Pák Pattan, are respectively, 548 and 520 feet only above the sea, that is, an average of 82 feet lower than the Pák Pattan, how is it possible that Debál-pár could have stood on the bank of the Sutlaj, as Cunningham asserts, or for the Pák Pattan "to have been for ages the ferry over the Sutlej," which has never approached it nearer than at the present day?

<sup>393</sup> From the heights given in the preceding note 392, it will be observed, that around Ghugherah the country is considerably depressed, and that this depression continues to increase down as far as the junction of the Ráwi with the Chin-áb.

Towards the close of the last century, in going from Sher Garh to Hinjaráún across the high plateau between the Biáh and the Ráwi which slopes towards the latter, just mid way, and near the present line of Railway between Multán and Láhor, there was a great *dhorah* or lake, called the Paltí, which extended five *kuroh* in length from east to west, with a breadth of one *kuroh*. It was generally dry except in and after rainy seasons. This great lake, therefore, lay just in the middle of the plateau. There were no inhabitants between Sher Garh and Hinjaráún, but there was a dense *jangal*, and scarcity of water. It was much the same farther north-west to Wándirí and Salábat Pind, now a mile from the left bank of the Ráwi, and seven miles east of Sayyid-Wálah.

The “Báráni Rúds,” now so called, that is, dependent on rain for water, namely the Párhah and its branch, called the Dahará, and the Sohág—the still minor ones are not of much importance to the present subject—are merely offshoots from the Bíáh, which separated from its left bank and flowed south and south-westwards. As long as the Bíáh continued to flow in the channel which passed close by Debál-púr, these báráni rúds continued to flow also, and their waters were the source of prosperity to the country through which they passed. Now, except after rainy seasons, they contain no water until the period of the inundations, when the overflow from the Hariári or Níli reaches them, and they become filled. At the period of the Survey quoted here, the channel of the Sohág passed within three miles and a half of Ajúddhan, but now it is over five miles north of it.

What is known as the Súkh Ná'e (the “Sookhnye N.” of the maps) is, to all appearances, the old channel of the intermediate branch of the three, into which, after uniting and forming the Hariári or Níli, the Bíáh and Sutlaj again separated “to unite one hundred kuroh further down and form the Ghárah,” as already noticed. It is called by Abú-l-Fazl, and the author of the *Khulásatu-t-Tawárikh*, as well as in the Survey record, the Dandah, and which, lower down, in the Multán district, is represented by the “N. Bhuttyaree Nullah” of the maps, and is there separated from the old bed of the Bíáh by the plateau of waste known as *Chit Dhú'áñ* (چٹ ڏھوان) <sup>394</sup>—the “Flat or Supine Bank” or “Rising Ground.” It will be noticed that these “rúds” are now more numerous on the south or left side of the old bed of the Bíáh, and between its extreme high bank on the right or north, and the present channel of the Hariári, Níli, or Ghárah, as the country, which gives evidence of its comparatively recent formation, slopes down towards the last named river, which has no high bank whatever like the others to the westwards.<sup>395</sup> Indeed, the whole extent of country between the high banks of the Ráwí as well as the Bíáh, lying on either side of the central ridge or plateau of the Ganjí Bár of the Bári Do-ábab and the present channel of the Ráwí, and the dry channel of the Bíáh, is cut up for miles by old channels more or less defined or much obliterated; and the ruins of brick-built buildings, and sites of ruined and abandoned villages, scattered over the whole of the present desolate tracts, show that they must have been once in a flourishing condition, and supported a considerable number of people.

<sup>394</sup> From Hindí *chit* ‘flat,’ ‘supine,’ ‘prostrate,’ and *dhú'áñ* or *dhú'á* ‘a bank,’ ‘mound,’ ‘rising ground,’ ‘declivity,’ and the like. This plateau or bank appears in one of the best survey maps as “the wilderness of ‘*Chit Duen*.’”

<sup>395</sup> See preceding page, note 392.

The "Old Bias Nalla," so called, is without doubt, the remains of the channel of that second branch into which the Bíáh in bygone times separated into two branches near the *karyah* of Loh-Wál or Lohí-Wál, as already noticed, long before it had any connection with the Sutlaj; and not long ago water found its way into it.<sup>396</sup>

With respect to the two perennial hill streams in the present Jalhandar Do-ábah, which are "supposed to be all one with the upper and lower Sohág, and the Khán-Wáh canal," I may mention, that, of the streams in that Do-ábah in the last century, when the Survey was made, there were two principal ones, the one named Kálí Wa'in or Ba'in (بَيْنٌ or وَبَيْنٌ), and the other Dhaulí Wa'in or Ba'in.<sup>397</sup> The latter issuing from the hills of the Siwálikh, and running southwards, passed Sará'e-i-Dakhaní on the south, and, opposite Jalál-ábád in the present Firúz-púr district, three miles south of Dharam Kot, united with the Sutlaj, which since that time has changed its course.

The other is called the Dhaulí Wa'in or Ba'in, which issues from a *kol-i-áb* or lake west of the ancient town of Do-súhah,<sup>398</sup> and which lake is some six or seven *kuroh* in circumference, and very deep. It passes Yahyá Nagar on the north, where there is a masonry bridge of burnt

<sup>396</sup> See following note 399.

<sup>397</sup> In the maps, the lower part of the Kálí Wa'in or Ba'in is styled the "Kalnah River," but, a little higher up it appears as the "Veyn Nuddee"; and the Dhaulí Wa'in or Ba'in, is called "Beyn Nuddee." It was thought, probably, that one river was called the "Veyn" and the other the "Beyn." In the Gazetteers, on the contrary, they are styled the "Kali Ben," and the "Sufed Ben," *safed* being merely the Persian of the Hindí name.

Dhaulá is from the Sanskrit धूला—'white'—and Ba'in or Wa'in is *probably* from वैयु—'channel,' 'gully,' 'pipe,' etc., in the same language.

The Dhaulí Wa'in or Ba'in appears to have passed rather nearer to Jalhandar in former times than at present. When Jasraṭh, son of Shaikhá, the Khokhar, rebelled in 824 H. (1421 A.D.), among other doings was to invest Jalhandar; and Zírák Khán, the feudatory, was obliged to shut himself up therein. Jasraṭh took up his position on the banks of the Sarastí, as the Dhaulí Wa'in or Ba'in was then called; and Zírák Khán had to make terms with the rebel, and evacuate the place. After this, Sultán Mubárik Sháh had to move against him, as already related. Láhor, at this time, was a heap of ruins; and the Sultán on this occasion repaired its citadel, and the walls of the town.

<sup>398</sup> Spelt in the original دسوهہ, but Abú-l-Fazl, in the A'in-i-Akbari, spells it دسویہ—Deso-ah. It appears in our maps as "Dusooyuh," and "Dussouh" and in other ways, no two maps being alike, and all wrong!

According to tradition, this place was founded *only* five thousand years ago, and was the capital of Rájah Bharata of the Mahá-bhárata, in whose service the five Páñdavas continued during their thirteen years of banishment while the Kúrus were all powerful.

bricks ; then to the north of Sultán-púr, under which place it is also spanned by a brick bridge, and about eleven *kuroh* farther to the south-west unites with the Bíáh." At this period the Sutlaj passed close to Piñdourí, two miles and a half north of Dharam Kot, and which former place is now five miles south of the Sutlaj.

That these two streams had any connection with the "two Sohágs" or the "Khánwah canal," is very improbable. The Kálí Baín or Wa'in may possibly have had some connection with the Katorah canal, or that canal, rather, with the Kálí Wa'in.<sup>399</sup>

At a period long anterior to the two accounts of the Bíáh as it flowed just one hundred and two hundred years ago respectively, as mentioned at pages 372 and 373, it was separated from the Sutlaj by a tract of country some sixty-five miles or more in breadth, and the latter river was still a tributary of the Hakrá or Wahindah. The Bíáh also still flowed through the *Sarkár* of Debál-púr, in the direction of about south-west, to within some twenty-eight miles south-east of the city of Multán;<sup>400</sup> and three or four miles or thereabouts north-west of Dín Muhammad ká Tibbah, and between that village and the *Chak* of the *Makhdí-i-Rashíd* (the "Mukhdoom Rusheed" of the maps), was joined by the united Wihat, *Chin-ab*, and Ráwi.<sup>401</sup> It then continued its course more towards the south, passing between Lohdráñ and Jalál-púr, in the south-west corner of the Multán district, but nearer to the former place. From thence it ran to Bábiyah (or Pábiyah—the "Pubberwalla" of some of the maps, but it has dis-

<sup>399</sup> According to my Survey record, "in going from Debál-púr towards Kasúr, after passing Shám Kot, half a *kuroh* north of that place you come to the channel called the Khán-Wá-hah, in which, in former times, a stream of water from the Daryá-e Bíáh ran, which passed by Debál-púr on the south towards the south-west. It was also known as the Bíáh, and now its channel is deserted, and dried up." It was never yet called "Ghára," except in Gazetteers.

At the present time, instead of being half a *kuroh* north of Shám Kot, the channel is nearly a *kuroh*, or about a mile and a half, south of Shám Kot; and in the several routes across the Do-ábah from Debál-púr in different directions, there is not one word about any "Kutora Canal," thus showing that it must have been opened since. It may have been some minor channel utilized as a canal.

<sup>400</sup> The nearest point of the most recent channel in which the Bíáh flowed, is just eighteen miles south of Multán; and to this point a new canal has been brought from the northwards from the *Chin-ab*, which passes close to Sítalkí Mári. See note 354, page 352.

<sup>401</sup> The country hereabouts for many miles northwards of the *chak* (farm or estate) of *Makhdí-i-Rashíd* and Dín Muhammad ká Tibbah, as far as the termination of the high left bank of the Ráwi, and the right high bank of the dry Bíáh, bears undoubted signs of the violent action of water, and shows whereabouts these rivers once united. See Sikah or Us-Sikah of Multan, page 244 and note 192.

appeared from more recent ones), about twenty-nine miles to the eastward of Uchehh, and was situated on its left or south bank, and which place, known as the fort of Bábiyah, is mentioned in the Cháh Námah, and by the old historians of Sind.<sup>402</sup> After reaching this point, the Bíah, and the other rivers which had united with it, forming the Rúdi-Sind wo Hind of the old Muhammadan writers, made a bend a little more to the westward, and united with the Hakrá or Wahindah lower down, about ninety-eight miles farther to the south-south-west, at a place between Baghlah and Sáhib Gaṛh in the present Baháwál-púr State, which place of junction was known in the early times of the writers just referred to, as the Dosh-i-Áb, signifying the "Meeting Place of Waters," as already recorded.

The Sutlaj flowing in an independent channel, one of those presently to be described, was still a tributary of the Hakrá or Wahindah, and united with it some twenty-five miles above the Dosh-i-Áb, where the other more western rivers joined it.

After this period again, and probably a considerable time after Uchehh was invested by the Mughal Nú-ín, Mangútah, and about the time of the great flood in the northern parts of the Panj-áb territory, other great changes took place.<sup>403</sup> The Chin-áb, which previously

<sup>402</sup> Boileau mentions this place in his "Personal Narrative." He says: "Pabarwáli is among the chief towns of the Daoodputrahs." In another place he says, that, in "going from Khanpur to Bahawulpur, Dilawar is 24 kos, then Mithra 12 kos, after which is Puburwalee 12 kos, and Bahawulpur 12 kos."

These two names (written differently) both refer to one and the same place, which is, I believe, identical with the site of the fort of Pabiáh referred to above, or very near it.

Boileau subsequently mentions a "Powarwala." He says: "Left Bahawulpur 8 kos E. S. E. over a bad road to the little village of Powarwala, and from thence to Mojgur [Moj Gaph] 16 kos." This can hardly refer to the former place, which he says, was then a considerable town.

Crofton, in his "Plan for the Sirhind Canal," has Babherwala, 13½ miles about S. W. of Baháwul-púr, and near the high bank of the "Sutlaj." He rightly refers to the old channel of the Sutlaj as it now remains, not to the channel of the Ghárah, which has no high bank. The whole tract of country for many miles hereabout is of recent formation. See page 386. In former times, likewise, the Bíah took a more direct southerly course after the junction with it of the Chin-áb and Ráwi east of Multán.

The place referred to by Crofton is the same as that referred to by Boileau under the name of "Powarwala," and seems much too far south to be the site of Pabiáh above referred to. See note 192, page 244.

<sup>403</sup> What brought about this flood noticed at page 392, is not stated, but it is highly probable that some volcanic action was at work, and this may account for the formation of these Bár, and the Thál, the raised plateaux which I have been describing, and the geological formation of which indicates something of the kind.

flowed in the old channel by Bhaṭián dí Pindí, and some miles east of Chandan-ot or Chandani-ot (vul. "Chuneeot"), Khewah, Jhang-i-Siálán, and Shor Kot, as mentioned in the account of that river, changed its course much farther towards the west, passed those places (or the positions where they now stand) on the *west* instead of the *east*, and continuing its course in nearly the same direction, flowed into the low-lying ground, a short distance on the west side of Multán. The Ráwi on being deserted by the Chin-áb, became also affected thereby, and although it still continued to unite with the Biáh, it altered its course likewise, but not considerably, to a more westerly direction, nearer Multán, where its old bed, under the name of Súkh Ráwah or Ráwi or "Dried up Ráwah" channel, still exists, as mentioned in the notice of that river. The Biáh, on the other hand, also affected from the same causes as had affected the others, and on account of the Ráwi passing nearer to Multán than before—within about three or four miles, and hence that side of the city is still known as *taraf Ráwi*, or 'Ráwi Side' to this day—instead of running towards the south to unite with the Hakrá or Wahindah, it took a direction more to the westward—about south-west—and was joined by the Chin-áb and its tributary the Wihat or Jhilam ten miles north-west of Jalál-púr, and three miles and a half west of Kotlí, in the south-west corner of the Bári Do-ábah in the Multán district; and the united waters soon after fell into the Ab-i-Sind or Indus, a short distance west of Uchchh.<sup>404</sup> From thence, the Ab-i-Sind kept a more southerly course on its way to the place of junction at the Dosh-i-Ab, already noticed, and respecting which further particulars will be found in the notice of the Hakrá or Wahindah.

These changes were not confined to these two Do-ábahs, we may be certain, and, doubtless, the Ab-i-Sind or Indus and its tributaries farther west were affected likewise, and, probably, the Hakrá also in the opposite direction. See note 307, page 305.

<sup>404</sup> Abú-l-Fażl, likewise, states in the A'in-i-Akbarí, that, in the reign of Akbar Bás'háh, the Ab-i-Sind united with the rivers of the Panj-áb, near Uchchh, on the west.

It was just the same in the time of Sultán Násir-ud-Din, Kabá-jah, ruler of Multán, Uchchh, and Sind, and also at the time of the investment of Uchchh by the Mughals, already noticed. The following tradition respecting it, contained in the Life of the famous Afghán saint, the Shaikh, Yahyá-i-Kabír, the Bakhtyár Sheráni Afghán. "It is related that the Shaikh, Yahyá-i-Kabír, came to Uchchh from the Afghánistán at the time that the celebrated saint of that place, the Makhdúm-i-Jaháníán, was at the height of his fame and veneration for sanctity. On this occasion, it is said, that, when the "rainy season" came round, the Daryá-e Sind, had put forth great violence, in such wise that it reached close up to the city of Uchchh, and swept away several houses. As the people were filled with fear and dismay in consequence, they assembled together, and came to the

THE SUTLAJ, OR SUTLÁJ, OR SHUTTLAJ.<sup>405</sup>

Before I give any account of the Sutlaj, the ancient Satadru, it is necessary that I should relate what is stated in the Khulásat-ut-presence of the saint, the Makhdúm-i-Jaháníán, and besought him, saying: "Ah Makhdúm! the Ab-i-Sind has risen so high as to threaten to overwhelm us. Let it not happen, that, with such a sanctified person as yourself among us, we should be swallowed up." The Makhdúm replied: "Whatever may be the will of Almighty God, that we must bow to: and whatever He may be pleased to do, that He will perform, and we have no reason to say "why" or "wherefore."

"This happened on the night of a Friday (our Thursday night: the night is reckoned first in eastern countries, and the day last); and the Makhdúm advised them, saying: "Return to your homes and pray devoutly to God, and supplicate Him, that He would vouchsafe to direct you in your sleep what you should do." When the morning came round, they came to him again, and began to relate what their dreams had been. The Makhdúm said: "I have seen the blessed Prophet in my sleep, and he thus directed me, saying: 'Ah Makhdúm-i-Jaháníán! in a certain place there is a large brick which Mihtar Khwájah Khizr baked for a certain Záhid (Recluse) in the time of Mihtar Músá—on whom be peace!—who used to perform his ablutions on the bank of the Ab-i-Sind, in order that by standing thereon the Záhid's feet might not be soiled by the dirt, and his mind thereby become distracted every time he performed his ablutions. That brick lies buried in a certain place: let it be brought from thence and given to the Khwájah, Yahyá-i-Kabír, and let him, with his own hands, place it on the bank of the Ab-i-Sind, and Almighty God will cause the river to recede, and no injury will be sustained from it by Uchchh to the end of time.'"

"The Makhdúm having taken the people along with him to the place indicated, set them to excavate; and the brick was found and placed before him. He then requested the Khwájah, Yahyá-i-Kabír, to take it, saying: "With thine own hands place this brick on the bank of the Ab-i-Sind." He replied: "Oh Makhdúm! let it not be that some other and more worthy Yahyá was intended; for it does not appear that the blessed Muhammad indicated me, his servant, who is not worthy to carry out his command." The Makhdúm answered, saying: "The Blessed Prophet indicated thee to me, saying: 'He is a Rohelah, who has come from the Koh-i-Sulímán, and speaks the Pus'hto tongue.'" On this, the Khwájah, Yahyá-i-Kabír, ejaculated "*Bismill'láh!*" took up the brick, and placed it on the spot indicated by the blessed Prophet, and Almighty God caused the Ab-i-Sind to recede; and, Please God! the river will not pass beyond that brick, and no injury will be sustained therefrom by Uchchh to the end of the world."

<sup>405</sup> Muir, in his "Sanskrit Texts" (vol. 1, p. 417) relating the Vedic traditions or legends, says, that this river, which is called the "dreadful Satadru (Satlej), which was full of alligators, etc., derived its name from *rushing away* in a hundred directions on seeing the Bráhman, the Sage, Vásishtha, who on hearing of the destruction of his sons by Viśvámitra, in the early contests between the Bráhmans and Kshattriyas, threw himself into it."

In another place (vol. 2, p. 417) it is called "The dreadful Satadru (Satlej) which was full of alligators," etc., and "derived its name from *rushing away* in a hundred directions on seeing the Bráhman brilliant as fire."

Tawáríkh, and in that chronicle only, respecting the great flood in the Panj-áb territory. The author was a native of the part adjacent to the tract of country affected by it, and possessed the necessary local knowledge to describe it. The exact year in which this flood took place is not fixed, but it was a long time before the invasion of Hindústán by Amír Tímúr. In all probability it happened a short time before Sultán Firúz Sháh commenced opening canals; and the vast changes which this flood appears to have caused, may have been the reason of his bringing canals to his newly founded Firúzah Hisár and parts adjacent.

Some great physical disturbance in the mountains bounding the Panj-áb territory on the north "caused the whole of the country of the northern part of that tract to be flooded, in such wise, that the whole extent of country between the rivers Sutlaj and Chin-áb, was overwhelmed and completely swept by this flood, and the whole face of the country changed." The remains of the ancient channels of these rivers, and of the Ráwi and Bíáh, which flowed between them, tend to prove this; and the flood appears to have swept along in a south-westerly direction. "When it subsided, the country affected by it, for a long time lay waste and uninhabited, but, subsequently, by degrees, it began to be re-peopled. As the Mughals from the direction of Balkh and Kábúl made incursions into the Panj-áb territory nearly every year, the country did not soon recover: it continued in a state of ruin, and so remained, paying little or no revenue, until the time of Sultán Bahlúl, the Lodí Afghán, and first Patán who ruled in Hiudústán, who made Tattár Khán feudatory of the Láhor province, at which time Rá'e Rám-Díw, the Bhaṭí, farmed the whole Panj-áb [the Láhor province is most likely meant, but such are the author's words] for nine *lakhs* of *tangahs*.<sup>406</sup> This Rám-Díw subsequently became a Mussulmán, and this greatly conduced to his rise. In the year 887 H., and 1522 of Bikramájít [1488 A. D.], he, with Tattár Khán's sanction, founded Paṭíalah, the site of which, at that period, was a *jangal* waste. The first place selected was a *pushkah* or mound; but the omens regarding this site not being deemed propitious, it was abandoned, and another *pushkah* chosen, the same on which Patíalah now stands. The word *patíalah* means *dunbálah* [signifying 'after,' 'behind,' etc.], referring to the subsequent selection of its site."

Others say its name is "Satadru, of the hundred channels," and others again, "Satadru, of the hundred bellies."

These terms may have been applied to it on account of its repeatedly forming new channels.

<sup>406</sup> Of silver, equal to about four *lakhs* and a half of *rúpis*. See Thomas's "Pathan Coins," p. 369.

I may mention that the author, as well as being a native of Patí-álah, was also a revenue official of the Mughal Empire in the reign of Aurang-zeb-i 'Alam-gír Bádsháh.

It may be noticed here in connection with this great flood, that Amír Tímúr having reached Bharah on the Jihlam, and defeated the Tammímí,<sup>407</sup> Mubárak Sháh, which place, as the crow flies, is about two hundred and fifty-six miles from Samánah by Láhor, instead of taking the direct route, he marched towards Multán, one hundred and seventy-six miles in a direct line, or thirty-two miles farther from Samánah than Bharah is. True, his grandson, the Mírzá, Pír Muhammád, was at Multán, and wanted help in the shape of horses to enable him to move, but he might have joined his grandfather at Láhor by Debál-púr as easily perhaps as joining him on the Bíáh, or the Amír might have detached a portion of his army to his assistance; for Amír Tímúr did not go to Multán<sup>408</sup> from Tulambah, but marched to the Bíáh direct. It will be noticed that his grandson also came into the Panj-áb by a southern route, as did Taramshírín Khán, to whom Amír Tímúr refers with respect to bridging the united Bihat or Jihlam and Chin-áb by means of boats. I imagine that the choice of a more southern route, in preference to the direct one by Láhor, by Amír Tímúr and the others, was, in some way, connected with the desolate state of the Láhor territory, or northern Panj-áb, occasioned by this great flood, mentioned by the author I have quoted, and for the reasons he gives.

We know from the historian of Amír Tímúr's campaign, that the Chin-áb passed on the west side of Multán at that time, but what had become of the Sutlaj is not so clear. It is certain that the Ráwi still united with the Bíáh, and passed Multán as heretofore on the east, and that the Bíáh still flowed in its old bed. It is also very evident, that, if Amír Tímúr had had to cross the Sutlaj in going from Ajúdqhan (afterwards called the Pák Pattan) to Bhañir we should have heard of it, especially if it contained its usual volume of water, or its previous volume; for it was unfordable as far up as Lúdhíánah and Tibárah<sup>409</sup> during the operations against Jasraṭh, the Khokhar, in 825 H. (1422 A. D.),<sup>410</sup> until the cold season set in, but it was still unfordable farther

<sup>407</sup> The Baní Tamíní, were powerful in Sind from the time of the 'Arab conquest, several of its members, being governors under the Khalifahs. Mubárak Sháh was one of that 'Arab tribe, still independent some seven centuries later. See note 315, page 324.

<sup>408</sup> Moreover, he does not appear to have cared for Multán, for he left no troops to occupy it, and seems simply to have abandoned it to any one who might choose to seize it.

<sup>409</sup> Then on the bank of the Sutlaj.

<sup>410</sup> See page 278.

down stream. Amír Tímúr crossed from Ajúddhan to Bhaṭnír on the last day of October, 1398 A. D., shortly after the subsidence of the inundations, and when all the rivers are still high.<sup>411</sup> Although he tells us about the Bíáh being rapid and unfordable, and that he had to send his troops across in boats, while some swam their horses across, he makes no mention whatever of any river, or channel of any river, between Khális Kotlah<sup>412</sup> and the Ghag-ghar at Bhaṭnír. Indeed, there is not a word respecting the Sutlaj, either in the histories of Amír Tímúr's expedition, or in Ibn Baṭúṭah's travels. It seems almost impossible for Amír Tímúr to have reached Bhaṭnír from Pír-i-Khális without having to cross the Sutlaj, yet, as before remarked, it is never once referred to; and Ibn Baṭúṭah mentions no river whatever between Ajúddhan and Uboh-har,<sup>413</sup> but says that that place *abounded in water*.

<sup>411</sup> Not so high, of course, as during the inundations, but much higher than the usual cold season levels.

<sup>412</sup> Pír-i-Khális of the present time, the "Peer Khalis" of the maps. See page 285.

<sup>413</sup> Cunningham in his "Ancient India," pp. 218-219, refers to "Ajudhan" as "for many centuries the principal ferry of the *Satlej*," and says, that, "at this point the great conquerors Mahmud and Timor, and the great traveller Ibn Batuta crossed the *Satlej*." I have stated above that in Ibn Baṭúṭah's work there is no mention whatever of any Sutlaj; and no river is mentioned between Ajúddhan and Uboh-har; and neither in any history of Mahmud of Ghazní, nor of Amír Tímúr, will such a word as "*Satlej*" be found, nor Sutlaj either.

In another place, lower down, he says: "the fort is said [by whom not mentioned] to have been captured by Sabuktigin in A. H. 367, or A. D. 977-78 during his expedition into the Panjab, and again in A. H. 472, or A. D. 1079-80 by Ibrahim Ghaznavi \* \* \* The present name of Pák-pattan is of comparatively modern date." See note 330, page 375, and note 420, page 398.

There is no record in early history to show that Sultán Ibráhím of Ghazní "captured" Ajúddhan, because the whole of the Panjáb territory as far east as the Hákřá, and in which Ajúddhan lay, had been subject to the Ghazní Sultáns for some seventy years before 472 H. The Táříkh-i-Alfi, quoting older works, states, that the place (mistaken by Firishtah for Ajúddhan) was called **أجواد** [Ajúd or Aghúd] one hundred *farsangs*, equal to three hundred miles and more, from Láhor, then the capital of his dominions in Hind; and that, after obtaining possession of that place, another stronghold, named **أعماق** Umán was reduced. This last was situated on the extreme border of Hind, on a high mound, on one side of which was the ocean, and near which vessels could be seen passing to and fro; and on the other side was a *jangal* so dense as to exclude the light of day. At the foot of the fortress there was scarcely standing room for the troops to attack it. The only direction that the distance here given will suit is near the sea coast, between Sind and Kam-bhayáh (*vul.* "Cambay"), on the coast of Káthiawár.

Sultán Ibráhím is also stated to have captured Uđah-púrah, said to have been "peopled by the descendants of Khurásánis transported thither in former ages by Afrásiyáb, near which was a reservoir of vast extent, and the *jangals* surrounding which were so dense, that the Hindú Rájahs deemed it unassailable."

and cultivation, and yet does not say what river this water came from. It was, however, the Sutlaj, which then flowed in the Uboh-har channel and was a tributary of the Hakrá. It was shortly after Amír Tímúr's time that the Sutlaj formed a new channel for itself, now represented by the great *dandah* or high bank, between the Uboh-har channel and the present Hariári or Níli. After that again, the rivers Bíáh and Sutlaj, by uniting at Loh, Loh-Wál, or Lohí-Wál,<sup>414</sup> above Firúz-púr, formed the Hariári, Núrní, or Níli, as described by Abú-l-Fazl. This junction was temporary, however, for they again separated a few miles east of Debál-púr, and, on this occasion, separated into three branches the Bíáh returning to its old bed again, and the Sutlaj bending southwards regaining its former channel likewise, and each regaining their former names. The third branch, was smaller and insignificant, compared with the other two, and, under the name of Dandah passed between Ajúddhan and Khális Koṭlah, almost parallel with the Bíáh until about midway between Lohdrán and Jalál-púr in the Multán district. Having thus flowed apart for about one hundred *kuroh*, the Bíáh and Sutlaj again united<sup>415</sup>—the Dandah had previously united with the latter a little farther up stream—and losing their names once more, formed the Ghallú-Ghárah or Ghárah, and finally united with the Sindhú or Ab-i-Sind near Uchchh-i-Sharíf. The intermediate channel is represented

<sup>414</sup> Cunningham ("Ancient India," page 210, etc.), says, that, "for centuries before the present confluence of the Bias and Sutlej, the point of junction was just above *Bhao ki Patan*, between Kasur and Firuzpur. This junction is mentioned by Jauhar, A.D. 1555," etc. This is a mistake: neither in Stewart's translation of the work of Johar, the Ewer-bearer of Humáyún Bádsháh, nor in the original, is there a word about *Bhao ki Patan*. The word is باؤ (see page 372), which some have mistaken for باؤو—without a point thus—باؤو. All that Johar says (I quote Stewart's translation here, because it is that which Cunningham follows) is (page 112): "The chiefs that had been sent to Jallindhar having crossed the *Sutlege*, and passed through Machwareh [this is how Stewart writes Máchhí Wárah], entered the district of Sirhind [Sahrind he means];" and on the next page, that, "Information having been brought to the king that Omer Khán Ghicker [Ghakar], having collected a very large force at *Firuzpur* [Firúz-púr], which is situated at the junction of the Beyah and Sutlege rivers." There is nothing more except, that, "about this time the Afgháns marked out a ford across the Sutlege opposite the town of Machwareh \* \* \* But Byram Khán crossed the river by the very ford the Afgháns had marked out \* \* \* Accordingly the king crossed the Sutlege at Machwareh, and joined the army at Sirhind," etc.

Now "Booh," as it appears in the maps, and is what has been mistaken by Cunningham for *Bhao*, is twenty-three miles above Máchhí Wárah, and a couple of miles north-west of Hari ke Patan; a few miles north-east of which, higher up still the confluence took place in 1874. See note 244, page 278.

<sup>415</sup> See page 372.

now by what is called the Súkh Ná'e or "Dry Stream,"<sup>416</sup> which flowed a little west of Lohdráñ, but subsequently shifted nearer towards Jalál-púr, a short distance farther west. The channel called "Nulla Bíás" in the maps, a little east of Lúdháñ, appears to have been connected with it.

The surface of the country south of the banks of the Sutlaj—I refer to it before its junction with the Bíah—is a dead flat, and throughout the Fírúz-púr district, and farther south into Sind, without a hillock of any kind until the sand hills of the *registán* or sandy desert are reached, with the exception of a few dreary looking sand hills to the south and south west, the remains probably of some high bank or *dandah* of ancient times. It also slopes towards the south and south-west, but more so in the latter direction, through which part the Hariári, Machhú-Wáh, Nílí, or Ghárah now flows, from about 727 feet above sea-level at Dullo-Wálah to 545 feet near Pír-i-Khális; 340 at the junction of the Ghárah with the Chin-áb; and 335 at the junction of the Panch Nad or Panjáb with the Ab-i-Sind or Indus.

The following is the Survey record account of the Sutlaj, as it flowed in the last century, and its subsequent junction with the Bíah.

"The Sutlaj, properly called Sutlaj (سُتْلَاج), but, from constant use, Sutlaj (سُتْلَاج), flows out of the *kohistán* of Bhútanṭ (بُهْوَنْتَ), and from the *koh* of Sír Khand and Kahlúr, the chief place of which is Bilás-púr. One bank lies in Hindústán, and the other in the Panj-áb territory. After issuing from the hills it separates into two branches; and, having passed below Makho-Wál and Kírat-púr, the branches again unite near Rúh-par ("Rooper," "Ropar," and "Roopur" of the maps and Gazetteers). After this, it passes under Bahlúl-púr ("Bhilolpoor" of the maps), Máchhi-Wárah, Lúdhíánah, and Tihárah, and near the village of Loh-Wál (لوہ وال), or Lohí-Wál (لوہی وال), a dependency of Haibat-púr Patí, unites with the Bíah. Both rivers then lose their names, and the united streams are known as the Machhú-Wáh (ماچھو واه) and Hariári [Abú-l-Fazl's "Harihári."]. They again separate into two<sup>417</sup> branches, and after flowing separately for about one hundred

<sup>416</sup> This is not the Súkh Ná'e referred to at page 386. "Dry Channel," as the words mean in the original, are applicable to any dried up channel or water course, hence, if not explained, so many similarly styled might cause confusion.

<sup>417</sup> From this it appears that the Súkh Ná'e and Súkh Bíah, had already ceased to be perennial streams. We must not presume, however, to assume that those two branches flowed precisely then as now, because the river, as now constituted, never runs exactly in the same course two years following, for the change is constant. There are the remains of an old branch still known as the Hariári, but nearly obliterated, which ran south to the Sutlaj when it flowed in what is now known as the Dandah, as mentioned at page 372. It is again noticed farther on.

*kuroh* they re-unite.<sup>418</sup> In the part where this fresh junction takes place, in the rainy season, on occasion of the slightest swell, the river overflows its banks, and the waters spread out for a distance of several *kuroh* on either side—for the banks are low and consist of soft, alluvial earth—fertilizing the country thereby. In this part the united stream is known to the people as the Ghallú-Ghárah, or Ghárah, and Nilí; and the tract of country along its banks on either side is known as the Chhotí Kachchhí.<sup>419</sup> Continuing its course, and having passed Uchchh-Sharif, just below it, it unites with the A'b-i-Sind."

Such was the united river towards the close of the last century, yet what changes have we here, to judge from the present?

Without noticing the turns and windings of the Sutlaj in former times north of its present channel more than I have done, which are

<sup>418</sup> The author of the article on the "Lost River" in the "Calcutta Review," previously noticed, states (page 13), that "in the Ain-i-Akbari, the united Sutlej and Biyás is said (A. D. 1596) to flow in four streams, which meet near Multán. Of the names given Har, Hari, Nurnai, and Dhund, the latter is the only one known at present."

This is a great mistake: the A'in-i-Akbarí contains nothing of this kind, as may be seen from the original text. The writer must have seen some statement of this kind, in Gladwin's translation perhaps; for the account in the original coincides precisely with what I have mentioned at page 296, that the united river is known by those three names, not that there are three rivers, much less four.

Perhaps Rennell obtained his four streams from the same source. See page 405.

The "Calcutta Review" writer also states, that, "the two rivers Sutlej and Biyás did not meet (in Arrian and Strabo's days) until they reached the Rann of Kach." I do not think any of these names will be found mentioned by the writers referred to.

<sup>419</sup> Kachchh—not "Kach"—means silt or alluvium thrown up and left by water, and rivers, after inundations. The name of the level tract north and northwest of Shikár-púr, and the territory on the sea coast, called Kachchh and Kachchh-Bhuj, is derived from the same word, referring to their original formation. The banks of a river where such deposits are left, are so called; and "both banks of the Ghárah and Hariári or Nilí, for a distance of about eighty *kuroh* or more in length," according to the Survey record above referred to, "with a breadth of from five to six *kuroh*, is called Chhotí Kachchhí. The cultivation of this tract depends on the inundations of the river. On the southern bank is some small extent of *jangal*, and beyond, the *chál* or desert. On the northern bank, beyond the *kachchh* of the Nilí Bár, the *jangal* is so dense that a horseman cannot get through it, and even a man on foot penetrates it with great difficulty. Each *beshah* (forest) has a separate name, one of which is Nekálí Kánd; and in time of necessity, the people, who are Jats, take shelter in them." In the Sanskrit, कृत् means 'bush,' 'copse' and the like. See note 360, page 363. The northern side of this alluvial tract is also known as the Shamáli Kachchhí Do-ábah.

not material to the present subject, its old bed<sup>420</sup>—that is to say, the channel last abandoned before it had anything to do with the Bíáh, and when it was a tributary of the Hakrá or Wahindah—can be distinctly traced downwards to Sind by its distinct and well marked high bank or *dandah*, from Tihárah to Dharm Kot, Kot-i-Ysá Khán, where it bends towards the south-west, passing near Mudkí (“Moodki” of the maps) on the east, then by Farid Kot, north and west of Makhti-sar, close to Rátá Khirah on the west, Bag-sar, about mid-way between Uboh-har and Fázil ká, thirteen miles south-south-east of Baháwal Garh, and twenty-three miles south of Ajúddhan or Pattan-i-Panj-áb, or the Pák

<sup>420</sup> Cunningham (“Ancient India,” page 217) inform us that “Debálpur was the capital of the northern Panjab,” and he indentifies it “with the Daídala of Ptolemy which was on the “*Sutlej* [sic] to the south of Labokla and Amakatis, or Láhor and Ambakápi.” In one of his Arch. Rep. p. 140, he had “identified Daídala with *Dehli*.”

I beg to observe that Debál-púr never yet stood on the banks of the Sutlaj, nor anything near it. The Sutlaj has repeatedly inclined from east to west, but never yet from *west to east*. It never approached farther *west* than where it united with the Bíáh, when, losing their respective names they became the Machhú-Wáh, Hariári, Níl, or Ghárah (in the lower half of its course). That river even now, in no place is less than eighteen miles from Debál-púr, and that is to the south-east. In another place he says: “It seems highly probable, therefore, that he [Perdikkas] despatched by Alexander to the east of the Rúvi, may have carried the Greek arms to Ajudhan on the banks of the Sutlej, from which his march would have been along the course of that river by Ludhan, Mailse, Kahrór, and Lodhran to Alexander’s camp at Uchh.”

Only, the Sutlaj never yet flowed by Ajúddhan (see following note 421), which is not on the Sutlaj’s banks and never was; and it is only since the end of the last century, when the Bíáh and Sutlaj by uniting formed a new river, referred to above, that the Sutlaj approached within twenty-four miles of Ajúddhan, and only a century or two before was more than forty miles east of it. When the Bíáh and Sutlaj, after temporarily uniting at Loh Wál, formed the Hariári or Núrní of Abú-l-Fazl, as mentioned at page 372, and separated into three branches, the lesser, and middle stream of the three, flowed some miles past Ajúddhan on the east, and is represented by the Súkh Ná'e. The other two were the Bíáh, which continued to flow in its own channel, while the Sutlaj turned south and re-entered its old channel represented by the *dandah* or high bank. All this, however, happened in very recent times. The “carrying of the Greek arms to Ajudhan,” and “Alexander’s camp at Uchh” depends upon whether these places existed twenty-three centuries ago, and certainly the rivers did not flow then as now, nor anything like it. The latest great change in the courses of these two rivers, as before noticed, took place near the close of the last century; and at page 217 of his book, Cunningham says himself, that “the Satlej suddenly changed its course in 1796,” but, at page 221, he says “in 1790.” It was not the Sutlaj only, for the Bíáh did the same.

However, there is one great obstruction to the “Greek arms,” being “carried to Ajudhan” and Debál-púr also, as may be seen in note 390, page 381. All ancient

Pattan.<sup>421</sup> From thence to within four miles south-south-east of Mubárik-púr, about two miles and a half south of the Got of

writers agree, I believe, that the Hyphasis represents the Bíáh, and the Sutlaj the Zaradrus, Hesudrus, or Satadru, even by Cunningham's own statements. As Alexander's troops mutinied on the banks of the Hyphasis, and refused to cross, and he had to turn back without crossing it, how could the "Greek arms" have been "carried to Ajudhan," which was a considerable distance east and beyond that river? I suppose it is not intended to assert that the Bíáh and Sutlaj then united at "Bhaó ki patan?" See also note 345, page 343, and preceding note 418, page 397.

<sup>421</sup> In the Hindí dialect there are two words, which in the Arabic character in which Urdú is written, are something alike, but, in pronunciation and in signification they are very different, namely, *paṭan* and *pattan*. The former means a *ferry* and the latter a *town*. Out of these words a sad mistake has been made in consequence of not knowing the difference, and jumping at conclusions.

Cunningham in his "Ancient India," page 219, states, that "Ajudhan, or Pák Pattan" was for centuries the principal *ferry* of the Sutlaj; and is "recognized as one of the towns of the people—" says one of the Punjab Gazetteers—"variously mentioned by Alexander's historians as Ohydrakæ [sic], Sydrakæ, Sudrakæ, Surakousso and Hydarkæ," and then it adds: "It is from this Faríd-ud-dín, familiarly and better known as Bába Faríd, that the name Pák Pattan, or "ferry of the pure one, is ascribed." Then, in another place, after all this, it is stated, that, "it is from a *ferry* over the Bisharat nallá that Pák Pattan derives its name," and which *nallá* is said to pass "close to Pak Pattan." In another place in the same "Gazetteer," we find the following: "The truth of the story is doubtful. The name may have been changed to Pák Pattan on account of a *ferry* over the Bishráratwah, but the town was known as Ajudhan in Tamerlane's time. In the Aín-i-Akbarí it is called simply *pattan* or "the *ferry*." \* \* \* In fact Pák Pattan means simply the "holy *pattan*." Such is a specimen of "Gazetteer" history.

It so happens that the place is called the Pattan-i-Panj-áb, as well as the Pák Pattan, its old name, that is to say its original name, being Ajúddhan. It is mentioned in the Aín-i-Akbarí as the chief town of one of the *muhálles* of the Debál-púr sarkár of the Multán súbah, and one of ten then situated in the Bíst Jalhandar Do-ábah of that sarkár, that is, between the Bíáh and the Sutlaj when they flowed separately, but not when united into one. This is explained in the account of the rivers at page 372.

It is not called the Pák Pattan or the Pattan-i-Panj-áb on account of any *ferry* whatever, much less a *ferry* over the Sutlaj, because the Sutlaj never yet flowed nearer to it than it does at present; while in the last century, it was twenty-four miles east of it, and before that again, it was upwards of forty miles, and in the time of the Shaikh still farther off. *Pattan* as I have said before means 'a town,' and *paṭan* 'a *ferry*', and in the Aín-i-Akbarí it is the former word, and not explained as "the *ferry*"; and, in the Akbar Námah, it is called the Pattan-i-Panj-áb, but

Blochmann, who had no local knowledge, also mistook پتھن for پتھن. The place is mentioned by several historians as "the Pák Pattan" or "Holy Town," on account of its having been the residence and burial place of the Sultán-uz-Záhidán, Faríd-ul-Millat wa ud-Dín, Ganj-i-Shakar, these being his Musalmán designations, not

Ká'ím Khán, the Ra'ís, and at about the same distance south of Khair-púr in the Baliáwl-púr state, where it makes a sharp bend towards the south for about twelve or thirteen miles, and indicating the course it once took in the direction of Moj Gañ towards the Hakrá or Wahindah. After this it turns nearly due west again, and reaches within about three or four miles of the town of Baháwl-púr. From this point again it makes a sharp bend to the south, showing another direction which it formerly took towards the Hakrá in the direction of Dín Garlı or Trehárá, where the action of water is plainly indicated in the direction of that place, situated on the south bank of the last named river channel. After a few more bends of minor importance, it reaches within about six miles south of Aḥmad-púr, where the land slopes gradually from the banks of the present Ghárah, near its junction with the Chiu-áb, towards the channel of the Hakrá, after which the old Sutlaj channel runs in a south-westerly direction towards Khair Garlı, Derah, Chaudarí, Fírzah, Khán-púr, Koṭ-i-Sambah (I wonder this has not been "identified" as the capital of the dominions of *Sambus*), and Noh-Shahrah, which places it passes within from eight to three miles or less on the east. After this, the traces of this last bed in which

his simple name, *viz.*, "The Sultán of Recluses, the Incomparable or Unique of the Faith and of Religion, the Hoard of Sugar, *i. e.*, Eloquence." His father's names were Jalál-ud-Dín, Sulímán, who was descended from Farrúkh Sháh (a Sayyid not a King), Kábulí, and the saint himself was brought up at Kuṭub-Wál, a dependency of Muharram. According to all chroniclers the saint died on Saturday, the 5th of Muharram, 668 H. (4th September, 1269 A. D.), just ten years after the "Tabákát-i-Násirí" was completed by its author.

Ajúddhan or "the Pák Pattan," from the time the Sikhs became predominant in these parts, went rapidly to ruin. At the time of the Survey near the close of the last century, it is thus described :—

" Ajúddhan is an ancient place situated on a high mound, in such wise that it is visible for a distance of two or three *kuroh*. Before the arrival of the Sultán-uz-Záhidán, it was the abode of Jogís and other Hindú recluses. After the saint had been buried there, it became known as the Pák Pattan—Holy Town—and the shrine is situated near the south side of the parapet, consisting of a high domed building, a large *májid*, and a rest-house for travellers. The interior domed building over the tomb itself is about three times the stature of a man in height, and has two entrances. Within are two tombs, one that of the saint, and the other that of his eldest son, buried near on the west side of his father. The entrance on the south side is called the Bihishtí Darwázah, which is only opened on the 6th of Muharram [the day following the anniversary of his death], in the evening, which is the time for making offerings at the shrine, and is kept open for three watches. A vast concourse of people assemble from far and near, and pass through this Bihishtí entrance; and whoever does so, it is said, on that person the fire of hell has no effect." The writer observes, in the *MS.*, that "such is exceedingly easy for the Almighty to effect, if He would but do so."

the Sutlaj flowed independently to unite with the Hakrá becomes mixed up with the channels of that river, the whole country for several miles between Khán-púr and Khair Gáṛh being seamed with channels and banks formed by the action of water. Indeed, a space of some forty miles to within a short distance of Fath Gáṛh or Nowá Kot farther east, and farther south-west into Sind, is literally covered with these traces of the rivers Sutlaj and Hakrá until they again unite so to say, between Khán-púr and Khair Gáṛh; and the dry channel of the latter river, which appears in the maps as the "broad, dry bed of the Rainee Nullah or Wahind," becomes, near Baghlah and Sáhib Gáṛh, more distinctly defined, and near which, at the Dosh-i-Ab, or "Meeting Place of Waters," in ancient times, the Sindhu or Ab-i-Sind, and the Rúd-i-Sind wo Hind (which it had joined above Uchhh), united with the Hakrá, and the Mihráñ of Sind was formed.

"Likewise, from the eastward of the Burj-i-Bakhho Ját (the "Pk Boorj," and "Bicha Boorj" of the maps, apparently) on the way to Hindon, another old bed exists, which is also said to have once been the bed of the Sutlaj; while at Ráhú, farther north, close to which place it formerly ran, and now four miles north of the present channel, there is a large lake three or four *kuroh* in length, which, it is stated by the people of these parts, was once part of the old bed of the Sutlaj."

"The erection of this domed chamber and entrance is ascribed to the saint, Nizám-ud-Dín, Alímad, the Budá'úní, and it is said, that he repeated the whole of the Kur'án over every brick of which it was built. Close to the Bihishtí entrance, on the east side, there are about 2,000 or 3,000 bricks, which were left after the completion of the dome, and these were subsequently used in the erection of a sort of *ghabútarah* [a raised platform or seat] about the height of a man. The east entrance to the shrine is kept open at all times for people to pass to and fro. It is stated, that, when Sultán Ghiyás-ud-Dín, Tugluk Sháh, made a pilgrimage to the shrine, he was desirous of removing the domed building over the tomb, and, erecting another, but the saint having appeared to him in a dream forbidding it, he desisted, and, instead, erected another lofty one of bricks and mortar, near by on the east side. In that building eleven descendants of the saint are buried, who succeeded to his prayer-carpet. The above-mentioned Bádsháh, likewise, founded a large *masjid* on the west side of the shrine of the saint; and between it and the *masjid*, there is a small chamber or cell roofed with wood, containing two tombs and a rest-house for travellers to the south, adjoining the walls of the fort. All these buildings can be seen from the south for a distance of three or four *kuroh*.

"The shrine of Hazrat, Sháh Badr, who was the son-in-law, and disciple of the saint, the Shaikh, the Faríd-ul-Millat-wa-ud-Dín, is situated adjoining the Shahídí Darwázah, and is covered with a brick-built dome. Formerly, the town was not enclosed within walls, but in the year 1190 H. (1776 A. D.), Pír Subhán, erected a wall all round of kiln-burnt brick, in which were five gateways, and three

This was the old channel of the river when it united with the Bíáh at Loh-Wál or Lohí-Wál, and its right or northern bank is well defined. After passing close under Ráhún it winds considerably, runs close under Filúr, and opposite Áli-Wál the river now flows close to this old bank; but the old bank here turns suddenly towards the north for some seven miles, then westwards by Mahúd-púr and Sháh Koṭ to Loh-Wál or Lohí-Wál ("Loheean" of the maps), where the junction with the Bíáh formerly took place, and then turns south-west towards the other old channel, previously described, by Tihárah, Dharm Kot and Jírah.

Thus it will be seen, that, before the junction with the Bíáh, the Sutlaj hereabouts had flowed at different times between these two banks over a tract of country considerably depressed, in some places ten or twelve miles broad, and sixteen in its broadest parts, and which

posterns. The south gate, adjoining the Khán-káh of the saint, is named the Darwázah-i-Mauj-i-Daryá [that is, literally, towards the river wave or surge—the inundation side—from whence it could be seen, probably—but it did not follow that the Hariári or Níli ever reached within many miles of it], and opens on high ground; the Sháhidí Darwázah on the south-east side, on level ground; the Láhorí Darwázah on the east side, also on level ground; the Morí Darwázah on the north-west, at the angle of the wall, opening on a height; and the Raḥmún Darwázah on the west side, on high ground. This gate is also known as the Multání Darwázah. A short distance outside this gateway to the west, there are a few ancient buildings, and it is said that these formed the property of the saint, and are now in ruins. A little farther west again is the shrine of 'Azíz, Makkah-í [that is, of Makkah] who, it is asserted, was one of the companions of the prophet, Muḥammad, who was here buried. It is a grave plastered over with mud mortar, but, is enclosed within brick walls; and south of it is a large *masjid*, founded by Sultán Ghiyás-ud-Dín, Taghluk Shih." In another place it is stated, that, "To the north of the hisár there is a great lake, three or four *kuroh* long and nearly as broad. The place was completely ruined by the famine of 1197 H. (A. D. 1783)."

This Sultán, before he came to the throne, as Ghází Malik, held the fief of Debál-púr, to which Ajáddhan belonged. He came to the throne of Delhí in 720 H. (1320 A. D.). The town was then known as "the Pák Pattan," (this is a little before "the reign of Akbar"), as well as Ajáddhan. Abú-l-Fazl, in the Akbar Námah, states, that, in 979 H. (1571-72 A. D.), while at Ajmír, Akbar Bádsháh determined to proceed to Nág-awr and the adjacent parts, and from thence to go and visit the shrine of the Shaikh Faríd, at the Pattan-i-Panj-áb. He accordingly went; and on the way thither, at the Tal-wandí of 'Alá-ud-Dín, near the river, which in this tract of country they call the Hariári, he hunted the wild ass in the *sákrá* and the *registán*, that is, the open uncultivated country—the wilderness, so to say—and the sandy desert. He killed thirteen wild asses; and was, at times, distressed for want of water. If this Tal-wandí could be correctly identified, which at this lapse of time would be very difficult, it would throw some light upon his route, and also on the course of the river Sutlaj at that period. See note 236, page 273.

depression is about twenty-five feet below the level of this part of the district.

In the space between these high banks there is another old channel, running in this great depression near the southern high bank here referred to, which runs a little north of west from near Tihárah, and with a very winding course for some twenty-six miles. It then bends more towards the south-west, passes close to Firúz-púr, and from thence on to within about two miles and a half of Khá'e, and almost parallel to the present course of the Hariári or Níli, but about five miles east of it, down to within seven and a half miles of Fázil ká, when it unites with the present channel. The northern part of this channel in the Firúz-púr district, is what is referred to by Mr. E. L. Brandeth, C. S., in his Settlement Report of that district, dated 1854, under the name of "Sukha Nai"—Súkhá Ná'e—Dry Channel<sup>422</sup>—but the lower part, where it turns to the south-west from Firúz-púr, and passes between Bázid-púr and Khá'e, is what he also refers to, as far as the Firúz-púr district extends, as "a still lower *danda* marking a later river course." The ancient channel of the Sutlaj farther east he distinguishes from this one, as the "great *danda*," which is "very strongly marked" in the Firúz-púr district.

This "lower" or lesser "*danda*" evidently marks the later channel in which the united streams flowed after their first junction, when they became the Machhú-Wáh, Hariári, or Níli, and when, after running in one channel for about twelve *kuroh* or twenty-one miles, they again separated, as previously described, the Bíah returning to its old channel and retaining its old name; while the other turned southwards into the low sandy tract between the ancient bed of the Sutlaj and the present Hariári or Níli, and cut this intermediate channel, which retained the latter names. The soil along this intermediate bank or lower *dandah*, is sandy, and covered with sand hillocks.<sup>423</sup> It will also be noticed that part of this intermediate channel

<sup>422</sup> Mr. Brandeth says: "There is a curious old channel, called the Sukha Nai, or "dry channel," between the new and the old beds of the river [Sutlaj], which has its origin near Tihára, whence it runs in a very serpentine course along the whole length of the district to near Mamdot. Notwithstanding its winding course, the banks of the channel are so regularly formed as to have induced many to think it entirely artificial [just like the Sidh or Sighú Ná'e mentioned at page 370]. More probably, however, it was originally a natural water-course, afterwards shaped into a canal. Its breadth is 100 feet, and its depth 7 or 8 feet. As recently as forty years ago, it is stated that some little water flowed into it, but since then it has remained quite dry."

Parts of this old channel have since been utilized for inundation canals.

<sup>423</sup> The whole tract of country around, near the present place of junction of the Bíah and Sutlaj, is seamed with old channels of the latter river, and abandoned

was, in one part, intersected by the present river, and that it branches off from it towards the south, about fifteen miles south of Ajúddhan or the Pák Pattan, between Laluh ká and Chawí kí, and which branch, even in the maps which miscall the river the Sutlaj, still appears as the "Hariari." It runs almost parallel to the present river for about thirty-two miles or more, passing within one mile of Kásim ká on the south, and down to near Muhár and Jhindú ká Shahr,<sup>424</sup> where it inclines towards the south in the direction of Mubárak-púr, and its traces are lost in the remains of the old channel of the Sutlaj or great *dandah*.

We learn from the Memoirs of that extraordinary man, George Thomas, that the Sutlaj in his time [1798] "flowed towards the south from near Firúz-púr, in the channel called the *Danda* or high bank of the Sutlaj;"<sup>425</sup> and I fully believe, that the intermediate channel above noticed, and mentioned by Mr. Brandeth as a "lower *danda*," is what is referred to in his "Memoirs."

Towards the close of the last century, the river ceased to flow in this channel, consequent on both the Biáh and Sutlaj finally uniting at Harí ke Patan, abandoning altogether their former channels, and forming the Hariári, Nilí, or Ghárah as it at present flows. In this instance, the action of the Biáh was contrary to that of all the other rivers of this part, which, in the course of ages, had inclined from east to west. The Biáh, however, could not do as the others had done, because the country from its right high bank, which rises in places, some forty feet above the tract over which it had flowed from time to time, slopes gradually down towards the channel of the now united Biáh and Sutlaj; and the fact that, around Ajúddhan or the Pák Pattan, the country is some thirty feet or more above the bed of the united rivers, this, together with the gradual rise of the country towards the west, prevented, in the same manner, the Sutlaj from inclining farther westwards.<sup>426</sup>

sites show how often, from its continual changes, the inhabitants have had to abandon their homes and move elsewhere.

The sandy soil and hillocks along the banks of the rivers of these parts are known by the general term of *sothrah*.

All the old sites lying along the course of the dry channel of the Sutlaj, the "great *dandah*" described at page 398, which passes by Makhtí-sar, are situated on mounds.

<sup>424</sup> It is about fifteen miles east of Luḍhan, and nine miles north of Mubárak-púr. The "Jhidu ka Sheher" of the maps.

<sup>425</sup> According to the map given in the Memoirs of George Thomas, the channel referred to therein, is still farther east than the Uboh-har channel, but the mistake is apparent.

<sup>426</sup> If the Sutlaj had inclined westwards farther up stream, then it might have cut a channel for itself in much lower ground, and have found its way into the

Another old channel of the Sutlaj requires to be noticed here, which runs still farther east than this *dandah*. It commences a little to the west of Rúh-paṛ, from whence it takes a south-westerly course, passes within a short distance of "Chumkour" (six miles east of Bahlúl-púr) and "Kuhralla" of the maps, and disappears after a distance of twenty-five miles. Of this ancient channel of the Sutlaj, either the "Eastern Nyewal," or the "Dulwali Nyewal" of the maps, is the continuation. More on this subject will be found in the account of the Hakrá or Wahindah farther on.

Rennell, in his "Memoir of a Map of Hindoostan," published in 1793, gives a map of the "countries between Delhi and Candahar;" and he makes the Hariári, under the name of "Kerah" (he meant the Ghárah, no doubt) turn southwards between Firúz-púr and Kašúr, which, after passing close to Ajúddhan (which it never did) on the east,<sup>427</sup> fifteen miles beyond it, throws off a branch more to the westward which re-unites with the Biáh. Lower down still, another branch (making four instead of three), which is made to unite with the previous one near Kot Kabúlah; while the Sutlaj under the name of "Dena" (for Dandah) is made to bend more towards the west below Ajúddhan. This likewise, south of Multán, is made to unite again

old bed of the Biáh. Indeed, there is a tradition that it did make the attempt near Firúz-púr, but, meeting with some obstruction, turned aside again. There is no doubt but that water might be again brought into the bed of the old Biáh, by a cut higher up stream.

<sup>427</sup> Cunningham ("Ancient India") makes the "old Bias" pass some sixteen miles west of Debál-púr, but the extreme right high bank, beyond which it was physically impossible it could pass, is nowhere more than eleven miles north-west of Debál-púr; and the old bed, that is, the old bed now traceable, and the last in which it flowed independently before uniting with the Sultaj in the last century, is less than five miles distant from Debál-púr. He places the old bed in the middle of the tract of country between his *Hyphasis*, and *Zaradrus*, or *Hesudrus*, or *Satadru*; for he has all these names, while the most recent channel of the Sultaj before its junction with the Biáh, called the "Danda" in our maps, and which I have described previously, is called the "old Sutlej." I should call it the "young" Sutlaj, because it is the most recent, and after its junction with the Biáh it was no more the Sultaj. I conceive that in whatever channel it might have flowed it was still the "Zaradrus, or Hesudrus, or Satadru," since it would not change its name with taking to a new channel as long as it flowed independently. See last paragraph of note 420, p. 398, note 390, page 381, and note 345, page 343.

Alexander's march is traced, in Cunningham's work, by "Kot Kamália, Tulanba, and Multan;" and from thence downwards, his route is made to follow the banks of the rivers as they at present flow; as likewise Hwen Thsang's route from Shor Kot along the banks of the Chin-áb, as it at present flows, by "Multan, Uch, and Mithan-kot," as though they had never altered for twenty-two centuries, and so on into Sind to Karáchi.

with the Biáh, and to form one river under the name of "Galouqara" or "Setleje" (here making the usual mistake), which afterwards unites with the "Indus or Sínde," at "Veh," a place not known (at present certainly, and I cannot imagine from whence he obtained it), which he places a short distance north-west of Sít-púr, and thirty-five miles below Uchchh; while the Chináb and its tributaries, forming the Panch Nad or Panj-Ab, are made to run close under the walls of Multán on the west side, which it never did. He had heard of the facts respecting the different rivers as they then flowed, and which I have been here relating, but, unfortunately, he possessed not the local knowledge necessary, neither had he the benefit of actual surveys to go by, nor history to guide him, except the History of Tímúr contained in P. de la Croix's work, and therefore, he is deserving of much credit for what he was able to accomplish from reports. The high bank or *dandah*, marking the last independent channel of the Sutlaj appears in his map as the "*Chalescouteli Hills*," but they are only made to commence a little east of Ajúddhan, and are carried down towards Sind. Of course he derived this also from P. de la Croix, who says, that Amír Timúr "crossed the river *Dena*, and encamped on the hill of Chalescouteli,<sup>423</sup> ten miles distant from Adjoudan." Then, aware of the existence of the well defined high bank or great *dandah*, Rennell, at once appears to have converted it into the "*Chalescouteli*" range of hills, because Kháliš Koṭlah, the Pír-i-Kháliš of the present time, lay in that direction. The *dandah* is eighteen miles south-east of Ajúddhan, but P. de la Croix, in his extracts from the *Zafar Námah*, makes a *kuroh* a mile only, while it is equal to a mile and three quarters.

Lower down again than the Firúz-púr district, both in the Ghugherah or Montgomery, and Multán districts, the Machhú-Wáh, Hariári, Nilí, or Ghárah has no high or defined bank, like that represented by the *dandah* or high bank of the Sutlaj, and the whole tract of country extending from the banks of the Hariári, Nilí, or Ghárah to the commencement of the high plateau marking the extreme point reached by the Biáh before it deserted its old channel, rises but very slightly, and is of comparative recent formation.

Of late years this river has set against the extreme southern point of the Ghugherah district, and the inundations have decreased considerably. This last, however, may be caused by the opening of new canals and utilizing old ones, and a greater expenditure of water for irrigation purposes, consequent on a settled government. The bank on one side is abrupt in many places, but it is not more than from ten

<sup>423</sup> See page 285.

to twelve feet above the cold weather level of the stream, which overflows its banks during the inundation season. In the lower part of its course, in many places in the Multán district, the bank is still lower, and the bed is full of quicksands. Sometimes, after inundations, it leaves a deposit of sand upon such land as its waters have covered, thereby spoiling them, and leaving such tracts a desert; and this it has done, *upon all occasions*, in every part it has deserted from time to time in its inclination from east to west, as shown by its old channels farther east, presently to be described.

Just to show some of the changes in the course of the Sutlaj, and, also of the Hariári, Níli, or Ghárah (when the Biáh and the Sutlaj lost their former names after uniting), in less than a century, I will give a few extracts, as illustrations, from the Survey record. At that period—when the Survey was made—in going from Jírah (the “Zeera” of the maps) towards Debál-púr by way of Bázid-púr, six miles south-eastwards of Fírúz-púr, “the Sutlaj,” it states, “lies about half a *kuroh* on the right hand (that is, north-west), and the *kaṣbah* of Fírúz-púr about four *kuroh*, also on the right hand. The Sutlaj having passed from Bázid-púr another three or four *kuroh* to the north-north-west, unites with the Biáh, and receives the name of Machhú-Wáh and Hariári.

“In going from the same Jírah, by Gádi-Wálah, Phíro kí, ‘Al-ípúr and Bhák or Bahák, having proceeded four *kuroh* to the north-north-west, the road winding considerably, and through much *jangal*, you reach the Sutlaj, and crossing it by boat from the point called Paṭan-i-Burhán to the other side, half a *kuroh* from the bank, is Mullá-Wálah, in the Bíst-Jalhandar Do-ábah. \* \* \* Previous to the time of this Survey the Sutlaj used to flow north of Mullá-Wálah; and the south bank of the river the people call the Dandá or Dandah.”

Mullá-Wálah is the “*Moolanwala*” of the maps, which is now thrown out of the Bíst-Jalhandar Do-ábah, and is fourteen miles from the nearest point in it. It forms part of the Jírah district of Fírúz-púr at present, but, at the time here referred to, it lay in the Bíst-Jalhandar Do-ábah, and Fírúz-púr lay Berún-i-Panch Nad, as it is termed, that is, without the area of the five rivers—extra Panj-áb—as it is at present.

Again: “In going from Baháwal-púr to the Got of Káím Khán, Raís, leaving Baháwal-púr, you go one *kuroh* north-east and reach the Kadhhí river or Khán-Wá-han,<sup>429</sup> which, coming from the right

<sup>429</sup> The term *Wá-han* or *Wá-hah*, is derived from the Sanskrit वाह, ‘run,’ ‘flow,’ ‘glide,’ etc., and is the common termination to names of water-cuts, canals, and streams utilized as such, both in the Panj-áb and in Sind, but the word is invariably

hand, and passing near Uchchh, unites with the Ghárah. From the Kadhhí two *kuroh* in the same direction is Ratání [“Rotani” of the large scale Revenue Survey map], and the Nílí *daryá* [river] lies three *kuroh* on the left hand. The Sutlaj and Biáh united in one channel, the people of this part call Hariári, Nilí, and lower down, Ghárah and Ghallú-Ghárah. From Ratání you go another three *kuroh* to Muhí-Wál kí Thathí and from thence three *kuroh* more in the same direction to Bhakhí ká Dherá [“Bhakidera” of the maps]. After this, going another three *kuroh* in the same direction as before, you reach the Kadhhí or Khán-Wáhan again. \* \* \* Passing by Ichráni, you come to Khair-púr, a large *kaṣbah*, the place of residence of ‘Umar Khán, Kahráni, the Dá’úd-pútrah, who pays allegiance to Baháwal Khán. The Nilí or Hariári lies five *kuroh* from it on the left hand,<sup>430</sup> and the Rúd-i-Kadhhí or Khán-Wá-han passes on the west side, under the walls of the *kaṣbah*. Then, going by Ahmád Sháh, now Ahmád-púr, another village belonging to ‘Umar Khán, and by Shaikh-Wá-han, where is the famous shrine, the Got-i-Ká’im Khán, Ra’is, is reached, where resides, Ká’im Khán, the Ra’is. The Kadhlí Rúd or Khán-Wá-han passes close by the *kaṣbah* on the east side; while the *daryá* [the Nilí or Ghárah] lies four *kuroh* distant on the left hand<sup>431</sup> (west). Then, in going from the Got in question to Multán by way of Mailsí, the Survey account says: “going four *kuroh* north-west, you reach the Hariári or Ghárah, and pass by boat to the other side, and in going, the Kadhhí or Khán-Wá-han is crossed two or three times. Having crossed the Ghárah by boat, you proceed six *kuroh* west, inclining north-west [W. N. W.], and Mailsí is reached, passing by many villages, and through much *jangal*, by the way. From thence you go fifteen *kuroh* [allowing for windings: it is really twenty-two miles as the crow flies] to Núr Muḥammad ká Tibbah [“Tibba” of the maps], passing by the way two or three small villages, and through much *jangal*. Half way the channel of a great river is reached, which is that of the Biáh, which once flowed therein; and from the time it left its channel near Kasúr and the neighbourhood of Debál-púr, and united with the Sutlaj [see pages 372 and 374], this channel became dry. In the time of the inundation, in the rainy season, it still flows, and opposite Baháwal-púr unites with the Ghárah,” etc.

written ‘Wah’ in the maps and some Gazetteers, as if the word meant ‘bravo,’ ‘well done,’ and the like, which is Persian, and Wá-hah is not. The “Sind Gazetteer,” however, says “Vah” means a canal!

<sup>430</sup> It is now only two miles and a half, or about a *kuroh* and a half.

<sup>431</sup> At present it flows seven miles and a half west of it, and ten miles and a half north.

With respect to the course of the Ghárah lower down, the routes between Uchchh and the Derah of Ghází Khán show great changes there likewise, and also in the course of the Ab-i-Sind or Indus. "Setting out from Uchchh, and proceeding one *kuroh* west,<sup>432</sup> you reach the Ghárah, which you have to cross by boat, and having so done, you go four *kuroh* a little to the north of west, and reach the Chin-áb.<sup>433</sup> After this you proceed six *kuroh* farther in the same direction, and reach the banks of the Ab-i-Sind and cross by boat, after which another *kuroh* takes you to Sít-púr, a large village on the banks of the Ab-i-Sind. The people here generally call all these three rivers Ab-i-Sind, the whole of which, six or seven *kuroh* to the right hand (north) having united, again separate."

At the present time, the Ghárah is eleven miles north of Uchchh, where the Chin-áb and its tributaries unite with it, and form the Panch Nad or Panj Ab, which flows forty-two miles as the crow flies, in the direction of south-west before it unites with the Ab-i-Sind or Indus. Sít-púr is now three miles or more west of the Panj-Ab, and the Sind flows eighteen miles west of Sít-púr.

Likewise, at the time this Survey was made, in going from Rattá or Rattá-Mattá (the "Kot Ratta" of the maps—about two miles and a half from the east bank of the main channel of the Indus in 1871, and thirty-two miles south of the Derah of Ghází Khán) to Uchchh, you went from thence to 'Alí-púr, then on the bank (*lab*) of the Indus. It is now fifteen miles east of the Indus, and a few years since it was ten miles and a half only. Rasúl-púr, and Ghauš-púr (not that referred to at page 308) were also on the banks of the Indus, but the latter, according to the map of 1859, was nine miles from the east bank, and by the 1871 map, it was seven and a half. Játú-i, when this Survey was made, was close to the bank of the Indus, and in 1871, it was five and a half miles from the main channel; but, at this point, the river, at the latter date, flowed in five channels, and the smallest of the five, was within a mile and a quarter of that place; and four miles and a half farther west, on the same map is marked "old Puttun."

Consequently, when this Survey was made, the Ab-i-Sind or Indus flowed from Rattá-Mattá in a direction a little to the east of south, close by that place, and downwards by Játú-i, 'Alí-púr, and Sít-púr on the east, as previously stated at page 303.<sup>434</sup> A glance at a late map will thus show what vast changes have occurred in the course of less than a single century, which changes are always going on.

<sup>432</sup> It is now six miles and a half west of Uchchh, or lately was.

<sup>433</sup> See page 349, confirming this account.

<sup>434</sup> See also my *Notes on Afghánistán*, etc., page 664, and foot-notes.

The bend in the Sindhu or *Ab-i-Sind* just below "Keenjur" of the maps, fourteen miles south-south-west of the Derah of *Gházi Khán*, will show the direction in which it flowed at that period.

It now remains to notice the still more ancient channels of the Satadru or Sutlaj, which appear in our maps as "Nyewal N.", of which there are three, not two only, as mentioned in the Calcutta Review paper on the "Lost River," and the map appended thereto; and also in the map appended to Mr. R. D. Oldham's article on the same subject in the Society's "Journal," Part II of 1886. The middle one of these three channels appears in our maps as the "*Dulwali Nyewal*" because it passes by "*Dubwali*" of the same maps, probably. There can be no doubt, however, that the Sutlaj, in ancient times, and at different periods, flowed in these three ancient channels. The whole country west of Rúh-páṛ, near which the waters of the Sutlaj issue from the hills, where changes are less likely to occur than in sandy, level plains, as far nearly as Lúdhíánah west, is more or less seamed with channels, some larger than others, although they are, from being partially utilized as canals, and the effects of rain, and other causes, being gradually obliterated, and some are already nearly so. It is evident, that the river, hereabouts, in endeavouring to find its way to the southwards and south-westwards, has flowed over every part of it almost, from Rúh-páṛ to Firúz-púr.

One of these old main channels, that of the western Ná'e Wálí,<sup>435</sup> can be distinctly traced a mile or thereabouts east of *Cham-kaur*, which is a little over eight miles south-west from Rúh-páṛ, and six miles east of Bahlúl-púr.<sup>436</sup> The direction of its course points from near Rúh-páṛ, and from thence in a south-westerly direction by *Cham-kaur*. It then passes east of Kakaralah, and from thence by Akhárah, three miles south-south-east of Jagráon. From that point it can be traced, more or less distinct, and in a few places nearly obliterated, in the same south-westerly direction, to some three miles south of Maháráj,<sup>437</sup> and from

<sup>435</sup> The meaning of this compound word is not very clear, *Wál* or *Wál-ah*, or *Wá-lí* means 'a stream,' 'river' 'running water,' also 'the false appearance of water in a sandy waterless desert tract—*mirage*.' The meaning ascribed to *ná'e* is 'a tube,' 'passage,' 'canal,' 'channel,' 'water-course,' but from what is mentioned at page 447, it seems to be used in the same sense as *nahr*, which means, 'a rivulet,' 'a river' 'running water.'

Mackeson, in his "Journal of Captain C. M. Wade's voyage from Lodiana to Mithankot by the river Satlaj in 1832-33," states, that, "at Jane-gill, 12 miles below Hari-ke, the united streams of the Beás and Satlaj, are called Ghara, but known to the natives by the name of *Nai*."

<sup>436</sup> "Bhilopoor" of the maps.

<sup>437</sup> "Mehraj" and "Mehrājpur" of different Survey maps, and about sixteen miles to the north-eastwards of Bhaṭīndah.

thence about four miles north-west of Bhaṭīndah<sup>433</sup> and on towards Mal-ot, three miles east of which the channel becomes very distinct again. From Mal-ot, which is a short distance to the north of its right bank, it continues to run to Uboh-har, which is close to its south or left bank. At present, higher up, a canal is to be brought into this channel from the Sahrind canal system, if it is not actually running at this time.

The direction of the central of the three old channels, called "Nyewal N." and "Dubwali N." in the maps, takes a course somewhat more to the south-south-west than that just noticed; but, although its channel is not quite so distinct upwards, it also comes from the direction of Rūh-pāṛ and Cham-kaur, at which former point, or near it, it branched off, and can be traced into Budhūr,<sup>439</sup> just thirty miles to the north-eastwards of Bhaṭīndah, nearly thirty-two miles above Dab-Walī, and some thirty-eight miles in the direction of south-south-west from Akhārah. It passes close to Dab-Walī on the north, and Fath-pūr on the south, and subsequently bends towards the west, and unites with the channel passing Mal-ot and Uboh-har.

The third or easternmost of these old channels evidently came from the same direction as the other two, as the slope of the country which declines from north-east to south-west, and the direction of the channel show.<sup>440</sup> At present it is not very distinct, for the reason pre-

<sup>433</sup> Bhatīndah, which is a very ancient place, I believe to be the identical place referred to, the idol temple of which "split asunder on the night that Sultān Maḥmūd-i-Sabuk-Tigin was born," and not Uhand on the west bank of the Ab-i-Sind or Indus above Aṭak, miscalled "Ohind." It will be remembered that the Hakrā is also called the Wahind and Wahindah, and the temple is called "the But-Khānah of Wahind." See *Tabakāt-i-Nāṣiri*, p. 76, and note 2.

The Táríkh-i-Yamíní, in the account of Sultān Maḥmūd's victory over "Brahman-Pál, son of Anand Pál," states, that they met on the banks of the "Wahind river"; and, in another place, it is related in the account of the capture of Kal-Chand's stronghold, which seems to refer to one of the old ruined fortresses on the banks of the Hakrā or Wahindah, between Bhaṭīnir and Wal-har, that "a foaming river flowed on the other side of the fortress," and that "the infidels, in attempting to cross it," were drowned in great numbers. See page 415.

<sup>439</sup> "Budhaur" of the maps, to the north-eastwards of Bhaṭīndah, not the place about eighteen miles east of Bhaṭīndah.

<sup>440</sup> In his "Ancient Geography of India" (p. 144), Cunningham, referring to the "district of Satadru"—the "She-to-tu-lo or Satadru, described by the Chinese pilgrim as having a large river on its western boundary"—says: "the position of Satadru will correspond almost exactly with the large city of Sarhind or frontier of Hind."

"Sarhind," however, is not the correct name of this place, neither is "Sirhind." It is Sahrind and that does not mean "frontier of Hind."

viously mentioned, until within about seven or eight miles north-west of the fort of Bhíkí, where it runs nearly parallel to the central or Dab-Wálí channel with an interval of from eight to ten miles between them, to within nine miles north-east of Bhañir. Here it becomes less distinct, but it united with the Ghag-ghar near the fortress of Bhañir on the north side, and subsequently with the Hakrá or Wahindah twenty-one miles farther to the south-west. Into this channel, likewise, a canal has been brought from near Rúh-par : in fact, these canals, it may be said, or their proposed extensions, will run all the way, or nearly so, in these ancient channels of the Sutlaj.<sup>441</sup>

The channel of the Hakrá or Wahindah, after this junction, is clear and distinct, and has been already described ; but, the channel of the united Uboh-har and Dab-Wálí branches, which unite near Karár-Wálah, about twenty-nine miles below Uboh-har in the direction of south-west, and nearly eleven miles north-west of Gánes Gárl, is, in some places, not quite so distinctly apparent, but can still be traced to

Then, because this "large river" does not appear at present, although the position corresponded "almost exactly" with his "Sarhind," Hánví is thought of, by applying "a correction" of only 110 miles; but this, too, not being quite satisfactory, he adds : "as it was bounded on the west by a great river which cannot be the Satlej or Satadru, it is quite impossible that Hansi can be the place intended, as it is upwards of 180 miles distant from the nearest river."

There is nothing in what the Chinese pilgrim says to prevent Sahrind being the place referred to, because, when the Sutlaj or Satadru flowed in the oldest channel that we know of, which I have here pointed out, it flowed not more than seventeen or eighteen miles west of Sahrind ; and the Sutlaj or Satadra is said to have formed the boundary between the territory of the Panjáb and Hindústán.

Hánví now is certainly distant from any great river, but at the period of the Chinese pilgrim, and long after his time, the Chitang, which, with the Sarsútí or Saraswati, formed the Hakrá or Wahindah, was a great river, and flowed within a few miles of Hánví ; and the Ghag-ghar, also a great river in those days, and the Sarsútí or Saraswati by no means a small river, both flowed within twenty-three miles of Hánví.

In one of his Archaeological Reports, Cunningham says, that, "Satadru or Sirhind in the plains formed part of the states of the Rajput Kings of Kangra," which Mr. Barnes, the Settlement Officer of that district, discredits.

The Editor of Elliots' Indian Historians (Vol. IV. p. 519) tells us, that, "Tabarhinda is an old name for Sirhind," in which I beg most distinctly to differ from him.

<sup>441</sup> The ancient channels of nearly all these tributaries of the Hakrá, mentioned herein, have been, or are being, utilized as canals, sometimes without its being generally known what rivers once flowed in them. Very shortly, therefore, all the ancient traces of them will be obliterated or altogether lost. See note <sup>446</sup>, page 442 where some of the causes of the decrease in the volume of the Ghag-ghar are mentioned.

within twenty-four miles of Walh-har on the Hakrá, and beyond, in the Baháwl-púr territory. The direction of its course shows that it united with the latter, or main river, a little to the north of Márút, lower down stream, near which, at the time the Survey quoted from was made, it could be distinctly traced, as mentioned at page 423. North and west of Márút the channel of the Hakrá is very broad and distinct.

The facts I have here related, and the extracts I have given, show clearly, that in each of these three Ná'e Wálí channels the Sutlaj once flowed; and, that it has, in the course of ages, deserted one channel after another as it got silted up, covering the country between with a sandy deposit,<sup>442</sup> in inclining from east to west, a distance altogether of some eighty-five miles now intervening between its easternmost channel, and that in which it, along with the Bíáh, under the new names of Hariári, Níli, and Ghárah, now flows. The three channels above described, are, unquestionably, older than that of the great Dandah or Dandá,<sup>443</sup> and the easternmost of the three is the oldest.

If we merely take into consideration the heights of the different places above the sea level from Rúh-páṛ to Fírúz-púr from east to west, we shall find the reason why the Sutlaj took a course nearly due west from Rúh-páṛ by Lúdhíánah, and Dharm-Kot, and to the north of Fírúz-púr, where it united with the Bíáh in the last century. While Rúh-páṛ is 900 feet above the sea, Lúdhíánah is 806, "Dallowala," west of Dharm-Kot, 727, and north of Fírúz-púr 650. On the other hand, if we take the levels from along the parallel of 75° E. Longitude, which cuts across the ancient channels in which the Sutlaj formerly flowed, we shall find, that, as we go south, the country gradually rises from 700 feet at Mogah (I here give the map names for facility of reference, but they are all written in the same peculiarly incorrect way) to 759 at Daraoli of one map, and Duroulee of another, a rise of 42 feet. After this again the country gradually declines, and at Alkwala of one map and Ulkawala of another, it is 737 above the sea, at Ahmadwala 729, at Thuna, seven miles to the south-west of Bhaṭindah, 703, at

<sup>442</sup> The Sutlaj held, and the Ghárah, or Níli, or Hariári, through it, still holds, a great deal of sand in suspension, much more than the other rivers of these parts. See note 423, pages 403-406, and first paragraph of note 446, page 415.

<sup>443</sup> I do not know what the correct origin of this name may be, unless it is derived from the word ڏڻڻ, which means 'a pool' and the like; and it is from this, probably, that the word, written ڏڻڻهڻ and ڏڻڻهڻ, used in the Panj-áb territory and in Sind, comes, by which names the long, and narrow pools of water left in the channels of old rivers after inundations, are known; but the people on the banks of the old channel of the Sutlaj, in the Fírúz-púr district, apply this name to any high bank of a river.

Sarawa of one map, and Sarwa of another, immediately south of the so-called "Dulwali Nyewal," 722, at Peeplee of one map, and Pipli of another 717, but another Table gives it at 692), and at Gorkhawali 679. From this point going farther south the country begins gradually to rise again, and at Choor Tibi, on the south bank of the Chúwá river, called the "War N." in the maps (See page 442), it is 721 feet, but again sinks towards the channel of the Ghag-ghar to 704 feet a little south of Firúzábád; while at Sirsá, nine miles and a quarter farther towards the north-west, it is 762 feet.

Continuing southwards on the same parallel, at Gidaranwala the height is 679 feet, and after that the elevation increases, until at Moria, nearly as far south as the parallel of Bikánír, the height above the sea is 1,080 feet; while on the same parallel westwards it declines from 1,080 feet to the depression in which the Hakrá channel lies, and then rises again to 231 at Kand Kot, a little west of the Indus.

Now let us examine the heights along the left bank of the united Sutlaj and Bíáh—the present Hariári, Nílí, or Ghárah. At Firúz-púr, as before stated, the elevation is 650 feet; and at Fazil ká it lessens to 585, at Pír-i-Khális (Amír Tímúr's Khális Koṭlah) it is 548, while at Thuna, seventy-three miles farther east, the height, as stated above, is 703, or a difference of more than two feet to the mile from east to west. At Got-i-Ká'im Khán, the Ra'ís, it is 434 feet, at Baháwal-púr 375; and from thence to the banks of the Panch Nad, near the junction with the Indus, the height is 337 feet above the sea.

Such being the facts, as each of the successive channels of the Sutlaj became silted up, it could do no other than betake itself to lower ground, and being unable to incline east, it took to the west; and in the course of ages, has now, by its last change towards the close of the last century, when it deserted the Dandah channel, its last independent one, reached the lowest level of the country;<sup>444</sup> for west of the present channel of the Hariári, Nílí, or Ghárah, the ground begins to rise again, and the right high bank of the Bíáh to intervene; hence that river, when it deserted its old channel, could not

<sup>444</sup> The only points where the Hariári, Nílí, or Ghárah is now at all likely to incline farther westwards, are north-west of Kásim ká, which is 492 feet above the sea, where it might enter the most depressed of the old channels of the Bíáh or its minor branches in case of any extraordinary flood; or lower down, ten miles north-east of Malsí in the Multán district; or twelve miles and a half north-north-west of the Got of Ká'im Khán, the Rá'ís, in the Ghugherah or Montgomery district, the country opposite lying somewhat lower at these points than others: indeed, within the last ten years, it has set against the southern part of the last named district north-west of Kásim ká.

flow west for the same reason, and, consequently, it turned east, and so met the Sutlaj, and formed the new river.<sup>445</sup>

The same causes that led the Sutlaj at Rúh-par to alter its course by degrees from south-south-west and south-west, to due west, in all likelihood, affected the Ghag-ghar, Sursutí, and Chitang more or less; and, at last, when the Sutlaj left the westernmost or Uboh-har branch of the so-called "Nyewal N." channels (which it certainly had not done up to the time of Ibn Batúṭah's journey to Dihlí, and which was still flowing when Amír Tímúr, the Gúrgán, marched from Pír-i-Khális to Bhaṭnír), and took to that called the Dandah in the present day, the waters of the Hakrá, lower down, beyond the junction of the united Ghag-ghar and Sursutí, also failed. By degrees, the Chitang likewise, lessened by the canal of Sultán Firúz Sháh,—and other minor cuttings probably, or from the same causes that led the Sutlaj to abandon its older channels—failed, except in time of floods, in reaching much beyond Bhádaṛá, and consequently, that feeder of the Hakrá could barely reach Bhaṭnír. Likewise, the waters of the united Ghag-ghar and Sursutí alone, were not sufficient in volume (after the Sutlaj deserted it), to feed the Hakrá, and it ceased to be a perennial river; but, up to the last century, it contained some water, and up to the present time (before the channel was utilized as a canal), in the rainy season, water still flowed in its channel as far down as Máruṭ and Moj Gaṛh and beyond. Indeed, in some years during the present century, after copious rainy seasons, its waters have reached Lár or Lower Sind, and almost to the ocean.

On the other hand, as long as the Sutlaj continued to flow in an independent channel, its volume was sufficient to reach the channel of the Hakrá, between Khair Gaṛh and Sáhib Gaṛh, to which latter place its last independent channel can be traced, but, below that it gets mixed up with the old channels of the Hakrá. It can be traced upwards from thence; and the farther one goes up the more distinct it becomes.<sup>446</sup> As long as this junction continued, the Hakrá was of

445 According to the Geologist, Lyall, all rivers on being silted up betake themselves to the next lower level; and here, between Pír-i-Khális and Ajúddhan the ground is lower than that of the last independent channel of the Sutlaj—the "great dandah." This will be found to be the case with respect to all the old channels I have described, the easternmost, which is the oldest, being the highest of all.

446 "It has been observed of all large rivers, and been particularly mentioned by the same Geologist, that the silt with which their waters are charged is deposited during the season of overflow most abundantly near the edge of the stream, and in proportionally smaller quantity at a greater distance from it. It thus forms a natural *glacis*, the crest of which is on the river, and the slope falls away gradu-

sufficient volume, with its other tributaries, to reach Lár or Lower Sind, under the names of Sankrá or Sankrah and Sind-Ságár, as well as Hakrá or Wahindah.

The channel of what is now called the Nárah (*vul.* " Narra "), which is said to be only well defined, or rather, "to commence" near Fakír-ábád, is merely the remains of the westernmost and lesser of the two branches, the Rá'in or Rá'iuí branch—the "Rá'iní Nálah" of the present day—into which the Hakrá separated between Kandhárah or Kandháro and Wanjh-rút after it had united with its then tributaries at Dosh-i-Á'b, and formed the "Mihrán of Sind" or "Great Mihrán."<sup>447</sup> This branch was diverted from Aror by the excavation of the commencement of a new channel, and the raising of a dyke at the same time, some twenty-six miles above that place on the east; for after this branch had been diverted, and had cut its way to the westward of the limestone range of hills where Bakhar and Rúphí afterwards rose,<sup>448</sup> and subsequently, through the Sindhu, or Á'b-i-Sind deserting the Hakrá, and other changes noticed in another place, it ceased to flow from the Hakrá altogether. The waters of the latter, however, including the Sutlaj, lower down, near Kandhárah or Kandháro and Wanjh-rút, again separated into two branches, one, the western and minor branch, finding its

ally towards the boundary of the valley. That the Indus is not an exception to this rule will be seen on reference to the Cross Section (No. 1) across the valley at Sukkur, and the Profile (No. 2) showing the relative heights of the Bhawulpoor road and of a line nearly parallel to it, ten miles inland. A continuation of this process would gradually raise the level of the river-bed, until, during some extraordinary flood, it should burst its natural embankment and take to one of the lower tracts, to be, in its turn, raised and deserted. In the meantime the cross section of the valley would present the general features of a raised central channel with a depression on each side.

"On the east bank of the Sutlaj, from Rooper [Rúh-par] to near Bhawulpoor, a depression of this nature is met with, and is believed to extend in a course parallel to that of the Garra [Ghárah] and Indus to Subzulcote [Sabzal Kot], from the vicinity of which it has been traced to the head of the Eastern Narra, about eleven miles east of Roree [Rúphí]. It receives water from the river by direct overflow and innumerable canals, and its drainage, though variously interrupted, is the source of the Narra supply." "Report on the upper portion of the Eastern Narra :" Bombay Government Records, 1857.

This last part is not quite exact. Near Sayyidah, the Nárah unites with the main channel of the Hakrá, called Hakro by the people of Sind, and their waters still unite in time of floods.

<sup>447</sup> After the Sindhu or Á'b-i-Sind deserted the Hakrá for good, the name "Mihrán of Sind" or "Great Mihrán," applied to the whole of the rivers after their junction at Dosh-i-Á'b, fell into disuse, and the names Hakrá, Wahindah, and Sankrah were again generally applied.

<sup>448</sup> At this period, no river separated Bakhar from Rúphí, as in after times, as will be explained farther on ; and those places then did not exist.

way into the diverted channel of the Rá'in or Rá'íní<sup>449</sup>—the Rá'iní Nálah of the present day—which, near Sayyidah, some eighty-five miles lower down stream, united with the main branch again, as the Rá'in branch had previously done. These channels still exist, and water still finds its way into them, but, the so-called Nárah “river,” on the other hand, merely arises from the overflow from the Sindhu, or Ab-i-Sind, which, considerably higher up, near Ghaus-púr, during the time of the inundations, finds its way by the ancient channel of the united Ab-i-Sind or Sindhu, and the Sind Rúd, or Rúd-i-Sind wo Hind of the Musalmán travellers, also known as the Panch Nad or Panj Ab, and now consisting of a great depression only, into the ancient channel of the diverted Rá'in branch of the Hakrá, which, before it was diverted, had flowed past Aror on the east.

Except in the season of inundation, this main branch is a mere series of lakes or *dhangs*, most of which, however, are of considerable size, and some as much as three miles and more in length, and half that extent in breadth.

It must also be remembered, that we continually read of the “rainy season” in the Multán province, up to,<sup>450</sup> and in the time of Amír Tímúr's invasion of Hindústán; but there is no rainy season now as in the parts farther east, and has not been for a long period of years, the influence of the monsoon not being felt so far westwards in the present day. These climatic changes must also have had effect on some of the rivers of this part. Between the time of Amír Tímúr's invasion in 801 H. (1398 A. D.), and the reign of Akbar Básdsháh, a period of some two hundred years, great changes must have taken place in the courses of many of the rivers, to judge from the notice of them in the Á'in-i-Akbarí, finished in 1004 H. (1595-96 A. D.), and from the accounts of the English merchants, already narrated, who visited these western parts of the Mughal Empire in the following reign; and such being the case, other changes must have taken place during these intervals of time.

Thus it will be seen that in the course of ages, the Sutlaj, and all the other rivers west of it, including the Sindhu or Ab-i-Sind, some to a greater extent than others, have gradually deserted their old channels, as a glance at the map No. 1, will show, and moved westwards from

<sup>449</sup> This is evidently the river referred to by Al-Mas'údí at page 207; for the letters *ج*, *ڻ*, and *ڻ*, are somewhat similar in MSS., and if the point of the latter letter should be left out, as is constantly, and I may say, commonly done by scribes, the latter is likely to be mistaken for *ج* and *ڻ*. See also note 114 to the page above-mentioned.

<sup>450</sup> See page 282.

the causes mentioned in the preceding note, 446, with the sole exception of the Biáh, which, on account of the high plateau forming its extreme right or west bank, had to betake itself in the contrary direction, when it united with the Sutlaj and formed the Hariári, Níli or Ghárah; and that the alterations in the course of the Sutlaj—"the Satadru of the Hundred Bellies or Channels"—have been far greater than in those of all the others. There has been, likewise, during the same period of time, great changes in the courses of the Ghag-ghar and the Sursútí and their tributaries, as will be shown in the notice of them farther on.

#### THE HAKRÁ, WAHINDAH, OR SIND-SÁGAR, AND THE CHITANG.

The Survey record says, with reference to this river, that "One of the principal tributaries of the Hakrá, and the easternmost, is the Chitang,"<sup>451</sup> which is (now) dependent on rain, that is to say,

<sup>451</sup> Both Cunningham and the "Calcutta Review" writer make this name "Chitráng," whereas there is no 'r' nor long 'a' in the word, which is written چترانگ. Chitr-áng is the name by which the hard, smooth portions of the soil of a part of the present desert tract is known, which extends for many miles together, as will be noticed in its proper place.

It was within two miles of the present south bank of the Chitang, between Tháni-sar and Kárnál, thirteen miles south of the former and ten north of the latter, that the two battles took place between Sultán Mu'izz-ud-Dín, Muhammad, son of Sám, the Shausabání Tájzík Sultán of Ghazní and Rá'e Pithorá, in the last of which the latter was overthrown, and killed in the act of flying. These battles were fought near A'zim-ábád-i-Taláwári or Taráwári—'l' and 'r' being interchangeable—otherwise Taráín Gárh, the "Taraoree" of the maps, nearer which, in ancient times, the Sursuti or Sarasvatí may have flowed, for its course has changed considerably in the lapse of ages. See also *Tabakát-i-Násirí*, page 608 and note 8. Dow calls it "Sirauri on the banks of the Sirsuttí," while Briggs, by way of improving it, turns it into "Náráin on the banks of the Soorsuty," by turning 't' into 'n' —j for 3. Mr. J. Dowson, Elliot's editor ("Indian Historians," vol. II, p. 295) also makes it *Naráin* after the same fashion, as though such a word was contained in the text of the *Tabakát-i-Násirí*, which it is not, and in a foot note adds, that, "according to Gen. Cunningham, the battle-field of *Náráin* is on the banks of the Rákshí river;" but, as there was no battle of "Náráin," compilers of Indian history, according to the inaccurate manner so captivating to the English reader of "popular works," and the pernicious system of copying from each other, instead of seeing for themselves (if capable of so doing), stick to "Náráin." This seems, indeed, to be a favourite name, for Sultán Mahmúd, the Turk Sultán of Ghazní (p. 449 of the same vol.) is brought to another "Náráin;" but this one is supposed to be "Anhal-wára, the capital of Gujarat."

Wilford, who notices this river Chitang, also makes the mistake of confounding its name with that of the Chitr-áng Zamín. He says (As. Res. vol. 9, p. 214), that "The river Stranga is now called the Chitrangh and Caggar [the Ghag-ghar he means]," but the Ghag-ghar was merely a tributary of the Hakrá or Wahindah,

its waters arise from the torrents flowing from the Siwálik range of hills north of Sadhúrah. It runs, with many turns and bends, in a general direction of south-west, like all the rivers west of it, as far as the Sindhu, Ab-i-Sind, or Indus. It passes within half a *kuroh* of Ládwá on the west, and about nine *kuroh* west of Kárnál towards Jíndh, a little more than five *kuroh* north-east of which, at Dahtrat, the waters of Sultán Fírúz Sháh's canal from the direction of Saffídún, farther east, unites with it. Here it winds considerably, passes close to Jíndh on the west side, then on to Ramrá, which it passes on the south and west.

and is totally distinct from the Chitang. He also says that the Chitrangh passes to the westwards of Thánú-sar [Thání-sar is meant], and, that although its waters are absorbed by the sands; yet the vestiges of its ancient bed may be traced as far as Bacar [Bakhar] on the Indus." From this it will be seen that he mistakes the Ghag-ghar for the Hakrá, of which it was merely a tributary.

It must also be remembered, that what has appeared in our maps as "the old Chautang nála," as the Chitang has been incorrectly styled, has been now utilized and called the "West Jamna Canal."

Ibn Asír, the Shámí, who relates some wonderful Indian history, says, that Sultán Mu'izz-ud-Din, Muhammád-i-Sám, whom he, too, will style "Shiháb-ud-Dín (his previous title before he came to the throne of Ghazní), having entered Hind and passed Maltán, he proceeded to Uchchh. "At this time," he says, "the greatest of the Hákimis (rulers) of Hind was a woman, whose sway extended over all the Rájahs, on account of the importance of her family, to which the greatest of the rulers of that country had belonged.

"The Sultán's army consisted of Ghúris, Khalj Turks, and Khurásánis, but he was overthrown; and being severely wounded by a champion of Hind with his mace, fell senseless to the ground, and, in the flight which ensued was passed by unrecognized. In the middle of the night his *ghuláms* returned to the field of battle to search for him, and, having found him, took it by turns to carry him on their shoulders; and after having gone all night in this manner, on foot, by morning they reached the city of Uchchh."

Then he says, that "on his safety being known, his dispersed troops rallied round him again, and his brother sent a fresh army to his assistance," not knowing, apparently, or at least, not noticing, what events transpired in the meantime, a period of nearly a year and a half; and, that Shiháb-nd-Dín, Muhammád, turning his face towards Hind on this occasion with a fresh army, the people of Hind mustered a far greater force than before, so much so, that there was no *sákrá* (plain or open space) which could contain them. Shiháb-ud-Dín, filled with fear in consequence, had recourse to stratagem and deceit. He sent an agent to the Malikah (female sovereign) of Hind with promises of marriage; but, as she was aware of the deception he had previously practised on the wife of the Rájah of Uchchh. [See *Tubakát-i-Náṣiri*, note, page 450], she would not give ear to his offers in the least, and her reply was 'Fight, or return to Ghazní, and let that suffice.' He then tried another ruse, which was, that he might have time to send a messenger to his elder brother [his suzerain]. Knowing the position which Shiháb-ud-Dín held with respect to his elder brother, and the situation in which he now was, and conceiving that he did not desire to fight, she consented, and gave the requisite time

From thence it runs to Nárnol or Nárnor, which it passes near to on the east side, and runs to Hánsí, which having passed on the east and south, it turns to the westward, and runs in a direction a little to the north of west, winding considerably, to the Firúzah Hiṣáر, founded by the Sultán abovenamed. Passing close under its walls on the south side, it continues to run in the same direction to a point two *kuroh* and a half from that Hiṣár, to a place called Mátarsaum, where another channel branches off to Bhádará. From thence it runs to Chhíní, about nine *kuroh* still farther west, where it turns south-westwards, winding considerably, to Bhádará, rather more than a *kuroh* south-south-west of which the old channel from Mátarsaum again unites with it. Half way between, another old channel runs westwards, and again unites with it about two *kuroh* and a half farther down stream.

to enable him to receive a reply from his brother, the Sultán of Ghúr; and each of the hostile forces betook themselves to their respective positions.

Between the two hosts was a river, "the passage of which was everywhere impossible, save by means of a bridge or by boats"; and yet the historian says, that "wherever a passage was possible the place was carefully guarded by the Hindú forces. At this juncture one of the people of Hind came to Shiháb-ud-Dín, and told him that he knew of a place where the river was fordable, and would conduct him across in such wise that the Hindús would be entirely unaware of it until he should fall upon them. Shiháb-ud-Dín doubted at first whether or not some treachery was intended; but, as some of the people of Uchchh and Maltán became security for the man, Shiháb-ud-Dín despatched Amír Husain, son of Kharmíl, Ghúrí [the same who was previously governor of Síál Koṭ and afterwards Malik of Hirát. See *Tabakát-i-Násiri*, pages 453 and 475], at the head of a strong body of troops along with the man, to cross at the place he should point out, and then fall upon the encampment of the Malikah. It so happened that the man guided Amír Husain across the river in such a manner that he came upon the Hindús entirely unawares, until he had surrounded them. On this, Shiháb-ud-Dín, having obtained intimation of the success of the movement, mounted and crossed over likewise, which he was now easily enabled to do, the Hindús having abandoned the ferries [which he said before did not exist] and decamped. Shiháb-ud-Dín reached the camp of the Hindús, and made such slaughter among them that but few escaped, and the Malikah likewise perished. Such a vast amount of booty fell into the hands of the people of Islám as could not be computed; and Shiháb-ud-Dín acquired sway over the whole of the country of Hind, and all the contumacious Rájahs became submissive, and agreed to pay tribute and taxes. Shiháb-ud-Dín's slave, Kuṭb-ud-Dín, I-bak, was sent to take possession of Dihlí and exercise the rule over that territory; and Muḥammad, son of Bakht-yár [see "Tabakát-i-Násiri," page 548, and Appendix C. xiii.], with a large force of Khalj [Turks], was sent to the farthest part of Hind, in such wise that they penetrated into the borders of the territory of Chín [China], and captured some places which no Musalmáns had hitherto reached." Here we have the events of some twenty-nine years in as many lines, and not a word about Rá'i Pithorá. Such is the account contained in Ibn Asír, the Shámí historian; but this Malikah or female ruler is quite new, and was unknown to the native writers.

“ Bhádará is an ancient place, and still a large *kasbah*, under the sway of the Rájah of Bikánír. The river passes close under its walls on the north and east; and in rainy seasons, when it overflows its banks, which hereabouts varies in breadth from half a *kuroh* to two *kuroh* or more, it causes great damage, so much so, that, respecting it, there are two very old sayings, the first in particular, which is Hindí, is :—

جب ٹپ چتنگ بھادڑا بناس

‘When the Chitang begins to leap [come down with violence], it brings destruction to Bhádará.’

The other, in Persian, is as follows :—

ہموارہ چتنگ موجب و براللہ بھادڑا است

‘At all times the Chitang is the cause of Bhádará’s desolation.’

“ About another *kuroh* or little more south-west of Bhádará the Chitang again resumes a westerly course, and passes close under No-har on the south, six *kuroh* farther west of which it turns to the west-north-west, winding considerably in several places. Then passing close by the walls of the large village of Gandehlí [ گندھلی ]<sup>452</sup> on the south side, it makes a sharp bend to the north, and flows on to Raot-sar, distant about four *kuroh*, and situated on its southern or left bank. It then bends to the south-west for about three *kuroh*, and, after that, suddenly turns to the north-west, where another channel, on the south or left hand, appears to have separated from it, with an interval of about three *kuroh* and a half between them. This re-unites with the main channel a little over seven *kuroh* farther north-west, and runs towards the west once more for nearly six *kuroh*, when the junction of the Hakrá or Wahindah with the channel of the Ghag-ghar takes place; and here the bed is of considerable breadth. Many small villages are situated near the banks of the Chitang all the way along, and the sites of many more are scattered about every here and there.

“ Continuing to run in a south-westerly course, and winding considerably as before, it passes immediately north of Súdar-har [ سودھر ] or Súrat Garh, where it runs west again for a little over six *kuroh*, to Ulwánah, one *kuroh* south of which it bends towards the south-west again, passes north of Suhán Kot,<sup>453</sup> in ancient times a fortress of great size, but now completely gone to ruin, distant seven *kuroh* and a half from Súdar-har or Súrat Garh, and near the southern bank. From Suhán Kot it runs by Jal-Mathúra,<sup>454</sup> the name of a great and lofty *khák-rez*

<sup>452</sup> “Gandelee” of the maps.

<sup>453</sup> Incorrectly called “Sehwan Kot” in the maps.

<sup>454</sup> “Matoola” of the maps, and, of course, incorrect.

or mound, visible from a distance of three or four *kuroh*, distant from the first named place a little over seven *kuroh*, and situated on the northern bank.<sup>455</sup> From thence running by Joeyr-i-Balúchán, so called from a *joeyr* or lake dependent on rain in its bed, at the distance of another seven *kuroh*, the Manggú-Wálah *joeyr* or lake in the river bed, also dependent on rain, is reached, and three *kuroh* more to Chúhar-har, a large village of Musalmáns, with a fort built of unburnt bricks, a lake, and several wells. North-west of it, distant rather less than two *kuroh*, is Dubh-li, distant six *kuroh* south-south-west from Bhañir. This is a large village, and in the seasons of inundation the Ghag-ghar reaches it [at the present time, Dhub-li is two miles and a half from the channel of the river]. Chúhar-har is situated in the Chitr-áng Zamín, and being on the border of the Bikánír and Baháwal-púr states, it sometimes pays allegiance to the Rájah of the former, and sometimes to Baháwal Khán. The bed of the Chitang from thence runs for another seven *kuroh* to Walh-har (وَالْهَار) <sup>456</sup> in the Baháwal-púr territory, which is a fort constructed of kiln burnt bricks, situated close to its northern bank, and a place of some antiquity. Here its bed becomes very broad again."

Before tracing the channel of the Hakrá or Wahindah farther, it is necessary to describe one important and peculiar feature of this great desert tract, extending from Bhañir on the north, down into Sind on the south, and between Bikánír and Jasal-mír on the east, and the valley of the Mihrán of Sind on the west. One of the main feeders of the Hakrá was the Chitang river, already described; and the hard ground which everywhere crops up in this great desert tract, and rings under the hoofs of a horse passing over it, is called Chitr-áng (چترانگ),

<sup>455</sup> It is now on its south bank, or south side of its channel.

<sup>456</sup> Now also known as Sar-dár Garh. The writer on the "Lost River" in the "Calcutta Review" refers to this place, apparently, under the name of "Bullur," and says that "near here is the junction of the eastern and western arms of the Sotra or Hakrá." The Nái Wál is merely the name of one of the ancient channels of the Sutlaj, which, like the Chitang, Ghag-ghar, and others, was a tributary of the Hakrá. As I understand the words Nái Wál, they merely signify *the new or recent channel or stream*, referring to the change in the course of the Sutlaj.

Tod says, that "Seogurh" was the former name of Bullur, which was "one of the most ancient cities of the desert [!]," and "like Phoolra, is a Johya possession."

In this name 'b' and 'w' as in others, are interchangeable, and it might be called and written Balh-har, but not "Bullur." The usual mode of pronouncing the name is as above. When this and other places here mentioned were in the height of their prosperity, the country was not "a desert;" for a city in a desert would not be inhabited.

but which some recent writers confound with the name of the river Chitang (چتنگ), between which two words there is no affinity whatever.

Under the head of Jasal-mír, the author of the Survey says: This Zamín-i-Chitr-áng is a waterless waste or wilderness wherein the *mirage* prevails, extending from Bhañnír down into Jasal-mír for a distance of some two hundred *kuroh* in length, with a breadth of about twenty-five *kuroh*, and which crops up in other directions on both sides of which are vast deserts of sand. Here, as before stated, the *mirage* prevails; and great lakes and trees appear to view, only to vanish when one approaches them. By digging in this Chitr-áng, water is obtainable, but it lies very deep, and, after all, is brackish. But few wells are sunk in these parts on account of the excess of sand, which appears like unto a vast sea. Snakes and scorpions abound; and the only trees are the *pilú* [Salvador Persica], and the *sánjí* [red jujube or *ber*]. The *pilú* grows to a large size; and the other, which in Hindústán they call *bútah-i-sánjí*, attains to about the height of a man."

In another place he says: "The surface of the ground of this tract is, for the most part, bare and even [and its surface is clear of any growth], and such ground or land they style in this locality 'Zamín-i Chitr-áng.' In former times, according to all the traditions of these parts, a great river used to flow out of the Siwálik mountains, and running through these parts used to unite with the Sind *daryá*,<sup>457</sup> and which was known as the Chitang, and, lower down, as the Hákrá; and, from the time this river became obstructed, this tract of country ceased to be cultivated and to be inhabited."

"This vast tract has been called Chitr-áng on account of its hardness, and the flatness of its surface. It is also stated that part of it is the old channel of the Ghag-ghar, which runs through Sahrind, and which used to unite with the Hákrá. In short, at the present time, the first-mentioned river does not flow much beyond Bhañnír, Moj Gañh Márút, Phúlra, Chúhrhú or Chúhr-hú, Súdar-har, etc., are places situated in this Chitr-áng. The inhabitants of this part do not dwell in masonry houses, but in huts or shanties; and their wealth consists of a great number of cattle of different kinds."

I have said that this Chitr-áng Zamín crops up every here and there, but it seems to prevail chiefly where the channels of these dried up rivers occur, and in parts over which their waters appear to have flowed or to have spread.<sup>458\*</sup> For example: "In going from Bikánír

<sup>457</sup> The Rád-i-Sind wo Hind. See the extracts from the old 'Arab travellers, at pages 211 to 218

<sup>458\*</sup> Tod notices this Chitr-áng Zamín, but, under a wrong name, and under the supposition that it was temporary, instead of which it is permanent. He says

to Bhañnír by Mohan Gañh, this Chitr-áng commences about eleven miles<sup>454\*</sup> south of Súdañ-har, also styled Şúrat Gañh in the present day, and terminates some miles to the north-wards of that mud-built fort. The channel of the Hakrá intervenes in this space. In proceeding from the Got<sup>455\*</sup> of Ká'ím Khán, Ra'ís between Khair-púr and Mubárak-púr, in the direction of Bikánír, you first go to Márút. For the first ten *kuroh* on this route you proceed through sandy desert, but after that the Chitr-áng commences, and extends all the way to Márút, crossing by the way the old channels of the Sutlaj and Hakrá, a short distance from the south or left bank of which last named river bed Márút stands, and beyond which for some distance farther the Chitr-áng extends.

"In going from Bikánír to Ajúddhan, fifty *kuroh* north is Chúhar-har, and from thence thirty-five *kuroh* farther is Admíri, also called Ajmíri, after a Musalmán Jañ tribe; and for forty *kuroh* the route lies

"Chitram—considerable tracts of low, hard, flat, formed by the lodgment of water after rains." In a foot-note he says: "the name is literally 'The picture' from the circumstance of such spots almost constantly presenting the *mirage*, here termed *chitrám*," Vol. II, 329.

In Hindí, *chitá* is a picture or painting, from Sanskrit चित्र 'to paint,' 'draw,' but the derivation of Chitr-áng might more probably be from the Hindí *chetak*—'deception,' 'miracle,' etc. See also page 361, where it also crops up.

<sup>454\*</sup> About six and a half *kuroh*.

<sup>455\*</sup> Got, in the language of Sind, Multán, and Jasal-mír, signifies literally, a station or halting place, but is now applied to a village; and in our maps, such is the confusion of tongues because a uniform, and *correct* system is not adopted, and an "official" system devised instead by some one who knew nothing of the matter, and was probably ignorant of the vernacular, that this word appears as "Goat Kaimrais"—"Goth Kaim Raees," and "Gote Kaim-rais," in as many different maps.

In the same manner respecting the rather common name of Ghus-púr (from the 'Arabic word *ghaus* applied to a class of Muhammadan saints), two places of which name lie only a few miles from each other south-west of Baháwal-púr. Actually, the names are written "Ghospoor," "Khospur," "Gaospoor," "Ghouspoor" and "Ghuspoor" in as many different maps; and yet it is treason almost to venture to point such absurd blunders out lest the "susceptibilities" of those who make them "should be hurted." It is just the same with other names; for example, the new station in Southern Afghánistán called by the Pus'hto name of Tal, which is a verdant tract and well cultivated, and another west of Kohát of the same name, where water never fails and cultivation is abundant, but the map makers and Gazetteer compilers will make it "Thal," the Hindí name for a sandy, water-less desert, used in the Panj-áb and Sind, and by the Balúchís dwelling on their borders, because the compilers in question thought the words were all one; and so Thal—a sandy, waterless desert—has become the "official" names of these two green and verdant Afghán towns, while the Government is studiously kept in ignorance of such blunders.

over this Chitr-áng, and the last five *kuroh* is over the sandy desert, the old channels of the Hakrá and Ná'e Wál or Ná'e Wál intervening.

"In going from No-har,<sup>456 \*</sup> between Bhatnír and Bhádará, on the way to Bikánír, this Chitr-áng Zamín commences near to No-har, which is situated on the north bank of the Chitang, and extends a considerable distance farther south. In another direction, in going from Jasal-mír towards Bikánír, this Chitr-áng extends all the way to Bikam-púr, the road leading across the channels of the two old feeders of the Hakrá, which take their rise near Poh-kurn, east of Jasal-mír, and noticed at page 451.

"Then again, fifteen *kuroh* west-north-west from Wall-har, on the west bank of the Hakrá, eastwards [about fifty-eight miles] of Moj Garh, is a place called Faríd-sar, where, as the last part of the name indicates,<sup>457 \*</sup> is "a large lake of brackish water; and on going from thence five *kuroh* in the same direction, the Chitr-áng Zamín terminates, and the *Registán* or sandy desert again commences. Hereabouts the *sar-áb* or *mírage* greatly prevails; and many are the *káfilahs*, that, thinking they were going towards water, have perished in following after it. This Chitr-áng Zamín, as before stated, is bare and even, over which the phantasms or shadows of *jal-gáhs* [grassy plains] hover to deceive. Three *kuroh* north-north-east from this place (Faríd-sar) is Mubárak-púr." This Chitr-áng also occurs in other places near the last independent channel of the Sutlaj.

"By another route by Máhi-Wálah Bungá, and Faríd-sar above-mentioned, and ten *kuroh* north from the last named place, is Táj-i-Sarwar, commonly called Táj Sarwar; and on the way to the first named place the Chitr-áng Zamín commences near the deserted channel of the Sutlaj, and Mubárak-púr lies away distant on the left hand.

"In going from Bikánír to Baháwal-púr by Púgal, a mud-built fort under the Rájah of Birsil-púr, towards Moj Garh in the territory of Baháwal-púr, the Chitr-áng Zamín commences about half way [near the present frontiers of Bikánír and Baháwal-púr], and the sandy desert ceases. Between Moj Garh and Baháwal-púr again, the road lies over the Chitr-áng, but, in some places the sandy desert intervenes." This route, it must be noted, crosses the old channel of the Hakrá, and the ancient channel of the Sutlaj between Moj Garh and Baháwal-púr.

<sup>456 \*</sup> There is another place of this name, it must be remembered. Names ending in 'har' I believe to refer to towns or places where there were ferries or crossing places. See note 465, page 429.

<sup>457 \*</sup> Tod writes this word "Sírr," but Sar (Sans. सरः) is correct. He says: "Sirrs are temporary salt lakes or marshes formed by the collection of waters from the sand hills, and which are easily dammed up to prevent escape." Vol. II p. 280.

The Chitr-áng again occurs at Diláwar or Diráwar to the southwards of Uchhh-i-Sharíf, near the north or right bank of the present channel of the Hakrá, and extends south-eastwards by Ghaus Garh (now, also called Rukn-púr), in the old bed of the Hakrá, towards Birsil-púr, beyond the frontier of Baháwal-púr, in the Bikánír state. Nearly the whole distance between Diláwar to within a few miles of Birsil-púr, a distance altogether of about fifty-six miles, is perfectly seamed with channels, plainly indicating that the Hakrá at different periods has flowed over nearly every part of it. It is clear, that at one epoch, the river took a more southerly course by Márút, Moj Garh,<sup>453</sup> Diráwal, Chani-sar or Tibbah Chani-sar,<sup>459</sup> Ghaus Garh, Khán Gaph, Wanjh-rút (the "Beejnot" of the maps), and No-har or Islám Gaph, into the territory of Jasal-mír, and confirms the traditions prevalent respecting it. It then continued onwards towards Phúnḍhár, and from thence towards Amar Kot in Sind. Subsequently, altering its course more to the westwards from near Márút, it ran towards Tríbhárah or Dín Gaph, and from thence towards Diráwal and Khair Gaph, as will presently be more fully noticed.

The Survey from which I have been quoting, does not, I regret to say, trace the old bed of the Hakrá farther than Wall-har, not

<sup>453</sup> Boileau, quoted farther on, also notices this Chitr-áng Zamín in his "Personal Narrative," but does not mention it by name. In going from Baháwal-púr towards Ghaus Gaph, he says: "Leave Baháwal-púr and proceed eight *kos* E. S.E. over a bad road to the little village of Poharwala. Hard ground for the first *kos* and half. Two *kos* low sand hills: last four over hard ground interspersed with light sand drifts and bushes. Then sixteen *kos* S.E. to Mojgur: tolerably hard path: the fort on firm ground, with low, sandy eminences around, but at a considerable distance; built of brick with very lofty walls about fifty feet high with a seven foot parapet: mosque with a high dome on the east side: the body of the place about one hundred and ten yards or half a furlong square with bastions: well supplied with water."

"Left Mojgur, and not going to Poogul as Elphinstone did, march twelve *kos* S. by W. to Troohawalee over a tolerably hard path." He then went to "Rukhanpoor or Ghausghar, fourteen *kos*, the path over sandy ground, with occasional hard plains called *duhar*." He then went on to Birsil-púr in Jasal-mír.

Elphinstone, who crossed from Bikánír to Baháwal-púr, says:—"From Poogal for the first ten or twelve miles sand, but after we reached the *hard clay*. \* \* \* Poogal to Bahawalpur flat, hard clay, which sounded under our horses' feet like a board, and occasionally some small hills of sand formed by the sand blowing over the clay \* \* \* the clay is destitute of vegetation."

<sup>459</sup> This is a very ancient site, and is mentioned in the Chach Námah. Jai Senha son of Rá'e Dáhir, retired to this place, on the advance of the 'Arab forces against Bahman-ábád. It lies about twenty-eight miles south-east of Diráwal, and about twenty miles west-north-west from Ghaus Gaph or Rukn-púr. See note 189, page 240, para. 5.

having been carried farther towards the frontier of Sind, although it gives several routes which crosses it by various places still on, or once on its banks.

Continuing to run in much the same direction as before, and winding considerably, the bed of the Hakrá, at present, passes by Phúlrá, a *kaṣbah* and masonry fort, with lofty walls, and surrounded by a ditch. It was formerly of considerable importance,<sup>460</sup> but now much decayed, once situated on its bank, but, at this day, about a mile and a quarter distant from it on the south. In the bed, about three miles to the north-wards of Phúlrá, are the ruins of an old place called Tehrí. After making a short bend to the north-west, from the tomb of Imám Sháh, now in its present bed, it again bends towards the south-west, and runs towards Márút, distant from the south bank a mile and a half. Here the bed is from four to five miles in breadth. Márút, it will be remembered, is mentioned by Mangútah, the Mughal leader, in the account of the investment of Uchchh; and up to this day, after heavy rains, water still runs in the Hakrá bed to within three or four miles of Márút, which, at the time the Survey was made from which I have given these extracts, was a small town with a fort constructed of burnt bricks, standing on a *khák-rez* or artificial mound about feet in height. The drifting sands since that time have encroached so much towards the west as to reach near to the top of the walls; and the town, which then carried on a considerable trade in grain, has now gone to decay, and there is no cultivation.<sup>461</sup> A number of routes branch off from this place in every direction, and also the most ancient channel that we know of, more towards the south.

After passing Márút—a little east of which, one of the ancient channels of the Sutlaj can be distinctly traced,<sup>462</sup> and which river bed, appearing in our maps as the “Nyewal,” and “Western Naiwal,”

<sup>460</sup> Masson, who passed it in 1826, says, that, “Púlarah,” as he calls it, “has an antique and picturesque appearance, particularly from the northern side, where the walls are washed by a large expanse of water in which is an island studded with trees.” This expanse of water was, of course, in the channel of the Hakrá.

<sup>461</sup> That is to say, forty years since, about the time of the annexation of the Panj-áb.

<sup>462</sup> At least it could be distinctly traced in 1849-50, at which time, in going from Márút to Baháwal-púr, you reached it about seven miles from the first named place, and there the channel was more than a mile and a half broad. It was subsequent to this being the point of junction, that the Sutlaj again moved farther westwards, between this old channel and the present Ghárah, which channel is referred to at page 400, which passes east of Bág-sar, Mubárik-púr, Khair-púr, Baháwal-púr, down as far as Noh-sháhráh, below which it united with the Hakrá, as already mentioned at the page referred to.

formerly united with the Hakrá a few miles lower down—the bed of the Hakrá continues to run in much the same direction as before for just eight miles, when it bends to the south, and afterwards to the west, to Mol Gaṛh, or Moj Gaṛh as it is also called, a masonry fort, situated close to the southern bank; and immediately east of it, the bed is some four miles in breadth. Continuing in about the same direction as before, towards the west-south-west, the channel contracts again, and passes the fort of Dín Gaṛh or Tríhárah, situated rather more than a mile from the south bank. Here the channel widens again, and near the ruins of an old fort called Bárah, close to the northern bank, and for many miles away to the southward, the action of water is plainly visible over the face of the whole country. Soon after passing Dín Gaṛh the channel becomes still broader, takes a south-westerly course, passes the ruins of the Bárah fort above referred to, and reaches Diráwar or Diláwar, which is close to the southern bank. This place, also called Diráwat,<sup>463</sup> a vitiated form of the first name, is a fortress of great strength from its situation, where the Nawwábs of Baháwal-púr used to keep their treasures, as it was considered impregnable, but it was captured by Tímúr Sháh, the Sadozí Durrání Bádsháh, in the last century, as Mírzá Sháh Husain, the Arghún Mughal ruler of Sind, had taken it from the Langáh Jaṭs of Multán in 1525 A.D.

Here between Dín Gaṛh or Tríhárah, and Diráwar or Diláwar, a vast change takes place in the Hakrá bed. The channel becomes indistinct, because the whole country round, from actual survey, is filled with innumerable long banks and channels, some of the former being from two to four miles in length, and one, and sometimes more in breadth. They chiefly run parallel to the hitherto distinctly defined channel, namely, south-west, down as far as Baghlá and Sáhib Gaṛh, towards the frontier of Upper Sind, a distance of one hundred and eight miles, after which, the channel becomes distinct again. Some of these banks and channels, but not running in such long, unbroken lengths, run to the south in the direction of the ancient channel referred to under, and stretch away beyond Tibbah Chaní-sar, Ghaus Garh or Rukn-púr,

<sup>463</sup> This place, together with several others lying along the course of the Hakrá, which separated the territories of Sind and Multán from Bikánír and Jasalmír, still belonged to the Bhatí tribe in the middle of the last century. Tod says, "Derawal" was the capital of the Bhatís—of this part, probably—and taken from them by Mubárak Khán, the Dí'úd-pútrah. He then adds that it was "the chief town of Khádál" belonging to the Bhatís.

The name is sometimes written Dhiráwal, but the above appears to be the most correct mode of writing it.

Khán Garh, Wanjh-rút,<sup>464</sup> and No-har or Islám Garh,<sup>465</sup> towards the boundary of Bikánír as shown in the map, No. 1, a distance of upwards of one hundred and ten miles to the southward of Dín Garh, where the action of water first begins to show itself.

From thence these channels—for the whole country round is seamed with them—run southwards towards Dhúndhár, through the western part of the Jasal-mír territory, some miles west of the town of that name, and immediately west of Dhúndhár, in the direction of Amar Kot in Sind, showing, unmistakeably, that at some remote period, and as asserted in all the traditions current in these parts, the Hakrá or Wahindah flowed through the Jasal-mír country (on the west side), into Sind.

The next to the oldest bed of the Sutlaj approaches nearer to the bed of the Hakrá north of Dín Garh than in any other part of its course above this point. At Moj Garh or Mol Garh,<sup>466</sup> it is twenty-five miles distant on the north, while at Dín Garh, only thirteen miles farther

<sup>464</sup> Called, formerly, Wanjh-rút of Multán, it being then included within the boundary of the Multán province and territory dependent on it. In 625 H. (1227 A. D.), the district or territory of Wanjh-rút was the fief of Malik Táj-nd-dín, Sanjar-i-Gajzlak Khán, a mamlík or slave of Sultán I-yal-timish of Dihlí. Its site is described farther on. See also *Tabakát-i-Násirí* page 723.

Shahámát 'Alí states, that Mubárik Khán, the Dá'ud-pútrah chief, who succeeded his brother, Baháwal Khán, in 1163 H. (1750 A. D.), erected a fort on the site of a fortification constructed by an infidel named Ránjah which was demolished by Sultán 'Alá-ud-Din, Ghúrí, and which was called Wanjh-rút. No such Sultán as 'Alá-ud-Din, Ghúrí, ever passed the Indus, and no history says so: it is an error for Mu'izz-ud-Dín, Muhammad, son of Sám, the Ghúrí, who invaded Multán and Uchchh in 571 H. (1175 A. D.), but, as above shown, Wanjh-rút was the chief place of the district fifty-five years after that period. See also note 218 page 264.

<sup>465</sup> No-har or Islám Garh is also an ancient place. It was visited by Lieut. A. H. E. Boileau of the Hon'ble Company's Bengal Engineers in 1835, referred to previously. He says: "Halted at Nohur or Islamgurh, an ancient possession of the Bhatee family [Bhatí tribe?]. The fort is a very ancient structure built of small bricks, the area about 80 yards square, with very lofty ramparts 30 to 50 feet high. It is disadvantageously situated in a deep basin half a mile or three quarters of a mile in diameter, surrounded by sand hills from 50 to 80 feet high."

Of course, when it was built, and for centuries after, these sand hills did not exist, nor would such a place have been of any use in a howling wilderness.

<sup>466</sup> Moj Garh is the stronghold whither the Dá'ud-pútrahs always sent their women in times of danger. This place, together with Márút, Trihárah, Phúlrá, and Rukn-púr, were taken from the Bikánír Rájah about one hundred and thirty years ago by the Dá'ud-pútrahs, who were new comers in those parts, together with Diráwal or Diráwar, Islám Garh, and Dín Garh, from the Rájah of Jasal-mír. Shahámát 'Alí says that Dín Garh was built by the first Baháwal Khán, which I think is an error; for, in some places he contradicts his own statements.

south-west, it is but fifteen miles distant; and the face of the country between indicates plainly the action of water towards Dín Gaṛh and beyond. Farther south-west, this old channel of the Sutlaj approaches still nearer to that of the Hakrá, as will presently be shown.

Near the ruins of the fort of Khair Garh, thirty-six miles and a half below Diláwar or Diráwar, in the midst of the long, narrow banks and channels before referred to, the old bed of the Sutlaj, which is distant only nine miles farther west, becomes less distinctly defined, and banks and channels from it, extending for many miles, become mixed up with those of the Hakrá, until, near the forts of Baghlá and Sáhib Gaṛh, twenty-four miles lower down than Khair Garh, their traces merge into one, showing very clearly that they once united hereabouts at the Dosh-i-Āb, or Waters' Meet, before noticed. Near Baghlá, the channel of the Hakrá again becomes clearly defined, and that fort, as well as Sáhib Gaṛh, lies close to its right or western bank, the channel here being nearly two miles in breadth. Six miles lower down, the channel bends a little more towards the south, and afterwards resumes its general course of south-west; and under the name of "Rainee Nullah"<sup>467</sup> in our various maps, but known to the natives as the Wahind, Wahindah, or Hakrá, and being from four to five miles from bank to bank, it Kandhárah (the Kandháro of the Siudís), Líárah, and Khán Gaṛh, all three forts being on its eastern or left bank, into Upper Sind. Here I will, for the present, leave it, and turn back towards the old beds of other rivers, which in by-gone times were its tributaries, and which, even now, during the rainy season, contribute some water to it.

#### THE SURSUTÍ, THE ANCIENT SARASWATÍ.

Next in rotation to the Chitang on the west is the Sursutí,<sup>468</sup> the ancient Saraswatí, which, like the first named river, rises in the

<sup>467</sup> Styled "Nullah," perhaps, because, in some places, the channel or river bed is some four or five miles broad; and never less, I believe, up to this point at least, than a mile broad.

<sup>468</sup> The "Soorsuttee Nud" of the maps. The tract of country lying on either side of the banks of the Sursutí or Saraswatí, extending from Tháni-sar to Se-wan, six miles N. N. W. of Kaithal, and embracing a circuit of about sixty *kuroh*, is the most sacred part of Hind from the Hindú point of view, and was known as Bramhá-warta, or the abode of the gods. Herein, likewise, the Pándús and the Kúrus met in battle, hence it is known as Kur-Khet or Kúr-Khet, and Kúr-Chhatr. Abú-l-Fazl says that this battle, the subject of the Mahá-Bharata, took place just 4831 years before the last year of Akbar Básdsháh's reign, which would be just 6721 years ago, or only 827 years before the world was created according to the chronology of our Bible, a mere trifle in Hindú chronology. This sacred part of the Hindús contains upwards of three hundred and sixty places of worship or devotion, and the most sacred of them all are Tháni-sar and Pehúá.

Siwálik range, and arises from the overflow of waters in the hills between Náhún<sup>469</sup> and Saqhúrá. From ancient times, a peculiarity of this river is, that a few miles from its source, it disappears for a time from the surface in its sandy bed, and again appears. This it does two or three times in the present day, and, during this temporary disappearance, is supposed to unite with the Chitang, until after reappearing at last at Barah Kheráh, it flows on uninterruptedly. Its course, lower down, has undergone vast changes during the lapse of centuries,<sup>470</sup> and in modern times was also known as the Súkhk Sutí (سوکھ سوئی). In the last century when the Survey I have been quoting was made, it passed half a *kuroh* north and west of Muṣṭafá-ábád, two *kuroh* east of Babain,<sup>471</sup> north of Thání-sar, and south of Pehú'á;<sup>472</sup> for in going from thence to Kaithal by Gumthailá, you crossed the Sursutí from Pehú'á over a masonry bridge. It then took a course more directly towards the south-west than it does at present; and its old bed can be distinctly traced from Pehú'á to Furis Májrá,<sup>473</sup> and within four *kuroh* of Tihwánah,<sup>474</sup> down to Ban-

Lassen says, "Those who dwell in Kurukshetra *south* [sic] of the Sarasvatí and *north* of the Drishadvatí [which is entirely out of the sacred part], dwell in heaven." The doctors disagree, however, here. Muir, in his "Sanskrit Texts" (II, 338), says, that the Hindús attach no idea of sanctity to the Panjab; on the contrary, the Sarasvatí is the *western* boundary of the pure land, governed by Brahminical laws."

Here he is somewhat mistaken, because the "Drishadvatí" flows *West* of the Sarasvatí," and the sacred tract lay between the two rivers. This statement of Muir here, even by his own account at page 397, is wrong. There he says: "It would appear that the narrow tract called Brahmávartta between the Sarasvatí and the Drishadvatí, alluded to in the classical passage in Manu II, 17-24, must have been for a considerable time the seat of the most distinguished Indian priests and sages."

According to the Hindú legends, the Sarasvatí was the one only river which flowed on pure from the mountains to the sea, in which case it could not have joined the Chitang or the Ghag-ghar, nor have been a tributary to the Hakrá, which it was, or at least, along with the Chitang formed it. Some, however, consider the passage to be entirely allegorical, and that the Sarasvatí being the goddess of sacrifice, with her libations, the *samudra* (the sea) is merely typical of the vessel destined to receive the libations.

According to the same writer (p. 399), (quoting Manu II, 17-24), "The tract fashioned by the gods which lies between the two divine rivers Sarasvatí and Drishadvatí, is called Brahmávartta."

<sup>469</sup> The "Shahr-i-Sirmor" of history.

<sup>470</sup> See note 451, page 418, respecting A'zim-ábád-i-Taláwaří.

<sup>471</sup> "Babyn" of the maps.

<sup>472</sup> "Pihoa," and "Pehowah," of the maps and Gazetteers.

<sup>473</sup> "Farrus Majra" and "Faras" of different maps.

<sup>474</sup> "Tohannh" in the maps.

<sup>475</sup>  
húrah,<sup>476</sup> a little more than eight *kuroh* south-south-west of Tíhwánah. It passed Banhúrah a *kuroh* and a half on the east, where the channel becomes indistinct, but north of Chhíní, on the north bank of the present channel of the Chitang. About twenty-eight miles in the same direction from Banhúrah, where it becomes indistinct, it can be again plainly traced until its junction with the Chitang a short distance west of Bhádará, where the united streams formed and received the name of Hakrá. The Ghag-ghar was never called Sursutí, and only those unaware of these facts could have imagined that it was so.<sup>477</sup> These rivers, the Chitang and the Sursutí had no connection in former times with the Ghag-ghar, until they united with it upwards of twenty miles south-west of Bhaṭnír.

At the close of the last century, when this Survey was made, when the Sursutí became flooded, the cultivators of Kaithal, which belonged to the Mandaṛ Afgháns (a colony of that division of the Khas'hís settled here from the time of the Afghán rulers), used to cut the *band* or dyke of the river at Pehú'a, and bring water to their lands round about Kaithal. "A little to the north-west of Harnolah, on the route from Kaithal by Agúnd to Samánah," the Survey says, "the great river Sursutí is crossed, which, on ordinary occasions, contains but little water, and shortly afterwards two other branches of it have to be passed." Now there is but one channel; but two large lakes, about two miles or more farther west, indicate where these branches formerly flowed.

Another old channel of the Sursutí can be traced between that just described and the present main channel, which runs within just two miles and a quarter of Tíhwánah, and is lost again eleven miles and a half south of the last named place. It branches off three miles and a

475 "Buhoonah" of the maps.

476 Cunningham, in the maps to his "Ancient India," numbers V and VI, indicates correctly the course of the Hakrá or Wahindah, but, in the first map calls it the "Nudras Fl." and in the second, the "Sotra or Chitrang R.;" and he does not indicate the Ná'i Wáli branches—the old Sutlaj beds—merely the Chitang, which he, like some others, incorrectly calls "Chitráng" (which refers to a part of the great desert already explained), and the Háriári or Ghárah under the usual incorrect name of "Satlej." The names "Sotra," "Sodrah," and "Sothaur," as the name is written in different maps, and by different English writers, is applied by them to the Ghag-ghar not to the Chitang at all. See page 439, and note 489, and note 423, page 403, para. 2.

In a recent "Settlement Report of the Hissar District," we are told, that, in the days of "Shams Shiraz the Ghaggar was called the Saraswati." It may have been so at "Shiráz," but it was never so called in Hind, because they are totally different rivers. See note 218, page 264.

half east of the present (or late) point of junction with the Ghag-ghar mentioned in the next paragraph.

At the present time, the Sursútí unites with the Ghag-ghar near Rasúlah, twenty miles north-east of Tíhwánah, and fourteen miles and a half west-north-west of Kaithal, or eight miles or so west of the course it formerly took to unite with the Ghag-ghar.

Another change in the courses of the rivers of these parts is indicated by that of the Márkandáh, which formerly, after reaching Thaská from the direction of Sháh-ábád, ran west to Kuhrám, and, after passing one *kuroh* south of it, united with the Ghag-ghar. At the present time it turns off before reaching Thaská, runs to the south, and unites with the Sursútí about two *kuroh* or three miles and a half east of Pehúá.

#### THE GHAG-GHAR, THE ANCIENT DRISHADWATÍ.

I now come to the Ghag-ghar, and its tributaries. The course of the Ghag-ghar<sup>477</sup>\* river has probably changed oftener than that of any other of these parts; and its shifting, no doubt, had a deal to do with the drying up of the Hakrá. The author of the Survey says, "the Ghag-ghar is now a rain-formed river [that is, dependent on rain], and very famous in the parts through which it flows. Its exact source has not been determined, but it comes from Kahlúr; and it is related, that, having flowed past Bhaṭnír, in by-gone times, it used

<sup>477</sup>\* This river is styled "Cuggur" by Dow and Briggs, although there is no such letter as *c* in the Persian, in which Firishtah's history is written, nor is there in Sanskrit or Hindi. Elphinstone, who quotes Briggs, makes the matter still worse by writing it, in his "History of India," "Cágár;" and Rennell writes it "Caggá."

The word in the original form is *جگر*, the second 'g' being doubled.

In the "Memoirs of George Thomas" it is stated (p. 164) with respect to the course of the "Cuggur," as the author of the "Memoirs" styles the Ghag-ghar, that, "during Mr. Thomas's residence at Batnér, he could perceive little vestige of what is called the *antient bed* of this river, but from the scanty information he procured, it appeared to him that the river, *tho' it formerly ran along the south side of the fort*, its channel had been choaked up by vast quantities of earth forced down from the mountains, and according to the prevailing opinion of the natives, *tho' now lost in the sands, west of the city*, it formerly extended as far as the Sutleg which it joined in the vicinity of Ferozpoore."

The author of the "Memoirs" appears to have reversed Thomas's meaning, since in the map to the "Memoirs," the Sutlaj is made to run southwards from near Firúz-púr into the Hakrá, which it once did, but from a point a long way to the east of Firúz-púr.

In another place it is stated, that the country of the Bhatís "extends along the banks of the Cuggur from the town of Futtahbad to that of Batnér. The soil is uncommonly productive, which arises in a great measure from the immense body

to unite with the Sind on the frontiers of Jasal-mîr,<sup>478</sup> but, for a long period it has become obstructed and blocked up." The writer here, of course, refers to the Ghag-ghar and Hakpi united, and when the Ghag-ghar was not entirely dependent on rain.<sup>479</sup> This river arises from the overflow of water in the rainy season from the Siwâlik range near Pinjor, on the north and west of the tract wherein the Chitang and Sursutî take their rise. It then ran towards the south, passed east of Mûni Májrâ and west of Rám Gârh, then turned south-west, and reached the *kašbah* or bâzár town of Banhûr,<sup>480</sup> below the walls of which it flowed. So far, the changes in its course do not seem to have been very great; but, about four or five miles above Banhûr, another rain-fed river, the Unbhalá (اونبھلہ), now branches off to the south-west towards Anbâlah, which river will be presently noticed.

From Bauhûr the Ghag-ghar ran more to the south-south-west, and passed about two miles, or a little over, west of Mughal Sarâ'e; and crossed the present line of railway near a place which still preserves its name, namely Ghag-ghar Sarâ'e,<sup>481</sup> about eight miles and a half to the north-westwards of Anbâlah.

Now it passes less than two miles west of that place.

From Ghag-ghar Sarâ'e it ran away in a direction about south-west passing near Chappar and Fath-púr on the east, and midway between the latter place and Bhunareî, winding considerably in some places; then turning a little more westerly, it ran on towards Samânah, and washed some of the buildings of that place on the east side. The Survey account says, in proof of this, that, "in going from Banhûr to Patíâlah by way of Rám-púr, Madan-púr, Ujrâwar, and Kherí,<sup>482</sup> the

*of water* descending from the mountains during the rainy season, thus causing the banks of the river to overflow to an extent of several miles."

At page 7 of the article on the "Lost River" in the "Calcutta Review," the writer says, that, "the old river bed *now* [sic] known as the Gaggar, in which flows the stream of that name, according to tradition, was originally the bed of the Satlej." The tradition so called must have been misunderstood: the so called "Eastern Nyewal" must have been meant; and the "old river bed *now* known as the Gaggar," that is the Ghag-ghar, is as old as the hills.

<sup>478</sup> See page 450.

<sup>479</sup> See note 485, page 438.

<sup>480</sup> "Boonoor" of the maps. See following note 485, page 438.

<sup>481</sup> The merchants, Steel and Crowther, quoted in note 357, page 354, who passed the Ghag-ghar two hundred and seventy-five years ago — in 1614–15 A. D.—mention it as follows: "Mogall Serâ or Gaugâr, on the route from Shahabad to Sunam."

<sup>482</sup> This word continually occurs in the names of places in these parts, generally in conjunction with another word, sometimes following, sometimes preceding. It means a village, from Sanskrit *खेरा*. Another form of the word is Kherâ. In

Ghag-ghar had to be crossed in two places by the way. In this neighbourhood, and farther north, it used, in former times, to cause great destruction from overflowing its banks, but now, save and except a contemptible channel, nothing else remains.

"At that period, likewise, the route between Anbálah and Samánah, three *kuroh* distant from Kuhrám, used to become so flooded from the overflow of the Ghag-ghar, that it became entirely closed."

The distance between Kuhrám and Samánah is seventeen miles, and there were then as now, many villages between. Now, the Ghag-ghar flows four or five miles farther eastward, and after passing within four miles or more of Kuhrám, flows towards the south-west, and unites with a river which appears in our maps as the "Konsilla N." or "Puttealuh river," but, at the period in question, it was not known.

In going from Patálah to Kuhrám by Fath-púr, Sunnúr, and Bhunareí, the Ghag-ghar had to be crossed between Fath-púr and Bhunareí; but, now, it flows more than two miles and a half on the other or south side of the last-named place.

Proceeding from Agúnd to Samánah<sup>433</sup> by way of Ujhh and Sehún

our maps it is sometimes "Khernh," sometimes "Khera," and "Kheree;" and, in some places, all three variations of the word, after this fashion, will be found written almost adjoining each other. See note 230, page 269, and note 455,\* page 424.

<sup>433</sup> I may mention that Hásí, Samánah, Sunám, Kuhrám, and Sarastí, or Sirsá of the present time, particularly Hásí and its dependencies, were some of the most important fiefs of the Dhilí kingdom, as may be gathered from the "Tabakát-i-Násirí." This fact also shows that they must have been far more flourishing at that period than they were in the time of Akbar Badsháh. In former times there was no scarcity of water, and then these parts were in very prosperous condition, and contained a far greater number of inhabitants, as the numerous ruined sites confirm.

Ibn Baútah says Sarastí, when he went thither from Uboh-har, was a large city, and abounded with rice, which the people carried to Dihlí for sale. Hásí, his next stage, he says, was a fine, well, and closely built city, with extensive fortifications. Then he went on to Mas'ud-ábád.

In the time of the last Shamsiáh Sultáns of Dihlí, Hásí was held by the Ulugh Khán-i-A'zám, afterwards Sultán Ghiyás-ud-Dín, Balban. It was a very ancient and strong place, and was captured in 427 H. (1035-36 A.D.), by Sultán Mas'ud, the Martyr. This was one hundred years or more before the time of "Rae Pithaura" who, we are told, "is supposed to have founded it."

In the last century it was totally depopulated and ruined. On the north side of the city and adjoining it was a high *tall* or mound, and on its summit the remains of a strong fortress also in ruins. Within the fortress is the shrine of Shaikh Jamál, Hásawí, who was one of the orthodox disciples, and the successor of that Sultán-uz-Záhidín, Shaikh Faríd, the saint of Ajúddhan, and on the saint's day is visited by thousands of people. To the north of the fort there is a great lake some three or four *kuroh* in length, and nearly as broad. The cause of the desolation of this place

Májrâ, two miles and a half north-east of Agúnd and Marophí, two branches of the Ghag-ghar had to be crossed; but now, there is but one branch. Likewise, in going from Agúnd to Sunám westwards by Ujhâ and Nanherâ, a distance of four miles and a quarter, in the time of the Survey, the Ghag-ghar was crossed mid-way between these two places; but now, even the "Old Ghuggur Nud" of the maps is crossed less than a mile west of Ujhâ, and the present channel is a little over a mile and half east of Nanherâ.

is said to have been the great famine of the year 1179 H. (1782-83 A.D.) It was the capital of George Thomas's short lived principality.

"When this place went to decay, merchants and traders began to take up their quarters in the *karyah* of Nangálî (نگاری) (the "Mingalee," "Mangalee," and "Buleenalee" of as many different maps), and made it thereby the envy of the other towns of this part. It is five *kuroh* to the south-east of Hânsí."

Sultán Mas'úd had captured Sarastá, the modern Sirsá, in the year 425 H. (1033-34 A.D.); and in 427 H. (1035-36 A.D.), he moved against Hânsí, having, when very ill, vowed he would undertake a holy war against the infidels, if he recovered. Hânsí was a fortress of vast strength, and considered impregnable by the Hindús. In six days, however, one of the bastions was thrown down, leaving, a practicable breach, and the Musalmán troops rushed in and captured it. This was in the beginning of the year 428 H. (it began 24th October, 1036 A.D.); and a great deal of booty fell into their hands.

After this Sultán Mas'úd moved against the fortress of Soní-pat (north of the city of Dihlí), which was the stronghold and residence of Deobál (Dewa-Pála, probably) of Hariánah. On the Sultán's approach, Deobál retired to the *jangals* with his numerous forces, leaving the garrison to defend the place. It was captured, however, and sacked, and its idol-temples given to the flames. A spy having brought information of Deobál's whereabouts, he was surprised by the Musalmán troops, defeated, and put to flight.

After this the Sultán left his son, Abú-l-Mujallá-i-Majdúd, governor of Láhor and his territories farther east.

Soon after Sultán, 'Abd-nl-Fath-i-Maudúd, had avenged the assassination of his father, Sultán Mas'úd, in 433 H. (1041-42 A.D.), and he had himself been worsted by Sultán Alb-Arsalán, the Saljúk, in his endeavours to recover Khurásán from the Saljúks, the Musalmáns of the territory of Láhor and its dependencies,—who in Sultán Mas'úd's reign, had crushed the rebellion of their then governor, Ahmad-i-Níál-Tigín, who, as elsewhere related, was drowned in the Mîhrân of Sind near Mansúriyah, but had thrown off their allegiance to Sultán Maudúd—found themselves about to be attacked by three of the most powerful of the Rájahs of Hind, who had combined to recover Láhor and its territory from the Muhammadans, who now marched to Láhor and invested it. The ringleaders in this act of disloyalty, now thought it advisable to renew their allegiance, which secured to Sultán Maudúd the services of all the Musalmán soldiery in that province; and two of the Rájahs, out of fear of Sultán Maudúd, determined to relinquish this enterprise against Láhor, and retired into their own territories again. But one more rash than the others, named Deobál of Hariánah, stayed behind for a

"At present," says my Survey account, "the channel having passed by Chapar, Fath-púr, and between the latter place and Bhunarerí, about a *kuroh* farther south-west, the tributaries of the Ghag-ghar [presently to be noticed], unite with it, after which it is also known as the Panch Nadí, and lower down towards Tíhwánah<sup>434</sup> as the Gájí Wá-hah as well. From this place of junction, the Ghag-ghar or Panch Nadí

short time, thinking, that if the Musalmáns ventured out, he might be able to overthrow them. They considering themselves now strong enough, did so, encountered him, overthrew him with great slaughter, and put him to flight, killing great numbers in the pursuit. Deobál fled, and shut himself up in a strong fortress which he possessed, and in it he was invested by the victors. The name of the place is not mentioned, but is said to have been small, although very strong; and the Rájah had brought thither along with him such a number of followers, that famine began to stare them in the face. He had, therefore, to sue for terms, but the Musalmáns would agree to nothing short of his surrendering up all his fortified places to them, and he was obliged to comply. He obtained quarter; but the property and wealth contained in these strongholds, which was very great, fell into the hands of the people of Islám, and 5,000 persons of that faith, detained as captives by the Rájah, Deobál of Hariúnah, who, in pomp and power exceeded all the other Maliks of Hind, were, incorporated with the Muhammadan army.

This Rájah appears to be the same as the one referred to in Sultán Mas'úd's time, but the names are differently written, the first mentioned being plainly دبیوال Diobál, probably Dio-pál—and the other دو بال Do-bál without points, which may be Do-bál, or Do-pál, or even Do-tál, or Do-yál. If one and the same Rajáh is not referred to, the latter must be the son, or the successor of the former, but they probably refer to one and the same person.

After finishing this affair, the Musalmáns marched against the other Rájah, who was named Mát Mári. He sallied forth from his stronghold to encounter them; and although they did not amount to more than a tenth of the number he brought against them, they defeated and slew him, with the loss of some 5,000 men killed, and a vast amount of booty fell into their hands. The rest of the neighbouring Maliks of Hind, having become aware of this disaster, agreed to pay tax and tribute; and thus they saved themselves from the swords of the people of Islám. Sultán Maudúd died on the 20th Rajab, 441 H. (about the end of January, 1050 A.D.), at which time his son, Abú-l-Kásim-i-Muhammad, held the government of Láhor and its dependencies.

<sup>434</sup> Tíhwánah, in Akbar Bádsháh's reign (written "Tohánah" in Blochmann's text) was a *máháll* of the *sarkár* of Híṣár Firúzah, and had a fort of kiln-burnt brick. Its revenue amounted to 4,694,854 dáms, with free grants amounting altogether to 150,680 dáms. The people were Afgháns of the Núhární or Lúhární tribe, who had to furnish 400 horsemen, and 3,000 foot for militia purposes. It is probable that some Afgháns have been located in these parts ever since the time of Sultán Ghiyás-ud-dín, Balban, who was the first of the great feudatories of the Dehlí kingdom who took Afgháns into pay. But this was not "in the sixth century A.D. in the time of Anang Pál Tunur Rája of Dehli," as some tell us. It is said, in history, to have been founded by Rájah Tíhwán Pál son of Abí Pál.

takes a more south-westerly course, and winding in several places by the way, reaches Samánah on the east side close to the walls of the place.<sup>435</sup> It then takes a course nearly south towards Nanherá and Bádsháh-púr; separates into three channels east of Nanherá, two of which pass between that place and Sehún Májrá farther east [about two *kuroh* north of Agúnd], and the third east of Sehún Májrá; after which they take a more south-westerly course again, and, subsequently, more towards the south-west, and reuniting, and bending and winding considerably, pass towards Múng Alá."

Now, the Ghag-ghar is, at its nearest point, six miles or more from Samánah to the south-east. At the period in question the Ghag-ghar flowed within six miles and a half of Paṭíáláh; now it is distant between eleven and twelve miles east and south-east of that city. At the same period, it passed eight miles west of Anbáláh, while now it is but two.

At the time of this Survey likewise, after passing the Suwetí on the way from Bádsháh-púr, above referred to, on the road to Múng Alá, a little over twelve *kuroh* towards the south-west by way of Duhandál, Rá'e Dhiráná, and Dúdián, you cross the Ghag-ghar twice."

Now, the Suwetí or Chhú-hey runs three miles east of Rá'e Dhiráná, and a mile and half east of Dúdián, and unites with the Ghag-ghar two miles and a half south-east of Múng Alá; while an old channel of the river, called the "Old Ghuggur Nud" in the maps, is nine miles and a half east of Rá'e Dhiráná, and the present channel two miles and a half still farther east. The Sursutí now unites with the Ghag-ghar seventeen miles and a quarter to the north-eastwards of Múng Alá; but, when this Survey was made, it flowed some six or seven miles

<sup>435</sup> When Bábar Bádsháh invaded Hindústán, the Ghag-ghar flowed under the walls of Samánah, and from thence to Sunám. He says, in his Tuzúk, that, "Marching from Sarhind towards Anbáláh, "we alighted on the banks of the river of Banúr [Banhúr—foreigners always drop the 'h' in Hindí words] and Sannúr. In Hindústán, apart from the *daryás* (great rivers) there is one running stream, and this they call the Ab-i-Gaggár (Ghag-ghar). Chhat (the "Chuth" of the maps), likewise, is situated on the bank of this river." The Bádsháh set out, upstream, to view the country, and says, that, "three or four *kuroh* higher up than where this river issues forth, there is another stream, its tributary, which issues from a wide, open *darah*, which contains a volume sufficient to turn four or five water-mills." It was such a pleasant spot that he gave directions to form a garden there on its banks. Then he says: "This stream having entered the plains and flowed for a distance of a *kuroh* or two, unites with the river Gaggár (Ghag-ghar), the point at which the latter issues [from the hills] being three or four *kuroh* lower down. In the rainy season, a great volume of water comes from this channel, and unites with the Gaggár (Ghag-ghar), which flows on to Samánah and Sunám." Compare "Elliot's Historians" (Vol. IV, page 249) here, containing the Editor's version of "Tuzak-i-Bábári." It is a dangerous practice to leave out what is not understood,

farther east than its present place of junction with the Ghag-ghar, and its old bed can be distinctly traced. At the period in question it did not unite with the Ghag-ghar at all, but passing Tihwánah about six miles and a half on the east, ran away towards the south-south-west, and united with the Chitang a little west of Bhádará; and the two rivers then lost their name, and the united channels were known as the Hakrá or Wahindah, as already stated.<sup>436</sup>

"In going from Kaithal towards Múng Alá by Sher Gáñ and Gulá-har, the Ghag-ghar passes the latter place close under its walls. Five *kuroh* farther down is Mandohí, and the river passes north of it," but now, it is close to it on the west; and beyond Makodáṛ, some four miles lower down, and about three miles and a half south-east of Múng Alá, the Suweti or Chhlú-hey unites with the Ghag-ghar, which then separates into two branches as before mentioned.

In going from Múng Alá to Fath-ábád, at the same period, in the direction of south-west, you first went "two *kuroh* and a half south-south-west to Handhah,<sup>437</sup> on the bank of the Ghag-ghar, and in the Jamál-púr *parganah*; and, after that, four *kuroh* farther in the same direction to Haidar-Wálah on the other side of the river; and half-way between those two places the Ghag-ghar had to be crossed. From thence you had to go five *kuroh* to Shukr-púr,<sup>438</sup> which was also on the banks of the Ghag-ghar, which ran close by it on the right hand (north)." Now, you have to cross one channel of that river from Múng Alá to reach Handhah; and both it and Haidar-Wálah are close to the west bank of another channel, and Shukr-púr is at present some two miles from the banks of the Ghag-ghar. Moreover, in 1821, when Captain John Colvin of the Honourable Company's Engineers surveyed these rivers, the present southern-most of the two

without mentioning it. On this occasion the Bádsháh's son, Humáyún, was despatched from the right wing of his army to Hisár Firúzah, some ninety miles S. S. W., against the Afghán troops there, but from Mr. Dowson's version it would appear that Humáyún was with his father all the time. Hisár Firúzah, the revenue of which was estimated at a *karor* (of *tangahs*?) was sacked, and was afterwards conferred upon Hamáyún, together with a *karor* in money.

Chhat (mis-called "Cluth" in the maps) was a *maháll* of the *sarkár* of Sahrind in Akbar Bádsháh's reign; its revenue amounted to 750,944 dáms, and free grants computed at 49,860 dáms; the people were Afgháns and Ráj-púts; and they had to furnish 650 horsemen, and 1100 foot for militia purposes.

<sup>436</sup> See page 422, and compare the "Calcutta Review" article which makes it no to the Ghag-ghar instead.

<sup>437</sup> Turned into "Handee" in the maps.

<sup>438</sup> This is the place called "Shikohpoor" in the maps, and not that called "Shukorpoor," twelve miles south-west of Múng Alá.

channels passing between Múng Alá and Tíhwánah,<sup>489</sup> was lost (or, at least, is not marked in his map), a mile and a half south-west of Handhah. Lower down again, in going from Múng Alá by Tíhwánah to Baṛ-Wálah nearly due south, it was necessary to go two *kuroh* and a half in that direction to Rám-púr, and to pass the Ghag-ghar, which flowed under its walls. Now, you have to cross two channels, and the second one nearly a mile before reaching Rám-púr. Jamál-púr, an ancient place, likewise, was then one *kuroh* east of the Ghag-ghar, but now it is two miles and a half distant from its southern-most channel.

<sup>489</sup> For some miles north of Tíhwánah in Hariánah, where the Ghag-ghar separates into two branches, and from thence westwards towards Sirsá, the villages and lands lying along the banks of the northern channel are known by the general name of Sot-har or Sotá-har, so called from the Sanskrit चोतः: *sot* or *sota* signifying, ‘a spring,’ ‘a stream’ ‘a river,’ but the river Ghag-ghar is not called by that name save in the sense of ‘the river.’ These *sot-har* lands are very productive and yield two harvests yearly, the autumnal one being rice. Sarsutí or Sirsá produced much rice in Ibn Baṭṭíhah’s time (see page 264). On the other hand, the villages lying along the banks of the southern channel are known as the Dában villages, on account of the abundance of a species of grass known in Hindi as *dáb* (a sacrificial grass—*poa cynosuroides*) growing along its banks.

In the Fírúz-púr district the broad belt of sandy soil covered with hillocks, of from two to three miles in breadth, lying along one of the old channels of the Sutlaj, is called “*sot-har*” or “*sot-hara*.” See note 477, page 432, and note 423, page 403.

Hariánah, especially its western and southern parts about Fath-ábád, the Fírúzah Hísár, Tohsham, and Bhawání, the parts nearest to Bikánír and Jasal-mír, is called Bánjar - بانجرا - or Banjar - بنجر - from Sanskrit बैश्व - in which there is go ‘*g*,’ but the word has become vitiated, and this part is called *Bángar* by those who do not know the derivation of the word. The term means ‘lying waste,’ ‘dry,’ ‘arid,’ ‘thirsty,’ etc. These parts contain sand hills, and are subject to violent dust storms, so violent, indeed, that very often after one of these storms, the seed sown by the cultivator is covered and spoiled. In some places villages have been abandoned on account of the wells becoming filled up from the same cause.

From fifteen to twenty-five miles towards the south from Suhání (the “Sewanee” of the maps) and the Bikáúr border, in place of sand hills there are some bare rocky hills, which rise like islands from the sandy tract, but they do not rise to any great height, the highest not exceeding eight hundred feet or thereabouts. The town of Tohsham stands on the northern skirt of the highest of them. These appear to be the hills referred to by Ibn Baṭṭíhah on his way from Uboh-har to Dihlí. See page 264.

Cunningham, in his “Ancient India,” (page 247), says: “the country of which Bikaner is now [!] the capital was originally called *Bágri des*—the land of the Bágri or Warriors, whose leader was Bágri Rao. If so, it would be “*Bágri des*,” not “*Bágar des*;” but it will be seen that he has merely “identified” the word *bánjar*, or rather the vulgar form *bágar*, above referred to, for “a warrior” (we are not told when the “leader, Bágri Rao,” flourished), and that the “Bágri warriors” are sand hills. “Hariánah,” herein referred to, the Survey record states,

"To the south of Múng Alá," according to my Survey account, "is the river called the Chhú-hey (چھوہی). Some say it is the Pañíalah river, which passes one *kuroh* west of Samánah, and unites with the Ghag-ghar, and, that in the district and neighbourhood of Samánah, they call it the Suwetí; but, according to the most trustworthy accounts, it is the Ghag-ghar, the waters of which, through the closing of the *band* or dyke of Jamál-púr in this same district, spread out [in that direction]."<sup>490</sup>

The closing of this *band* or dyke appears to have tended to the formation of the present southern-most of the two channels into which the Ghag-ghar now separates east of Múng Alá; for, at the time of the Survey here quoted, "the Ghag-ghar," it is stated, "flows towards the west in *one* channel, and winding considerably, to Rutíah, situated close to its south bank, and Kulotah, close by on the north."<sup>491</sup>

"is a dependency of Dihlí, and they likewise call it *Bánjar*, that is to say *Khushk* [signifying, in Persian, and used in the Urdú dialect], dry, arid, etc., (see preceding note 489)," but *hari*, from which the name is supposed to be derived, is from Sanskrit, and that signifies 'green,' etc.. Harínah extends in length from Bahádúr Gáph to the Fírúzah Híshár more than one hundred *kuroh* in length, and in breadth, from the river Ghag-ghar to Mewát, about the same distance. It contains excess of sandy waste and uncultivated tracts and *jangal*. It is not usual to build fortifications, forts, or walled towns, or villages, but around each inhabited place they set up branches of thorns to about twice the height of a man, dig a ditch around it, and consider this sufficient. In defending such places these people manifest great bravery.

"The inhabitants are Jats, Gújars, Ránghars, Ará'íns, Háns, and Afgháns. The latter began to settle here during the rule of Sultán Ghíyás-ud-Dín, Balban, the Ilbarí Turk ruler of Dehlí, who was the first to entertain Afgháns in his pay, and, subsequently, during the time of Afghán rulers. On account of the difficult nature of the country these tribes have become rebellious to the authority of any ruler [that was when the author wrote, about a century ago], and are a source of trouble and difficulty on account of their lawlessness and excesses. \* \* \* Without a force of cavalry, this territory cannot be brought under control [See following note 498]. Jindh, Hánví, Híshár Fírúzah or the Fírúzah Híshár, Agrohah, Fath-ábád, Jamál-púr, Tihwánah, Kaithal, Miham, Bhawání, Chirkhí, Dádrí, Bírí, Nángálí, Kharkhodá, Jajh-har Rohtak, Kohánah, Bainsí, etc., are its principal towns. Híshár Fírúzah, Hánví, Agrohah, Fath-ábád, Jamál-púr, Tihwánah, and some other places in that direction, are in a state of ruin and desolation through the rapine of the Sikhs, and the tyranny and lawlessness of the Bhatíjs."

<sup>490</sup> At the present time (that is, when the "Indian Atlas" map was made) the Chhúhey passes two miles and a half east of Múng Alá, and unites with the Ghag-ghar about the same distance south-east of that place, and just two miles west of Makodár ("Mukodur" of the maps), immediately north of which the Ghag-ghar flowed, and still flows.

<sup>491</sup> It now passes south of it.

From thence it runs to Dandhál,<sup>492</sup> a little before reaching which, it turns to the south-westwards, and runs on towards Sirsá, which it passes a little over four *kuroh* on the west, and close under the walls of Jhorur and Dhunor, situated on the right or north bank. Hereabouts the bed becomes very broad, and the waters to spread out for nearly a *kuroh* or more farther eastwards. The channel passes within a short distance—about a quarter of a *kuroh*—south of the ancient Firúz-ábád;<sup>493</sup> and water is to be found for a long way farther west to near Bhiráj kí Tibbi,<sup>494</sup> and considerable quantities of wheat are cultivated. From Firúz-ábád westwards the channel becomes very broad, and runs a little to the north of west to Bhiráj kí Tibbi, which lies close to the south bank, a little north of which the channel of the Chuwá (*چوہا*)<sup>495</sup> from the north-westwards joins it; and the united channel runs to Bhatnir, distant six *kuroh* from the afore-mentioned Tibbi, and passes under the walls of that ancient fortress on the north side."

The Ghag-ghar appears to have changed but little hereabouts for some thirty years; for, at the time of Captain John Colvin's Survey, the channel was found to be much the same<sup>496</sup> as noted in my Survey record, but, at the present time, after passing Zaffar-ábád, close to its south bank, and thirteen miles south-east of ancient Fath-ábád, there are several large *dhangs* or lakes of standing water. Seven miles west of the first-named place, this southern-most of the two channels becomes well defined, and runs nearly due west, passing under the walls of the ancient town and fort of Sirsá<sup>497</sup> on the south, and unites with the

<sup>492</sup> "Doodhal" of the maps.

<sup>493</sup> Now, the other, or southern channel, unites some distance farther south.

Water is to be found in the Ghag-ghar in several places between Múng Alá and Firúz-ábád.

<sup>494</sup> All the villages of this part, nearly, and the old ones in particular, are situated on mounds, hence the constant use of the Hindí words *tibbah* and *tibbi*, signifying a 'mound,' 'height,' 'rising ground'; and this fact indicates anything but scarcity of water.

<sup>495</sup> Called the "War N." in the maps, immediately north of Sirsá; but, above Sunám it appears as the "Choeea Nud," as though a totally different river!

<sup>496</sup> But it may have changed and re-changed its course several times in the interim.

In days gone by, it flowed without interruption from the hills, but, in more recent times, a good deal of its water was drawn off for irrigation purposes. At the present time, the greater portion is drawn off for that purpose; but, even now, when the river is in flood, the current is too dangerous for boats. Except on rare occasions, it is fordable everywhere almost.

<sup>497</sup> The A'in-i-Akbarí says that near Sirsá is a *kol-i-áb* or lake, the name of which is Bhádará. This seems to have disappeared.

northern channel two miles and a half east of Firúz-ábád. From thence the united channels take a course more towards the west-south-west, towards Blíráj kí Tibbi<sup>498</sup> and Bhañír, as abovementioned; and it still passes, as in times gone by, close under the walls of the old fortress on the north side.

From Bhañír, in former times, as at present, the channel took a south-westerly course; but, according to my Survey information, it passed at the period referred to, "close under the village of Fath Gañ or Beghor on the west." Near to Dubh-lí,<sup>499</sup> the chief town and residence of the Wáli of Bhañír, two *kuroh* west-north-west of Fath Gañ, there are *kolábs*, *dhangs*, or lakes, which are filled in the rainy season when the Ghag-ghar is flooded, the river at such times, even now, reaching this point which is between five and six *kuroh* south-west of Bhañír. From the afore-mentioned Fath Gañ it passed also close to the village known as Bhárá Mal ke Bhaunrá,<sup>500</sup> also on the east bank, immediately west of which the channel of the Hakrá passed close to the said Bhaunrá on the south, which is just twenty-three miles and a half from Bhañír. At, and near the point of junction, there were numerous long, narrow banks with dry channels between, the effect of changes in the courses of the two rivers caused by inundations.

At the present time the bed of the Ghag-ghar runs a little more west from Fath Gañ than previously; and the junction with the Hakrá channel is now more than two miles farther east than Bhárá Mal ke Bhaunrá.

The Survey record states, that:—"Bhañír, which constitutes part of the tracts inhabited by the Bhañí tribe, and styled the Bhañí country, contains about 40,000 families of this tribe. It is about sixty *kuroh* in length from east to west, and about twenty *kuroh* in breadth. The part lying along the banks of the Ghag-ghar and Chitang rivers, reached by the inundations from them, is very productive; but, on the north-west and south, Bhañír adjoins the sandy, arid, uncultivated desert tracts, called the Chúlistán, and which the Bhañís term the Thal."<sup>501</sup>

<sup>498</sup> In the time of the glorious East India Company, when India was happy and contented, but a time which, to her cost, she is not likely ever to see again, and the *rúpē* was worth *two shillings and three pence*, Skinner's Horse, soon after their formation, were stationed on this, the then eastern frontier. See note 514 page 449.

<sup>499</sup> Dubh-lí appears in our maps as "Dabli" and "Dhubli." See page 410.

<sup>500</sup> Bhaunrá, in Sanskrit, means 'a cavern,' 'a vault,' etc.

<sup>501</sup> A most amusing mistake has been made respecting the Bhañís, and by Gladwin, I believe, originally, in his translation, such as it is, of the Aín-i-Akbarí; and from that day to this the blunder has been carefully handed down by different writers, just like the "Pathan Dynasties," and the 'Ghickers' and 'Ghukkurs,' etc., for the Khokhars.

## TRIBUTARIES OF THE GHAG-GHAR.

I must now refer, as briefly as possible, to the chief tributaries of the Ghag-ghar as they flowed about ninety years since.

"The Máṛkandá, which is a perennial stream, rises a little to the west of Náhún, where it is known under the name of Júrá Pání, and passes a little west of Rasúl-púr, which is just two *kuroh* north of Saḍhúrá, after passing which it loses the name of Júrá Pání and is known as the Máṛkandá. It flows in the direction of about south-west, and reaches Sháh-ábád, which it passes close by on the north; and here it is known by the name of Makrá as well as Máṛkandá. From thence it runs on to Thaská, which it passes close to on the north, and thence by Ismá'il-púr, Chhaprá, and Bibí-púr, which two latter places lie on the north bank. From the latter place it runs south of Májrá one *kuroh* from Kuhrám, to reach which place, from the southward, the Máṛkandá has to be crossed to Májrá. From Sháh-ábád to this point the course is a little to the south of west, after which it bends more towards the south-west, and unites with the Ghag-ghar a little to the west of Agúnd."<sup>502</sup>

At the present time, the Máṛkandá turns towards the south immediately east of Thaská, and unites with the Sursntí instead of the Ghag-ghar, rather less than four miles north-east of Pehú'á, twenty-three miles and a half farther east than its former place of junction with the latter river.

In the account of the "Country of the Bhatties" by W. Hamilton, in his "Hindustan," Vol. I., p. 523, he says: "The Bhatties were originally shepherds. Various tribes of them are found in the Punjab, and they are also scattered over the high grounds [.] to east of the Indies, from the sea to Ooch. In the Institutes of Acber [the A'ín-i-Akbari] these tribes are by Abul Fazel named *Ashambetty*."

Abú-l-Fazl in the "A'ín-i-Akbari," referring to the people inhabiting the Thátháh province dependent on Multán, says, that, "they are از احشام بھٹی و جز آن az *ahshám-i-Bhaṭí* wo *juz-i-ān*." He of course referred to the various sections or sub-tribes of the Bhatijs, *ahshám* being the plural of the 'Arabic word حشم — *hashm* — and the person who originally made this absurd error, mistook the two words "*ahshám-i-Bhaṭí*" (here again the Persian *izáfát* was not understood. See note 242 page 276), for *Asham-batty*, leaving out the 'h' of one word and 'h' of the other. *Ahshám*, literally, means 'fraternity,' 'bands,' 'bodies,' 'followers,' 'attendants,' 'servants,' etc., but is used to indicate, not as regards the Bhatijs only, 'clans,' 'septs,' 'tribes,' etc.

<sup>502</sup> There is no mention whatever of any river "Begunuh" which now, according to the maps, unites with the Máṛkandá two miles and a half south-west of Paplúthá, and this shows what great changes have taken place hereabouts in less than a century. This "Begunuh" river of the maps, is the "Begná" of the Gazeteers. It appears to be considered right that the two should differ — variety is charming!

"In going from Muṣṭafá-ábád to Anbálah, two *kuroh* west of Dhín you reach and cross the Má̄kandá; and, in going from Thání-sar by Thaská to Paṭíalah, that tributary of the Ghag-ghar has to be crossed north-west of the latter place. Also, in going from Kuḥrám to Pehú'á on the Sursutí, the Má̄kandá is crossed one *kuroh* south of Kuḥrám."

Now all is changed: the Má̄kandá does not reach within twelve miles and a half of Kuḥrám, and has deserted the Ghag-ghar altogether. It turns south-south-west just before reaching Thaská, and now unites with the Sursutí three miles and a half north-east of Pehú'á.

At the same period, the Má̄kandá was but a *kuroh* and a half from the Sursutí in going from Thání-sar to Paṭíalah. The Survey record says: "You leave Thání-sar and go half a *kuroh* west and reach the Sursutí; and another *kuroh* and a half brings you to the Má̄kandá. After crossing it, and going another half a *kuroh*, Hiṣálah ("Hussaluh" of the maps) is reached, lying on the right hand. Proceeding two *kuroh* farther in the direction of north-west, inclining north, you reach Baṭársí, where the Thání-sar *parganah* ends. Another two *kuroh*, in much the same direction as before, and you reach Sil Pání, in the Kuḥrám *parganah*. From thence two *kuroh* more brings you to Dunyá Májrá on the right-hand side of the road. South of it is a small river channel dependent on rain, which comes from the right hand and flows towards the left, called the Wulindá, and from thence, after going another *kuroh* and a half west, inclining north-west, Thaská is reached."

Here again are great changes. The Má̄kandá now does not come nearer than within eleven miles of Thání-sar; and two small river beds intervene between that place and the Má̄kandá, which, at present, passes close under Thaská on the south. The bed in which it now flows is evidently that in which the Wulindá then flowed, and to which it must subsequently have taken.<sup>503</sup>

Another tributary of the Ghag-ghar, called the Uṇbhlá (عَنْبُلَة), conveying the overflow of water from the hills south-west of Náhún, and between the Má̄kandá and the Ghag-ghar, has next to be mentioned. "It passes two *kuroh* north-north-west of Maubrá (مَوْبَرَاء) <sup>504</sup> on the road from Sháh-ábád to Anbálah, and about three *kuroh* and a half from the former place, and subsequently unites with the Má̄kandá

<sup>503</sup> The Má̄kandá, from the nature of its stream and channel leaves much rich deposit after overflowing its banks, and in this deposit the sugar-cane flourishes exceedingly, as it also did on the banks of the Ghag-ghar in ancient times, when Sultán Mas'úd filled its ditch with sugar-cane to enable the troops to storm the walls of Sarastí or Sirsá. See note 261, page 288.

<sup>504</sup> "Mowrah" of the maps.

north-west of Kuhrám. It flows in a very deep bed."<sup>505</sup> Another minor tributary also called the Unbhlá, will be noticed presently.

"The Tilúhí (تلوي), a river dependent on rain, arises from the overflow of water in the hills a little south of Náhún. Its course is towards the south-west, and it passes close to Sađhúrá on the west side; and a considerable distance lower down unites with the Panch Nadí, as the Ghag-ghar is also called after other tributaries unite with it."

Now, this rain-dependent river unites with the channel of the Máṛkandá six miles and a half south-west of Sađhúrá.

"The next tributary westward, the Unbhlá (ونبلہ!), rises in the hills west of Pinjor, a little to the west of the Ghag-ghar, passes west of Banhúr, and from thence runs towards Ráj-púrah, about mid-way between Anbálah and Sahrind, and passes the last-named place about one *kuroh* distant on the west side. In going to Sahrind from Ráj-púrah you cross it by a brick masonry bridge, but it is now in a dilapidated condition."

Where it unites with the Ghag-ghar is not said, but it seems to have united with the Suwetí (سویتی) or Chú-hey (چھوہئی) a few miles between Sannúr and Patíalah; and it now unites with a river called the "Puttealawalee river" in the maps,<sup>506</sup> but which, at the time of this Survey, does not appear to have been in existence.

The next tributary is the Gumhtalá (گھٹلا). "It comes from the hills south of Pinjor, and a little to the east of where the Ghag-ghar rises. It takes a southerly course, and passes west of Anbálah. After leaving that place on the road to Sahrind, after passing the *koli-i-áb* [lake] outside Anbálah, one *kuroh* and a half north-west is that deep rain-dependent river, the Gumhtailá; and you cross it by a masonry bridge of brick, called the Pul-i-Ráj Gaṛh, now dilapidated. Ráj Gaṛh itself lies half a *kuroh* north on a *khák-rez* or artificial mound. This river unites with the Ghag-ghar between seven and eight *kuroh* farther to the south-west."

Here a vast change has occurred. The Gumhtalá is no longer known; and the Ghag-ghar, since the period in question, has deserted its former bed a little below Chhat; and instead of flowing by Banhúr, it has entered, and flows in the old bed of the Gumhtalá to within

<sup>505</sup> At the present time, its waters (or a river of the same name) unite with the Ghag-ghar north of Agúnd. It is the "Oonbla" of the maps.

<sup>506</sup> This is the "Landra," and "Patiála rau" of the Gazetteers, and the "Konsilla N." of the maps, south of Patíalah; and the "Puttealwalle Riv." of the maps, north of that place, is a mere tributary of the so-called "Konsilla." See page 449.

about four miles to the northward of Anbálah; and then, having left it again, has kept nearer to Anbálah, within two miles and a half of which the Ghag-ghar now flows.

To continue the Survey account: "After passing the Gumhtálá over the Pul-i-Ráj Gaṛh, one *kuroh* and a half farther north-west, and one *kuroh* south-east of Mughal Sará'e, and before reaching the Ghag-ghar from Anbálah, is the Bhág Ná'e (بھاگ ناے) or Bhág Nahr (بھاگ نہر).<sup>507</sup> It comes from the north-eastwards, but the exact place where it rises is unknown to the writer. Some say that it runs in a channel which was excavated by a former Bádsháh to conduct water to the Fírúzah Hiṣár. After flowing in a southerly direction for some distance, it passes west of Kámí and Gahnúr,<sup>508</sup> and from thence to Kuhrám, among the buildings of which town it passes on the west side. It then takes a course more to the south-west, and unites with the Ghag-ghar away in the direction of Samánah, near where the other tributaries unite with it, after which the Ghag-ghar is known as the Panch Nadí as well as Ghag-ghar.

"Another tributary is the Khánd [خاند]; but, respecting the place where it actually takes its rise, the writer has no satisfactory information. In going from Kaisúr (کیسور),<sup>509</sup> south-west of Agúnd, to Bádsháh-púr, crossing by the way three channels or branches of the Ghag-ghar, here called Ná'e Wá-lí and Gájí Wá-hah,<sup>510</sup> and a little west of that place (Bádsháh-púr), you reach the rain-dependent river, the Khánd. It comes from the right hand (north-east) and passes to the left (south-west), and unites with the Ghag-ghar some few *kuroh* lower down; and the Suwetí river runs nearly parallel to its channel about two *kuroh* farther west."

This Khánd river seems to have been of minor importance; and, at present, all traces of it have, apparently, disappeared.

"Lastly comes the Chuwawá, a perennial stream, which rises in the Siwalík range like the others, but directly north of Anbálah.

<sup>507</sup> In another route it is said, in the Survey account, that, "on the road from Thaská to Patíalah after passing Ballá (بال), the "Ballur" of the maps, six miles south-east of Patíalah, the Ghag-ghar is joined by another tributary known as the Bág-Ná'e."

<sup>508</sup> "Ghunnoor" of the maps, six miles and a half S. W. of Anbálah. The correct mode of spelling the name, according to the people is as above.

Now the Ghag-ghar passes those two places about two miles on the *east*, instead of between three and four miles on the *west*, as in the time of the Survey.

<sup>509</sup> "Kussour" of the maps.

<sup>510</sup> In another place the writer says: "at Tíhwánah it is called the Gájí-Wá-hah." He means, that, there it is also called the Gájí Wá-hah, etc.

It passes east of Sahrind, and is spanned by a masonry bridge of brick near that place. It then runs almost due south to Patíálah, winding considerably, and passing close to that city on the east and south, flows towards Samánah by Mayan and Khírí, and passes Samánah one *kuroh* on the west. It then separates into two branches, one of which taking a more southerly course, flows two *kuroh* west of the Khánd at Bádshálh-púr, and then runs towards Múng Alá, and east of it unites with the Ghag-ghar. The other branch runs from near Samánah towards the west-south-west in the direction of Sunám, under the walls of which it passes on the east<sup>511</sup> side, and is expended in the irrigation of lands beyond, or lost in the thirsty soil, about four *kuroh* east-south-east of Bhíki. This last branch is considered as the *Chuwwá* proper, and is not known as the *Suwetí* after branching off below Samánah, that name being applied to the other branch only. In former times this *Chuwwá* turned towards the south after passing Sunám, and ran a *kursh* or more north of Boháh, again bent southwards and passed Fáth, after which it ran westwards once more for some distance, and then again turned towards the south-west, passed east of Gúduh, and finally united with the Ghag-ghar immediately west of Bhiráj kí Tibbi."

"In going from Sahrind to Anbálah, or to Patíálah, you have to cross the *Chuwwá* by the bridge before mentioned; and, in going from Patíálah eastward to Sannúr, you issue from the Dihlí gate of that city and pass the river by the brick-built bridge. Proceeding from Patíálah to Samánah by Mayan, Khírí, and Dhanan Thal,<sup>512</sup> you keep along the *Chuwwá*.\*\*\* In going towards Samánah by Sul-laun (سُلْلَاعْنَ), a *kuroh* and a half nearly south from Patíálah, you go along the *Chuwwá*, and Mayan, before mentioned, is two *kuroh* farther down stream. In going from Patíálah to Sahrind by Múl-púr (مُولَّپُور), you cross the *Chuwwá* two *kuroh* before reaching that place; and, after going another six *kuroh* farther, cross the bridge over the *Chuwwá* and enter Sahrind."

Here too, vast changes have taken place in the course of less than a century. Now, the *Chuwwá* (called "Choeea Nud" in the maps), runs from Sahrind by Mansúr-púr, which it was twenty miles distant from before, to Sunám, and nearly encircles it; and another river (called "Choa N." in the maps)<sup>513</sup> comes from mid-way between

<sup>511</sup> It passes it now on the *west* side. See note 485, page 438.

<sup>512</sup> This Sanskrit word here means 'dry or firm ground.' In the Panj-áb territory and Sind, however, the word is used to signify a 'sandy, waterless desert.' See note 455,\* page 424.

<sup>513</sup> One is styled "Choeea" and the other "Choa" in the maps, by way of distinction, perhaps, but the word is *Chuwwá*, nevertheless.

Sahrind and Patíálah, and does not reach within five miles and a half of Patíálah on the west; passes two miles and a half west of Samánah, and eight miles west of Bádsháh-púr; runs towards the south, and unites with the Ghag-ghar two miles and a half south-east of Múng Alá. Another new river from the north, which runs eight miles and a half east of Sahrind, and seven and a half west of Ráj-púrah (which, north of Patíálah, appears in the maps as the "*Puttealawalee Riv.*"), and which is joined by the Unbhálá five miles north of Patíálah, is the only river which at present passes near that city, and immediately north of which it appears to run in the old bed of the Chuwwá, which used to flow close under the walls of both Sahrind and Patíálah on the east. It is entered in the maps, below the latter city, as the "*Konsilla N.*;" and passes four miles east of Samánah (the old Chuwwá passed one mile *west* of it), and unites with the Ghag-ghar, which formerly ran under its walls on the east; but, the nearest point at which it approaches that place now is six miles farther east.

To continue the Survey account.

"North of the Ghag-ghar, after the Sursutí and other tributaries unite with it, and between it and the Chuwwá proper, is a tract of country, often mentioned in history, and known as the Lakhdí *Jangal*. It is nearly thirty *kuroh* in length, and somewhat less in breadth, consisting of excess of sandy tracts; and there is great paucity of water. Its name is said to be derived from Lakhlí, son of Júndhárah, who belonged to the Bhatí tribe. During one of the invasions of Hind by Sultán Mahmúd-i-Sabuk-Tigín, he became a convert to Islám, and acquired the title of Ráná—Ráná Lakhdí. He obtained a number of 'Arab horses;<sup>614</sup> and with a considerable following of the Bhatí tribe, who paid obedience to him, he was induced to take up his residence in this *dash*t, and was there established for the purpose of holding in check and harassing the Hindú idol-worshippers of the country

<sup>614</sup> It might have been expected that the horses of Sind would have been good ones, from the infusion of 'Arab blood. The 'Arab conquerors must have brought numbers of horses into the country from time to time, and we might naturally have expected to find the breed of Sind horses good, but the contrary is the case: the horse of Sind is a miserable animal, whereas those of the Lakhdí *jangal* or Lakh-Wál, and Hariánah, generally, are good.

The "Memoirs of George Thomas" states (page 132), that, "adjoining the province of Beykaneer is the district called the *Lucky jungle*, so much, and so deservedly celebrated for the fertility of its pasture lands, and for a breed of excellent horses of the highest estimation in India. The *Lucky jungle* is comprised within the district of Batinda, forming a circle of 24 kosses of the country each way. On the 'N.' it is bounded by the country of Roy Kelaun, E. by the province of Hariánah, S. by Batiner, and W. by the great desert."

around. These Bhaṭís, in time, peopled three hundred and sixty villages; and they bred thousands of excellent horses, which traders used to take and dispose of in distant countries, and so continued for ages to do. At the present time, through the tyranny and violence of the Sikhs, this tract of country has fallen into a state of complete desolation. \* \* \* In going from Patiálah to Sunám, and from thence by Bhíki to Bhuládá from the last named place, you proceed seven *kuroh*, crossing the channel of the *Chuwwá* by the way, and reach Lakhhi-Wál, in ancient times a large town, but now it is completely desolate.<sup>515</sup> The tract of country dependent on, or appertaining to it, is called the Lakhhi *Jangal*; and Ajának and Sayyidí-Wálah, are Bhaṭí villages therein. From Sayyidí-Wálah one *kuroh* and a half distant, is Aortá, and from it another two *kuroh* is the afore-mentioned Lakhhi-Wál.

"In another direction, in going from Jíndh to Bhaṭindah, after crossing the Ghag-ghar, seven *kuroh* and a half to the north-westwards of Múng Alá, you reach Sangat-púrah; and from thence go on another three *kuroh* to Hariá-o, which is a large village of the Bhaṭís in the Lakhhi *Jangal*, and in the Sunám *parganah*. Another two *kuroh* in the same direction is Phulhaṛá, from which, two *kuroh* west, is Bahádaṛá on the *Chuwwá*."

Other ancient tributaries of the Hakrá or Wahindah coming from a totally different direction, must not be passed over, and which confirm the traditions respecting these parts. Jasal-mír, in by-gone times, was in a far more fertile and populous condition than it has since become,<sup>516</sup> and contains the remains of some very old cities or towns.

<sup>515</sup> In the year 657 H. (1259 A.D.), during the reign of Sultán Násir-ud-Dín, Maḥmúd Sháh, Malik Badr-nd-Dín, Sunkar-i-Şúfi, entitled, Nuṣrat Khán, held charge of the city of Tabarhindah, which is said to be the former name of Bhaṭindah, and Sunám, Jajh-har, and Lakh-Wál, together with the then frontier parts of the Dihlí kingdom, as far as the ferries over the river Bíáh. See my "Tabakát-i-Násirí," page 788.

<sup>516</sup> See the extract from Bú-Rihán at page 219, and also page 261, where mention is made of Nuṣrat Khán, son of Sultán Jalál-ud-Dín, the Khalj Turk sovereign of Dihlí, who was directed, in 697 H. (1297-98 A.D.), to march the army under his command from Bakhar in Sind to Jasal-mír to take part in the campaign against Gujárát.

Lieut. A. H. E. Boileau, of the Hon'ble Company's Bengal Engineers, in his "Personal Narrative of a Tour through the Western States of Rajwara," in 1835, acquired some valuable information respecting the Hakrá, and these its once perennial tributaries. He says: "That this country was not always so desolate may, however, be inferred from the tradition that Bikumpoor once stood on the bank of a river which was drank dry by a divinity taking up the water in the hollow of his hand: this exploit could not easily have been performed since the days of the royal hero who gave his name to the fort, the Raja Beer Bikrumajeet,

Its eastern part is still traversed by two river beds, now entirely dependent on rain, which take their rise in the low range of hills to the south-east of the town of Jasal-mír, a little to the east-wards of Poh-karn (the "Pokurn" and "Pokurun" of the maps). These run in the direction of north-north-west, and unite with the Hakrá channel. These were once perennial tributaries of the Hakrá, and at present even, the waters, when they are at their full, still reach the old channel of that river. These two rivers are known to the people of the country under the name of Hakrá. The water contained in these, together with other water in the bed of the Hakrá, now go to form extensive

about whose era it is said to have been founded; and there are really within its precincts a couple of *mundurs* or pagodas that appear almost old enough to have been coeval with the great Bikrum who flourished about nineteen hundred years ago. The fort of Birsilpoor, of which an account has already been given, being only seventeen hundred years old, modestly claims a less antiquity than the above, and is said to have been built as a half-way house or resting place in the dreary track between Bikrumpoor and Poogul.

"Should there be any foundation for the above tradition, it may have arisen from one of these three causes; either that the small stream running north-westwards between Pohkurn and Jesulmer, instead of losing itself in the marsh near Mohungurh and Bulana, may have found its way through the low lands at Nok into the neighbourhood of Bikumpoor; or, secondly, the river Kagur [the Ghag-ghar he means] that waters part of Huriana may have continued its westerly course to the valley of the Indus [here he, of course, refers to the Hakrá of which the Ghag-ghar was one of the principal tributaries], being possibly in those distant ages unchoked by the sand-drifts that have been accumulating for centuries to the west of Futehabad and Buhadra: or, lastly, *the bed of the Sutluj and Ghara* [sic] may at some remote era have had a much more easterly position [see page 417 of this]; for it seems to be admitted that the channel of the great river Sind has itself shifted from the same quarter, perhaps at a comparatively recent date; for instead of running as formerly from below Dera Ghazee Khan to near Ooch, it now flows more than twenty miles to the westwards of this city."

Tod also says: "The same traditions assert that these regions [Bikánir, etc.], were not always either arid or desolate," and that its deterioration dates "from the drying up of the Hakrá river, which came from the Panjab [!] and flowed through the heart of this country and emptied itself into the Indus between Rory Bekker and Ootch \* \* \* It ran eastward [referring to the "Sankra"] parallel with the Indus \* \* \* This catastrophe [the drying up of the Hakrá] took place in the reign of the Soda prince Hamir." Vol. II.

From this, however, it will be seen that he has mistaken the Sutlaj for the Hakrá, which latter is his "Sankra," and which was one of the names it bore, and still bears after entering Sind.

The same writer also observes, that, "History affords no evidence of Alexander's passage of the Gharak," which is quite correct; for no such river existed until the Bíáh and Sutlaj finally united their waters in the last century. See note 390, page 380.

*rans*, the name given in these parts, as well as in Sind and the southern parts of the Pauj-áb, to marshes or marshy ground. Some of these *rans* or marshes are very extensive, one of them, near the very ancient and deserted city of Hardah, is seven or eight miles in length, and from two to two and a half miles in breadth. There are others near Mohan Gaṛh, Gaṭhorah (Boileau's "Gotaroo"), Khabah or Khabo, and some other places. The water found in these marshy places is quite sweet, with the exception of that in the *ran* of Gaṭhorah, and perhaps one or two others, which are salt.

After the waters of these two river beds under notice subside, the land which had been flooded on either of their banks when the waters were at their height, are brought under cultivation, and yield good returns. The beds, in some places, contain a great deal of *jungal*, and trees here and there, and also some extent of grass land, in which the Bhaṭí Rájah of Jasal-mír pastures his horses and brood mares.

The town of Jasal-mír is very ancient, its foundation being attributed to the great Rájah, Sálbáhan [Sáliwánah]. The people have reservoirs of stone attached to their dwellings for storing rain water, that element being very scarce. Most travellers have found water in the wells of this part and of Bikáunír only at very great depths; but, in the bed of the Hakrá, in many places, excellent water is said to be obtainable within a foot or thereabouts of the surface.<sup>517</sup>

<sup>517</sup> Tod's explorer, confirms the finding of water here, but confounds the bed of the Ghag-ghar with that of the Hakrá, of which the former was a tributary. Tod says: "Abu Birkat in going from Shahgurh to Korialloch [which, in his map, is written "Kharroh," on the extreme north-west boundary of Jasal-mír, and to the northward of Gaṭhorah mentioned in the previous note], notices the important fact of crossing the dry bed of the Cuggur [as he spells Ghag-ghar] five *kos* west of Korialloch, and finding water plentifully by digging in its bed."

The Khároh here mentioned lies close to the western boundary of Jasal-mír towards Sind, on the route from Khair-púr Dehr ke to Jasal-mír. One of the most ancient channels of the Hakrá or Wahindah, which comes from the direction of No-har or Islám Kot, passes near Khároh, and some eighteen miles west of Sháh Gaṛh, on its way towards the main channel of the Hakrá near Khiprah or Khipro, by Kot Jiboh ("Jeeboh" of the maps), there unites with the Hakrá channel about midway between Bahman-ábád and Amar Kot. Between Sháh Gaṛh and Khiprah several small *qhands* or lakes still remain in this old channel, now nearly obliterated.

This place, Khároh, appears to be the same as is referred to in the legend of "The Seven Headless Prophets," related by Burton respecting the prophecy that the waters of the Hakrá shall again run in its ancient channel. The verse is:—

"Karo [Kháro?] Kabaro's walls shall view  
Fierce combat raging half a day;  
The Mirmichi shall routed be,  
Then, Scinde! once more be blithe and gay."

To the west of Jasal-mír, about half way between it and the channel of the Hakrá, which formed in ancient times the boundary between Sind, Multán, and Jasal-mír, the face of the country changes considerably, and habitations there are none, with the exception of a few huts here and there. Scarcely anything but sand hills, and loose, shifting sand of a reddish yellow colour, meet the view. Some of these sand hills are over fifty feet in height, the sides of which nearest the wind, or rather the sides mostly acted on by the wind, are almost perpendicular; while in some places *tibbaks* or mounds are to be found, some of considerable elevation and area, the surfaces of which are free from sand, and are covered with grass, and sometimes have a few stunted trees and shrubs upon them, and sometimes a pool or well,

"Mirmichi," he says, "has no precise meaning." The verse respecting the Dyke of Aror and the Hakro, has been given farther on.

We have some valuable information respecting the state of the country between Multán and Jasal-mír and beyond, the part through which the two rivers, rising near Poh-karn once flowed on their way to unite with the channel of the Hakrá, which passed by No-har on the west frontier of the Jasal-mír state, in the account of Sultán Mahmúd's march from Multán by Jasal-mír towards Somnáth.

"The Sultán set out from Ghazuín in Sha'bán, 416 H. (towards the end of September, 1025 A.D.); and was joined by 30,000 cavalry from Turkistán, volunteers, who of their own accord came to serve in this campaign against the infidels and their notorious idol, entirely at their own expense, without pay or allowances of any kind." The Sultán reached Multán on the 15th of Ramazán, the following month. "As a waste tract of country had to be crossed, he commanded that each person should carry water and forage sufficient for several days' consumption, by way of precaution; and also had 20,000 camels laden with water and forage. In short, after the army had passed that waste tract, it reached, situated on the border or edge thereof, the fortress of Jasal-mír, and the city [*shahr*] situated near it. This city was taken and sacked, but the Sultán did not allow himself to be detained by the fortress, wishing to husband the energies of his troops for the more important matter. They likewise passed by the way several other places, which were filled with fighting men, well provided with all the implements of war, but such was the fear inspired by the appearance of this army in their country, that all the fortified places were given up without fighting. These were left uninjured, and only the idol-temples were destroyed, and the country cleared of infidels, who were in the habit of molesting all travellers who chanced to pass that way, in such wise, that it used to be avoided." The Sultán's route appears to have been nearly due south, passing between where Disá (Deesa) and Pallan-púr now stand, and between Anhal Wárah and the modern Ahimad-ábád, and from thence near Júnah Gárh on the east.

"In the last month of the year, Zí-Hijjah (about the end of January, 1026 A. D.), the walls of Somnáth appeared in view;" but, into this I need not enter here: I hope to do so soon, if time permit. The Sultán returned from Somnáth by way of Mansúriyah, as already related, in note 105, page 196.

See note 232, page 271 on the wonderful "Mahárája Maṇḍalika" and "Bhim Deva" of the "Tarikh-i-Sorath."

and seem to have been sites of towns. As one continues to proceed westwards these sand hills begin to decrease, until at last only the ordinary sand hills, or waves of sand peculiar to these parts, remain.

The ancient town or city of Khabah or Khabo, before referred to, to the south-westwards of Jasal-mír, on the route to Mithraho (also pronounced, at times, Mitharo) and Khair-púr in Upper Sind, must once have been a place of great size and importance. It is said to have contained some eleven or twelve thousand houses, mostly constructed of hewn stone, many of which houses were of great size, and ornamented with stone carvings, the remains of which, still to be seen, attest the truth of the statements respecting it. There are also the remains of what must once have been two large *buds* or idol-temples, ornamented with stone carvings. When the Jasal-mír territory comes to be regularly surveyed, I apprehend that some interesting and valuable discoveries will be made, which will tend to throw some light upon the ancient state of these parts, once fertilized by the waters of the Hakrá or Wahindah and its tributaries; for, from the traditions and histories of the past, there can be no possible doubt, that these parts were once flourishing and populous, and contained several important towns and cities, the names of which have now been lost.

I have not deemed it necessary to the subject to mention the still smaller tributaries of any of these rivers, only such as refer to the main subject.

I must now return to the Hakrá or Wahindah again from where I left off on its entering Sind at page 422.

I have already mentioned that it passes Sáhib Gañh and Kandharah or Kandháro. It passed the latter place three miles to the westward, and close to Khán Gañh of Baháwal-púr on the eastside, into the Rúhí district of upper Sind; but, although the channel appears in our maps of the Baháwal-púr territory as the "Dry Bed of Ruinee Nullah called Wahund," it is only called by its correct names of Hakrá or Wahindah in one: the rest have "Old Bed of Rr. Wandu," or "Wandun."<sup>518</sup>

<sup>518</sup> This is called by all sorts of names. The "Gazetteer of Sind," page 4, says: "The deserted course of a large river now known as the Rén Nála still exists in the Baháwalpúr territory and the Rorhi district, and this joining the Nára [this is contrary to fact: the Nára unites with the channel of the Hakrá or Wahindah], may very probably have emptied itself into the sea by what is now called the Kori mouth of the Indus."

When the "Report on the Eastern Narra," before referred to, was being drawn up in 1852, little was known respecting the course of the Hakrá, or possibly of its existence beyond the northern border of Sind, although Lieut. Fife of the Bombay Engineers, in his valuable "Report" (page 40) mentioned, that, "from Choondawa

At a place called Jangan ten miles below Khán Garh above referred to, the channel of the Hakrá, the old Mihrán of Sind, turns towards the south for some miles, and then returns to the general course of south-west again, and becomes less marked than before, but distinctly traceable. This part is full of banks, and is seamed with channels of greater or less depth, indicating the action of water, plainly showing, that, hereabouts, it has changed its course from east to west, and from one side of its channel, more or less, several times.<sup>519</sup> Indeed, between Wanjh-rút and Dín Garh or Tríhárah, one hundred and twenty miles to the north-east, and between Khán Garh to within a few miles of Birsil-púr in the territory of Jasal-mír, a tract just one hundred and thirty-two miles in breadth,<sup>520</sup> is perfectly seamed with channels and high banks caused by the action of water, through the shiftings of the course of the Hakrá and its tributary, the Sutlaj, on one side, and the tributaries from the side of Jasal-mír, referred to at pages 425 and 434, on the other, in the progress of the Hakrá towards the ocean, under the process described in the first paragraph of note 446, page 415. It, however, continues to run in the same general direction from Jangan for some distance farther, and then bends south-westwards, then south for a few miles, then south-west again, in which direction it runs as far down as Mitharo or Mithraho,<sup>521</sup> forty-eight miles east-south-east of Rúphí, when it bends westwards for a little over sixteen miles, and then meets the channel of its old western branch, which flowed about ten miles still farther west before it was diverted from the direction of Aror by a dyke erected about twenty-six miles to the east of that place. The present channel, or the remains of this western or diverted branch, is the Rá'in or Rá'íni, which appears in our maps as "Dry bed of the Rainee Nullah."

to Nowakote the Narra is termed *Hakra* in this part of the country," and, that it "skirts the foot of the *Thurr* [the district of the *Thar* or *Thal* and Párkar is meant]."  
Also, that "the *Hakra* continues to skirt the foot of the *Thurr* for about thirty miles, after which it joins the Pooraun [Puránah] below *Wanga Bazar*." He also mentions the numerous ruins of *masjids* near the villages, "which latter are all, apparently, of modern construction."

This last statement is hardly correct; for some of them are, unquestionably, of ancient date. All along the course of the Hakrá or Wahindah from Márút to the sea, are the remains of numbers of towns formerly of considerable importance, but which have gone to decay through the change in the course of that river. The large scale Revenue Survey maps will show what a number there are.

<sup>519</sup> See note 563, page 482.

<sup>520</sup> See page 483.

<sup>521</sup> The "Mitarhoe," "Mitrahoo," "Mitrahu," and "Mitrao," of as many different maps.

Having united with this branch, the channel of the Hakrá continues to run in a south-south-westerly direction, until about five miles south of a small village, the "Saida" of the maps, but correctly Sayyidah, the lower portion of the channel of its western branch, which passed Aror on the east and then turned south before it was diverted from that old capital of Sind, unites with the main channel again. In this old western channel coming from the northwards from Aror, the overflow from the *Ab-i-Sind* or Indus now finds its way, which having entered the great depression near *Ghaus-púr*, the remains of the ancient channel of the united Sindhu or *Ab-i-Sind*, and the Sind Rúd or Rúd-i-Sind *wo Hind* of the Arab writers, or *Panch Nad* or *Panj Ab*, finds its way, lower down, into this old channel of the diverted branch of the Hakrá or Wahindah, and this water is, from the winding course it takes, locally styled the Nárah or Snake, the "Narra" and "Nara" of the maps and Gazetteers.

It will be noticed that the range of limestone hills, to which I have previously referred, rise a little north of Sakhar of the present day, passes on to Rúrhí, and, a little beyond it, begins to bend more towards the south, and that on the eastern skirts thereof Aror or Alor was situated, and there its ruins may still be seen. This range extends thirty-eight miles to the south of Rúrhí (*Dijf Kot*,<sup>522</sup> formerly called *Aḥmad-ábád*, is situated on its western skirt), and farther down, is succeeded by sand hills, some of considerable elevation, which stretch away seventy-four miles farther south, lessening in height by degrees. This range, and these sand hills south of it, separate the present Nárah channel or old bed of the diverted branch of the Hakrá, as already described; and those sand hills separate the united channels from what may be for convenience termed the present valley of the Indus. On the opposite or east bank, the sand hills of the *thal* or *thar* run in a direction from about north-north-west to south-south-west, and the channel of the Hakrá runs between them. According to the account of the old Arab writers already quoted (pages 207-214), the Rud-i-Sind *wo Hind* or Sind Rúd, also called *Panch Nad* and *Panj Ab*, having united with the *Ab-i-Sind* below Multán, still lower down, near the borders of the territory of Sind dependent on Aror, united with the Hakrá or Wahindah at a place called *Dosh-i-Ab* or "Meeting Place of Waters," and formed the great river which was known as the Mihrán of Sind and the Great Mihrán. About thirty-six miles lower down, this river again separated into two branches, the easternmost being the main branch, and the other, that which flowed past Aror on

<sup>522</sup> This place is said to have been a stronghold of the Sumrahs in ancient times. It stands, probably, where a Sumrah stronghold once stood.

the east, as already mentioned.<sup>523</sup> These re-uniting below the present Sayyidah, flowed in a slower current a little to the west of south, for a distance of about forty-eight miles as the crow flies; and just forty miles above Mansúriyah, near which latter place was "old Bahman-ábád" (not meaning, of course, that there were two Bahman-ábáds, but Bahman-nih, or Bahman-no, or Bahman-ábád, and Mansúriyah, or, as they were then styled, "Bahman-no—Mansúriyah"), they again separated into two branches. This place of separation one author (*Al-Istakhri*) states, was near Kalarí,<sup>524</sup> which was one day's journey from Mansúriyah. Kalarí was two days' journey from Anarí, which was four days' journey from Aror, which was three days' journey from Basmid, which was situated at about two days' journey from Maltán; but the *Masálík wa Mamálik*, and *Ibn Haukal* make the distance from Anarí to Kalarí four days' journey instead of three.<sup>525</sup> *Al-Idrisí* calls the distance from Kalarí on the west bank, to Mansúriyah "a hard day's ride of forty *míl* (miles)." One of these branches, the easternmost or main branch, flowed in a southerly direction as before, and passed under the walls of Mansúriyah (and near Bahman-ábád), which was situated on the west side, subsequently taking a more easterly course—about south-south-east—for some distance, and then resuming its almost direct southerly course to Wángah; and this channel is represented by the *Puránah Dhorah*, or as the Sindís call it, the *Puráno Dhoro*,<sup>526</sup> or Ancient Channel, to this day.

<sup>523</sup> See note 578, page 502.

<sup>52</sup> Kalarí, or whatever may be the correct word, was without doubt, near the point of separation of the Mihrán of Sind into two branches, just forty miles above Mansúriyah. Al-Idrísí says it lay on the west bank, and it was apparently situated some miles above the low lying and now marshy tract near to Jakráo, which latter place is just twenty-seven miles above Bahman-ábád and Mansúriyah. See page 213, and note 138.

<sup>525</sup> From Mansúriyah to Aror, the ancient capital of Sind, if the words دوڑ and دوڑ of the old writers be meant for it, is just six stages of twenty miles each.

526 In Hindi, the word **ڈھائی**—*dhaai*—means ‘deep,’ also ‘deep water,’ and another signification assigned to it is ‘a marsh,’ or ‘morass.’ The Sindhi *dhor* is probably derived from the first meanings.

Mr. W. A. Hughes, the compiler of the "Gazetteer of Sind," says (page 2): "Local tradition affirms that a portion of the Rann was once a highly cultivated tract, known by the name of SAYRA [See Wilford in note, 553 page 477], a branch of the river Indus [he mistakes the Hakrá for the Indus] then reaching it, but that it disappeared altogether when either the Sindians or a convulsion of nature diverted the waters from it." He is so very careful as to *or*, but he could not have understood the tradition properly. Immediately after he says: "To this day, the upper part of the Kori mouth of the Indus [the Kohráí mouth of the Hakrá is

The other, or westernmost of the two channels which separated near Kalarí, made a bend towards the north-east, and then gradually

referred to really] on which are situated the towns of Wangah and Rahim-ki-Bazár, is called Purán, or ancient stream [*puránah*, not *purán*, means anything ancient, and is the right word here], and the time doubtless was when the *Indus* [never: the Hakrá here again is mistaken for the Indus] by a more easterly channel than the present, supplied sufficient water to make a portion at least of the Rann fertile and productive."

It will be seen that the writer has mistaken the tract altogether. The great *ran* or marsh of *Kachchh* was once an estuary.

When he comes to page 137, however, we have several "ancient streams," not one only. Referring to the channel of the Hakrá, which he here calls the "Nara," he says: "Another striking feature of this valley [which part of the country, he says, is little known] is, that along its whole length you can trace the dry bed of a large river. This main stream I take to have been the *Eastern Nárá*, which flowing past Umarkot and through [!] *Kachchh*, found an outlet into the Gulf of *Kachchh*, or perhaps at Lakhpat [he is not quite certain about it seemingly], and in modern times lost itself in the vast lagoon the Rann. This main stream threw off in its course several branches, the Dhoras or Puráns," etc., etc.

At page 267 he says: "The Kori mouth of the *Indus*, separating Sind from *Kachchh*, once formed, *it is supposed*, the lower part of either the *Fuleli* river or the eastern *Nárá*;" and farther on, at page 729, he writes: "The Kori or eastern branch of the *Indus*, separating Sind from *Kachchh*, once formed the lower part of the *Fuleli*, and it also received the waters of a large branch thrown off by the main river during the inundations near *Bukkur*." This is what he previously styled "the eastern *Nárá*."

In another place (page 844), respecting the district of "Párkar," he again mistakes the Hakrá for the Indus. He says: "In many parts of this Political Superintendance numerous beds of rivers long dried up are found intersecting the arid tract of the Thar [the *thal* or *thar*, 'l' and 'r' being interchangeable, signifying 'desert']; and these would seem to show [What a delightful air of uncertainty pervades his statements!] that the waters of the *Indus*, or some of its branches, once flowed through it, fertilizing what is now a wilderness, and finding their way to the sea by either one of the eastern mouths, or through the Rann, or great salt marsh of *Kachchh*."

On the very next page, reverting to the same subject, he says: "There being no torrents, floods, canals, or rivers in the Thar and Párkar proper, the water system comprises, in the first place, the Eastern *Nárá*, previously described as being a natural channel, and most probably at some remote period the outlet to the sea of the waters of some great river like the *Indus*, together with its branches the *Thar*, *Chor*, and *Umarkot*." Were there ever such contradictions and suppositions about one river? I may add that there are no rivers called by such names.

MacMurdo was much more correct in his suppositions half a century before, but then he was not a compiler. He says, under "Thull or Dhat, and Catch," as he spells the words: "I have been informed that there are streams of water throughout this tract during the rains, some of which descending from the hills in Marwar, empty themselves into the desert, where they are lost, or find a drain in the *ran* [ran] north of Catch. Others on the west border are branches of the *Pooran* [the

bent round again in the form almost of a half circle or bow towards Síw-istán, but did not approach nearer to it than about twenty-two miles, and, in after times, within about sixteen.<sup>527</sup> The channel of this branch, I believe to be represented by the present Mir Wá-hah or Mir's Canal, it having been utilized as such, and which now flows just seventeen miles east of Sihwán, the Síw-istán of former days. This branch, after passing east of that place, performing its half circle course, again bent towards the south-east, and re-united with the main branch about twelve miles below Mansúriyah, and reached the ocean by one mouth, known as the Khorá'i—the "Kori" of the maps and Gazetteers—separating Sind from Kachéhh. It is not to be supposed that there was no change whatever in the direction of the channels; for every inundation made some change probably, as in the case of the channels of the rivers of the Panj Áb territory and Sind at the present day, but no radical change occurred for some time. Subsequently, but in comparatively modern times, I think, because the Mihrán of Sind passed near Mansúriyah when Ahmad-i-Níál-Tigín was drowned therein in the reign of Sultán Mas'úd of Ghazní (see page 196, note 105), the main branch, from the point of junction near Kalarí, took a course more to the east of south, and ran towards Amar Kot of the Sodahs, between which two places occur those numerous great *dhands* or lakes mentioned farther on. It then passed from ten to fifteen miles or more

*puránah dhorah* above referred to], which, to this day, receives water from the Garrah or Sutledge [the usual error: he really refers to the Hakrá of which the Sutlaj was once a tributary], by a channel known by the name of Narri [the Nára of Hughes]. I have heard of the Nirgullee [?] and the Hagra [Hakrá] on the west, and the Loni in the east," etc., etc.

Cunningham, in his "Ancient India" (page 251), also mistakes the channel of the Hakrá for the "old bed" of the Indus. He says: "The old bed of the Indus still exists under the name of Nára, and its course has been surveyed, etc. \*\*\* The most easterly channel, which retains the name Nára runs to the S. E. by Kipra and Umrkot."

He, however, reverses matters, and makes the Puránah *Dhorah* run into the *Indus*, from S. E. to N. W., instead of into the channel of the Hakrá as it does do. He says: "The most westerly [!] channel, which is named Purána or the "Old River," flows to the south-south-west, past the ruins of Brahmanabad and Nasirpur to Haidarabad, below which it divides into two branches \* \* \* one turns S. W. and falls into the present river 15 miles below Haidarabad and above Jarak. The other called the Guni turns S. E. and joins the Nára above Runaka Bazar," etc., etc.

Dr. J. Burnes, in his account of Sind, says (page 21), that, previous to the year 1762, the Puránah emptied itself into the sea by passing Lakh-pat and Kotair; and no doubt he is right.

527 This was the distance when Mir Ma'sum of Bakhar wrote, about the year 1600 A.D.

on the west of Amar Kot, much as the channel still remains, which, from the place of junction, some forty miles above the sites of Mansúriyah and Bahman-ábád, the place of separation is not yet effaced, and indicates its having occurred, as near as possible, as described by the old 'Arab writers, the place of separation above Togachh being just forty miles. West of this, above Jakráo, is a great *dhund* or lake; and that branch gets no farther south towards Mansíriyah than Mithráo ("Mithrau" and "Mithrow" of the maps—a different place from that mentioned at page 454)—about seventeen miles; and hence it is the Puránah *Dhorah* or Ancient Channel. Indeed, from near Mithráo, above which the Puránah *Dhorah* branches off, down to near Bakhar, fourteen miles south-south-east, there is still an extensive tract of *ran* or swampy ground some two or three miles in breadth, and extending east and west about ten, in which is a short channel from the Puránah *Dhorah* which unites with the present channel above Bakhar (but "Bukar" in the maps), twenty-six miles north-east of Bahman-ábád. In the season of inundation a large tract of country, from eighteen to twenty miles in breadth, from Mithráo to the present Hakrá channel westwards, is under water.

Just beyond Togachh, where the channel of the Puránah *Dhorah* and the present Hakrá channel now separate, those numerous *dands* or *dhands* (ڏڻ or ڏڻهڻ), or long, narrow lakes commence, amounting to some four hundred or more, with high banks between them. These run nearly at right angles to the old channel, but parallel to the run of the great sand hills of the *thal*, *thar*, or desert, on the left or east bank, showing that, at some period, not very long ago, the river must have been of great breadth here, and have contained a large volume of water.<sup>623</sup> Some of these *dhands* or lakes are from four to five miles in length from east to west, and from a mile to a mile and a half in breadth, and some of them are of considerable depth. The great lake near Amar Kot has been mentioned elsewhere.

There are also a number of places where there were ferries over the Hakrá. There was one near Bakhar, and another at Khiprah, or Khipro, as the Sindís call it, lower down; and there are nine in all in the *Thal*, *Thar*, or Párkar district. Of course such ferries do not refer to the crossing places in the channel of a dried up river, but to a river in which, more or less, water ran, and shows, that at no very distant

<sup>623</sup> In the "Report on the Eastern Narra," page 34, the Commissioner of Sind writes, that, "Authentic history and tradition concur in stating that but a few generations ago, there was more cultivation and greater population on the banks of the Narra [the Hakrá is meant] than exists now on those of the present Indus." See also what Ibu-i-Khurdád-bih says of this part in ancient times, at page 195.

period, a constant stream of some sort flowed therein, and of some depth. The wording of the treaty entered into by Nádir Sháh and Muhammád Sháh, Bádsháh of Dihlí, tends to indicate, that, even at this period, 1152 H. (1739 A.D.), the river had not altogether ceased to flow.<sup>529</sup>

Even of late years, its waters, from as far northwards as the Baháwal-púr territory, have occasionally reached the ocean or very near it. In 1826 a flood from the river reached Lakh Pat. In 1833 a flood passed down as far as Wángah Bázár; and, in 1843, Major W. Baker of the Engineers, Superintendent of Canals in Sind, saw, near the head of the channel of the Nárah branch, the marks of flood which had risen eighteen feet, and to which, the Rá'in or Rá'iní branch of the Hakrá or Wahindah contributed a considerable portion. The Purá-nah *Dhorah* appears to have once flowed between its present channel and the one now called the "Eastern Nara" by English writers; for the remains of it still exist. There can be little doubt, but that it shifted constantly from one side to another; and as most of these channels have not been subject to regular inundations for some centuries past, and only obtain a comparatively small portion of water when the rivers farther north overflow, they have not been subjected to violent changes.

There can be no doubt, that the subsequent diversion of one of the branches of the Mihrán of Sind—the Rá'in or Rá'iní—which united into one great river at Dosh-i-Ab, must, in some measure, have upset almost the whole river system of Sind so to say, and that that diversion caused, not immediately perhaps, the stream farther to the south to forsake the *purá-nah* or ancient channel for the present existing channel by Amar Kot, and was the cause of the other, which ran towards Síw-istán, and which again united with the other branch some distance below Mansúriyah, ceasing to flow altogether.<sup>530</sup>

529 The water in these *dhands* or lakes is the water of the Hakrá in reality, which finds its way down in time of extensive floods from as far upwards as the middle of the Baháwal-púr territory, but some also comes from the overflow of the Ab-i-Sind or Indus, which finds its way by the great depression, the old channel of the Panch Nad when it was a tributary of the Hakrá, into the present Nárah channel lower down, but this is not much.

530 Alexander, having left the confluence of the three united rivers, Hyphasis, Acesines, and Hydraotes, with the Indus, as related in the previous note 361, page 366, sails down the Indus, according to the Greek writers—but according to the courses of the rivers in ancient times, down the Hakrá or Wahindah, after the junction of the Panch Nad or Panj Ab rivers, including the Ab-i-Sind or Indus, with it at Dosh-i-Ab—to the dominions of Musicanus, which, according to Strabo, "was the most southerly part of India as described by Onesicritus, who minutely describes

In proof of what I have advanced, let us look at the two channels of the Hakrá or Wahindah in their present or recent state.

it." The author of the "Life and Actions of Alexander the Great," previously quoted, not knowing anything of the existence of the Hakrá and its tributaries, supposes it to suit the well watered plains between the lower course of the Aral, the *Arabis* of Ptolemy [the author should have added "and the *Arabis* of Arrian," which is supposed to be the Púralí river in Mukrán, ninety miles west of the Aral] and the Indus," a part, which, of course, he knew nothing about. I shall not follow his other statements, and would merely remark, that Alexander *must have* sailed down the Mihrán of Sind; for the writer just alluded to, says, "he was now approaching the upper end of the delta of the Indus [Mihrán] where the river divides into two streams." This cannot refer to the separation of the great river below the Dosh-i-Ab into two branches and below which Wanjh-rút stood (See page 497), one of which passed Aror on the east, from what is stated after, but to the position of Kalari, where the Mihrán separated into two branches about forty miles above Bahman-ábád. It is stated further, that, "the river enters the sea by two channels of unequal size, more than one hundred miles apart from each other. The enclosed space was named Pattalenè by the Greeks, from the city of Pattala, situated within the delta below the point of division," which the learned author supposes was "at no great distance from modern Hyderabad," and which he, not knowing how or when Haidar-ábád was built, supposes may be "*the same cities*, as some modern Hyder might easily have imposed his own name on the ancient Pattala [ ] \* \* \* Here Hephaestus was ordered to build a citadel, and construct docks and a harbour at Pattala, while Alexander himself sailed down the right [west] branch to the ocean." He is then said to have returned to Pattala, and, subsequently, to have sailed down the left or eastern branch, and reached an extensive lake, and an estuary, to the ocean, and "was satisfied that the western branch [? eastern, apparently, from the context, and what the other writers say] was better calculated for navigation than the eastern [western ?]." See the extract from the Balázári, page 256.

To judge from the courses of the Mihrán as it existed some fourteen centuries ago, Bahman-nih or Bahman-ábád lay below the point of separation of the river into two branches, and about the position in which Pattala is said to have stood; and the lake reached in going down the left or east channel, that which existed at the time of the 'Arab conquest, and the estuary at the Shákarah or Sagárah mouth, some twelve miles wide, the Shágárah inlet or estuary. At the time of the Greeks, the last named mouth must have been at least fifty miles above Badín, and the western branch not much to the south, if so far south as the Makhahlí hills near Tháthah. The whole of the Sháh Bandar district of Sind may be said to be of comparatively recent formation.

Strabo, quoting Aristobulus, says "Pattalenè was formed by the two branches of the Indus [Mihrán of Sind], and that the two branches are distant 1,000 stadia from each other [at their greatest distance?] \* \* \* he reckons each side of the included island [or *bet*], which is of triangular shape, at 2,000 stadia, and the breadth of the river, where it separated into two mouths, at about 200 stadia. He calls the island delta."

These distances must be greatly exaggerated—doubled at least.

After the so called Nárah channel unites with the main channel of the Hakrá below Sayyidah, and the rocky hills on the west side of its valley terminate and the sand hills commence, the bed of the Hakrá begins to increase in breadth; and while the Nárah channel at Sálih Paṭ is (or was; for the opening of the canal may have caused some change), *three hundred feet broad*, at Janjhú'i, about twenty-eight miles below its junction with the main channel of the Hakrá, the breadth in some places is from *two to three thousand feet*, but the depth decreases in proportion. At about eighty-two miles below Aror, and forty-four below the point of junction of the Rá'in or Rá'iní (the present Nárah channel) with the main branch of the Hakrá (just forty miles above the site of Bahman-ábád and Mansúriyah), clearing the sand hills which kept it within bounds on the west side, the channel again separates into two. One turns to the south-south-westwards, and the other about south-south-east. The former, which is generally dry, and is very deep in proportion, is that which, in bygone times, flowed by the walls of Mansúriyah and Maḥfúzah—hence its name “*Puránah Dhorah*” or ancient channel of the Mihrán of Sind, or Great Mihrán, as well as Hakrá, Wahindah, Sind-Ságár, or Sankrah. It is

The account of Curtius is, that after Alexander left the confluence of the three rivers of the Panch Nad or Panj Ab with the Indus, after sailing down *four days* from that point, he disembarked, and sent Craterus “to march the army at no great distance from the river on which he was to sail.” Then embarking again, Alexander came down stream, but how far is not said, into the territory of the Malli [another of the same name!] and Sabrace. \* \* \* After sailing on *another four days*, he reaches another territory, where he built a city [one would imagine the materials were carried in their pockets: it takes time to build cities and find the materials, even if built of mud mortar], which he ordered should be called Alexandria. He then enters the country of the Musicanî, subdues the country, puts a garrison into their capital, and from thence marches against the Præsti, another people of India. Their strong city is taken after the third day. He then enters the territory of king Sabus. Then *another four days sail* [twelve days in all: the distances each day must have been small] brought him to a city which *led* into the dominions of king Sambus. The city of his people was attacked, and Ptolemy wounded. Subsequently, Alexander *marched into* the province called Parthalia [Pattalenè of the other writers], whose king “*fled to the mountains*.” There are no mountains near: the lime-stone hills near Aror are probably meant. Here he made choice of guides [pilots?] who knew the river, and sailed down to an island [*bet*] that stood almost in the middle of the channel [no doubt Bakhar, some will say, but see the island or *bet* of the Chach Námah, in note 187, page 234], but the guides got away. He had only proceeded 400 stadia, however, [about 50 miles from where he took his “guides”]. when “the pilots told him, that they *began to be sensible of their near approach to the ocean*. On the third day it was perceived that the sea began to mingle its waters with that of the river.” Curtius’ description of the approach to the sea-coast is clear and interesting.

quite distinct a little way north-east of Mír-púr. The other passes by Pathayah and Bakhar, both of which are notable places, as I shall presently show: indeed, there are numerous ruins, the remains of ancient towns, of greater or lesser size, still remaining along the courses of these old channels,<sup>581</sup> and tradition affirms that this tract was once the most flourishing part of Sind, and its soil is still most productive where water is available.<sup>582</sup> Pathayah and Bakhar are, respectively, thirteen and twenty miles below this point of separation of the two channels, and on the banks of the main one or Hakrá, which now runs towards Amar Kot of the Sodahs; but, fifteen miles above that ancient place, it bends or turns more towards the south, and after running in that direction for about eighteen miles, and passing thirteen miles and a half west of Amar Kot, begins to bend more towards the south-south-west again; and as far as this and beyond, it is still known as the Hakro, as the people of Sind pronounce it.

At Nowah Kot, a little over fifty-one miles south-south-west from Amar Kot,<sup>583</sup> and eighty-two south-east of Haidar-ábád, it again

<sup>581</sup> The "Report on the Eastern Narra" says (p. 6), that "There are villages all the way [down] on either side, especially below Saya [?]; and there are sand-hills to within four or five miles of Mithrow. \* \* \* The river runs in several smaller channels—sometimes in one only—from Sayddum down to between Mithrow and Bakhar, where some old channels occur."

<sup>582</sup> South of Bahman-ábád, between Amar Kot and Khiprah, the ruins of several ancient towns are said to exist, including one known as Kot Rattá near the banks of the Hakrá, as well as others lower down towards the ancient mouth of the river, including the ruins of ancient Badín. Hereabouts are several branches from the main channel, clearly defined, but now dry, which intersect the country for fifteen or twenty miles westwards, and run nearly parallel to the main channel.

<sup>583</sup> Amar Kot, as is well-known (or ought to be) was the birth-place of Jalál-ud-Dín, Muḥammad Akbar Bágsháh, when his father, Humáyún Bágsháh, in great distress and misery, was returning to Sind from Jasal-mír, having gone thither by Diráwar and Bikánír, on his way to Mál Dív of Jodh-púr, who had promised him aid, and then deceived him. Finding he was liable to be attacked by overwhelming numbers, he, with his small following, turned off towards Jasal-mír, and from thence towards Amar Kot, the party being nearly starved for want of grain. Having reached Amar Kot, its chief, Ráná Bíf-síl, treated him with great consideration, and gave up his outer fort to the Bágsháh's consort, whom he had married in Sind; and in that fort she gave birth to Akbar on the night of Sunday (our Saturday night—the night precedes the day in eastern computation), the 5th of Rajab, 949 H. (night of October 4th, 1542 A.D.). One of the "Panjab Gazetteers" actually tells us that "Malot" in the Hoshyár-púr district was the place of his birth!

Mr. Hughes in his Sind Gazetteer, of course, mentions the fact of his birth at "Umarkot," but then he adds a rare piece of history, to the effect that, "It was through this town that Akbar, when emperor, marched in A.D. 1591 to conquer Sind—an expedition, which, as history relates, was successful." Only Gazetteer "history" would relate such: Akbar Bágsháh was never in Amar Kot nor in Sind

separates into two channels, the westernmost of which is the largest; and just twenty miles below Nowah Kot, the ancient channel before referred to, the Puráno *Dhoro* of the people of Sind, but "Pooran River" of one map, "Phooran N. or R." of another, "Phurraun R." of a third, "Puran R." of a fourth, and "Dhora Pooran" of a fifth, unites with it, and no further separation takes place until it enters the great *ran*, marsh, or morass of Kachchhh; and at times, the waters therefrom, in periods of flood above, even now find their way into the sea by Lakhk Pat and the Kohrá'i mouth referred to by the 'Arab writers.

On the east bank of the channel of the Rá'in or Rá'iní, in which the Nárah now flows, from near Aror downwards, the sand hills of the *thal* or *thar* or sandy desert on the east, run up close to the banks of the river, and continue to skirt the channel of the Hakrá, after the Rá'in channel again unites with the main one, down as far as Amar Kot, which is situated on the high bank. The bed here is very broad and marshy, and here also is the Samarah lake, or great *dhand* running parallel to the old channel of the river.<sup>534</sup> It is some fifteen miles in length, and from four to five in breadth; and on the west side of Amar Kot are other minor channels into which the river separated in its way to the ocean. Continuing downwards from near Amar Kot by Nowah Kot, eighteen miles below it, and four south of Wángah, or Wángah Bázár as it is also styled, the Puránah channel again joins the main one. Thus the united channel continues to run in the general direction of about south-south-west, until within six miles of Ráná ke Bázár—the "Rahna ki Bázár" of the maps—where it bends a little more southwards, and enters the great *ran* or morass of Kachchhh; and the overflow

after his birth; and it was the Khán-i-Khánán, Mírzá 'Abd-ur-Rahím, who annexed Sind, and he came by Multán and Bakhar.

<sup>534</sup> What may be the real origin of this name I am unaware, but 'samar' and 'sumur,' in 'Arabic, mean 'a small lake,' but this appears to have been a large one. See preceding note 530, page 461.

This is doubtless the lake of Shákarah, or a part of it, referred to in the Chach Námah respecting the movements of Muhammád, son of Kásim, the 'Arab conqueror of Sind, and by the Balázari in his account of the naval action there between the 'Arabs and Jai Sepha, son of Rá'e Dáhir.

The "Report on the Eastern Narra," states (page 40), that, "Between Ding and Choondawah the sand-hills recede eastward to Omerkote, forming a kind of bay, across which the river takes a direct course *vid* Trimmo. \* \* \* During high floods the whole country from Omerkote to Soomara, a distance of eighteen miles, is some times under water.

"From Choondawah to Nowakote the Narra, or the "Hakra," as it is termed in this part of the country [and its correct name], skirts the foot of the Thurr. \* \* \* Near Nowakote the channel is very large and deep."

from that channel, in time of flood in Upper Sind, passes north of the Bandar or Port of Lakhk Paṭ to the sea.

Such is the Mihrán of Sind or Great Mihrán, Hakrá, Wahindah, or Bahindah, Wáhind-Ságár, Sind-Ságár, or Sankrah, from its source to the sea, and which as late as Nádir Sháh's time was considered the boundary between Sind and Hind.<sup>525</sup>

It is necessary to mention, that there are a number of old channels — indeed traces of them are every where met with — between the channel of the Sindhu, Ab-i-Sind, or Indus as it runs at present, and the channels of the Mihrán of Sind or Hakrá, one of which passes close to Shadád-púr on the west, and runs towards Bahman-ábád and Mangúriyah. It may be said, in fact, that, at different times, the Mihrán of Sind or Hakrá has flowed over a great part of Sind, as far west as Shadad-púr, and this is fully indicated from the many vestiges of ancient towns

<sup>525</sup> Bahman evidently thought the same when he founded Bahman-níh or Bahman-ábád.

The substance of the treaty between Nádir Sháh and Muḥammad Sháh, Bádsháh of Dihlí, mentioning the Sankrah, Sind-Ságár, or Hakrá, as referred to at page 461, I am able here to give. It is to this effect in the Tárikh of Nímat Khán, 'Alí: "The Government of Hindústán agrees to cede to the Sháh of Irán of the Turk-mániyah dynasty, the whole territory of the west, from, and including Pes'háwar, the Bangas'hát, the Dár-ul-Mulk of Kábul, Ghazníh, and the Kohistán, the dwelling-place of the Afghán tribes [here it will be noticed that "the Afghánistán," as described in my "Notes," page 453, which see, is clearly meant], the Hazárah-ját, the fortress of Bakhar, and Sakhar, Hámíd-ábád, and the whole of the district of the Derah-ját, and the place styled Qhaní-kí-Sokhtah, and other places belonging to the súbah of Thathah, the ḳashbah of Budhan [Bádiū ?], the parganah of Haran, the parganah of Bíkh-Wálí Kandah, and the other remaining parganahs belonging to Pes'háwar, together with the adjoining parganahs of Kábul, from the boundary of Atk, and the NÁLAH OF SANKRAH, THE EXTREMITY OF THE RIVER SIND-SÁGAR, which unites with the great ocean; and that the officials of Hindústán from henceforth shall not exercise any authority therein. And the Bádsháh of Hindústán, on his part, agrees to cede those territories, and from that date considers, that those territories here named are out of his charge and jurisdiction, and that they shall not, after that before-mentioned date, be accounted as comprised within or belonging to the empire of Hindústán;" and further, "that documents to this effect had been given to be a proof of the same." This was dated the 29th of Safar, 1152 H. (26th May, 1739 A.D.). Multán was not included as Tod asserts.

By this treaty the whole territory comprised within the súbah of Thathah, as constituted in Akbar Bádsháh's reign, and the southern part of the Bakhar sarkár of the Multán súbah east of the Indus, and the whole of the territory on the west side of the Indus, were lost to the Dihlí empire; and only what constitutes the Bahawal-púr state now, and the territory of the Panj Ab or Five Rivers, were left to it.

Writers of "Reports to Government" on "Perom, Panjnud," etc., and compilers of Gazetteers, would do well to read, mark, learn, and inwardly digest these facts.

still remaining on the banks of the old channels. These ancient channels, however, by utilizing them as canals for irrigation purposes, and the yearly inundations of the Indus, are becoming fast obliterated; and this may be some plea for my venturing to record here the little information which I possessed respecting the Hakrá, and the other rivers herein mentioned, which were its tributaries.

The other channels between the present channel of the Sindhu, A'b-i-Sind, or Indus, and the Puránah *Dhorah*, or Ancient Channel of the Mihrán of Sind, or Hakrá, immediately north and west of Shadád-púr, including that of the Loháno *Dhoro* of the Sindís, are the remains of channels formed after that branch of the Mihrán of Sind or Hakrá, which near Kalarí branched off to the north-west and then west towards Síw-istán, and subsequently re-united with the main branch which flowed past Bahman-no—Mansúriyah on the east. Those farther north, and extending eastwards of the present channel of the Sindhu, or A'b-i-Sind, between Sihwáñ and the lime-stone hills and sand bluffs running south from Rúhi, and bounding the valley of the Hakrá, as it may be termed, on the west, after the junction of the Nárah or old western channel just below Sayyidah, are the remains of the channels in which the Sindhu, A'b-i-Sind, or Indus flowed from time to time, in its continual movements towards the west, after it had finally deserted the Mihrán of Sind or Hakrá subsequent to receiving the waters of the Panch Nad or Panj Ab, which likewise deserted it, as noticed farther on. The Sindhu or A'b-i-Sind took some considerable time to gain its present course, especially west and south-west between Bakhar and Síhtah. From near Kandíaro and Darbelo south and east, down towards Sakrand and Shadád-púr, its most ancient channels now existing run nearly the whole way between these places, as a glance at the map of Sind shows, but are still more clearly to be seen in the maps of the Revenue Survey. Among these old channels, probably, is that in which the river so repeatedly mentioned by the 'Arabs, the Kumbh, flowed, which passed between Síw-istán,<sup>586</sup> the modern Sihwáñ, and the western branch of the Mihrán of Sind, and into which the A'b-i-Sind or Sindhu may have found its way during its repeated changes. These movements extended over a considerable length of time; for, in the time of Mírzá Jání Beg, the last of the Tar-Khán Mughal rulers of the Tháthah territory, which included Wícholo or Middle, and Lár or Lower Sind (999 H.—1590-91 A.D.), the river was still running six *kuroh* or about ten miles and a half east of Síw-istán or Sihwáñ.<sup>587</sup>

<sup>586</sup> See note 545, page 473.

<sup>587</sup> The compiler of the Gazetteer of Sind says (p. 286), that "among the largest canals of the Jerruck Deputy Collectorate is the Baghár or Bhaghiár,

To the recent formation of the lower part of the delta of the Indus I have already alluded; and if we draw a line from near Karáchí to about twenty miles above Lakhk Pat̄, we shall be able to judge how far it extended in the time of Akbar Básdsháh, when Badín and its dependent lands constituted the extremity of Sind in that direction, all to the south of such line having been formed since.<sup>533</sup> To have a correct conception of how far it extended when the 'Arabs landed in Sind, we should draw the line from a few miles south of Pír Patho and Badín towards Wángah, or even much farther north-east towards Nowá Kot.

\* \* \* The Baghár or Bhaghiár (meaning the *destroyer*) is the western branch of the Indus, diverging a little south of the town of Thatta. \* \* \* It is said to have been in A.D. 1699 a very great stream, navigable as far as Lahori Bunder (then the principal port of Sind, and at the close of the last century, the seat of the English factory) 20 miles from the mouth, for vessels of 200 tons; afterwards it resolved itself into four branches." See the account of Debal or Dewal, note 315, page 317.

Del Hoste, writing in 1839, says "the Hajamree month had only then been in existence two years, and is now the main branch of the Indus."

Burton (Scinde : p. 168) says: "now the Ar or Bhágár is the western outlet of the Indus."

Ar, in Hindi, means 'prevention,' 'hinderance,' 'stoppage,' 'stop,' etc., and such a word as "Baghár" or "Bhaghár" as Hughes writes it, and "Bágár" as Postans renders it, I have not found; but *Bigár* is intelligible, from Hindi *bigárná*, 'to spoil,' 'damage,' etc.

Hughes in his Gazetteer says (page 768) in confirmation of this, that there are "Traditions of a town of great size called Samma Sumro having once existed a little south of the present village of Shah-Kapur [the "Shahkupoor" of the Indian Atlas map], in Mirpur Batoro talúka. Also a town called Rohrī in Jálí talúka, and supposed to have flourished about two centuries ago. Remains of forts are also in some places to be seen, but, owing to the peculiar and erratic course of the Indus towards the sea, and the consequent changeable nature of its various branches, there is no district which is likely to show less remains of antiquity than that of Sháhbandar."

These two places in Sháh Bandar district must have gone to ruin long before "about two centuries ago," otherwise they would have been mentioned in the accounts of Lár, Thathah, or Lower Sind. Batorá, the Batoro of the Sindís, was the chief town of one of the eleven *máhálls* or sub-districts of the *sarkár* or district of Thathah, in Akbar Básdsháh's reign.

Hughes also says (p. 767), that "the extensive flood, which occurred in Sind about 1819, the year of the earthquake in Kachéhh, caused great changes in the lower part of the Indus, and tended to hasten the fall of Sháh Bandar, by withdrawing the water from the branch on which it stood. Before this Sháh Bandar was the naval station of the rulers of Sind; and since that time, still greater changes have taken place, and they are still going on."

<sup>533</sup> It is supposed, and with very good reason, that great part of the delta between Thathah and Karáchí south, has been formed since the Ab-i-Sind or Indus

The identification hereabouts of places mentioned in Alexander's expedition, is even more illusive than farther upwards, according to the present courses of the rivers.<sup>589</sup>

Thus, from all that I have here adduced, the following are the results of my investigations; and from them, as far as tradition affirms,

deserted the channel which passed by Nasr-púr, and took a more westerly course. There is little doubt, indeed, but that great part of the Shíh Bandar district of Sind, as at present constituted, and the southern part of the Jarak district likewise, are of comparatively recent formation. See note 187, page 234 from the Chach Námah on the Bet.

Sultán Firúz Sháh, the Khalj Turk Sultán of Dihlí, is said to have founded Nasr-púr on the then bank of the Ab-i-Sind, a different place from the fort near Nasír-púr, on the Sankrah or Hakrá. See note 178, page 224, note 555, page 479, and note 576, page 500.

It is stated, likewise, that after the annexation of the Thathah territory above referred to, the Khán-i-Khánán, Mírzá 'Abd-ur-Rahím, desired to have a look at the great ocean before he returned to the Court at Agra, and that he set out from his camp at Thathah for that purpose, and proceeding southwards two easy stages of about fifteen miles each, he obtained the sight he desired. The place from which he obtained a view of the ocean is called "Mughal-Bín,"—the Mughal's view in—consequence, to this day, *bín* being the Persian for 'seeing,' 'view,' 'sight,' 'glimpse,' etc., from the verb *did-n-* 'to see,' 'to view,' etc. The place appears in the maps as "Mughulbhín," "Mogulbeen," etc. It is now nearly fifty miles from the sea.

<sup>589</sup> With regard to the "identifications" of places, in Sind in particular, Postans very pertinently remarks on the building of cities and docks, that "though there may be every reason to imagine that he, whose whole life was a study how to acquire posthumous fame, was most anxious to leave some splendid monuments, which should attest to after ages the magnitude of his deeds on the immediate scenes of their enacting, he could not have found the two indispensables of a stable spot on which to erect them, or any sufficient lasting materials for his purpose: thus it is that throughout Sind the most diligent and well directed antiquarian research has altogether failed to discover one single reminiscence of verified classical antiquity, or to incontestably fix one locality as that described by Alexander's historians." In another place he says, "to have trusted to such records in Sind [and in great part of the Panj Ab also] would have been *to have written history in sand.*" Indeed, all practical men who have dwelt in these parts, and surveyed these rivers, declare that identification is a farce.

As regards the lower deltas, where people expect to find places in the same situation on the Indus and near its mouths as they were ages ago, the following extract from Dr. Lord's "Memoir on the Plain of the Indus," may be useful. He says, "The river discharges 300 cubic feet of mud in every second of time; or a "quantity which *in seven months* would suffice to form an island 42 miles long, "27 miles broad, and 40 feet deep; which [taking the depth of the sea along "the coast at about five fathoms], would consequently be elevated 10 feet above "the surface of the water. Any person who chooses to run out this calculation to "hundreds and thousands of years will be able to satisfy himself that much may be "done by causes at present in action towards manufacturing deltas,"

and history confirms, the state of the seven rivers—the Saptah Sindhá-wah of the Sanskrit writings—between the Hakrá, Wahindah, or Sind-Ságár, and the Sindhu, Nahr-i-Mihrán, or Ab-i-Sind, the Indus of Europeans, the whole of which united formed the “Mihrán of Sind,” or “Great Mihrán,” as some of the old writers style it, may be divided or classed under five great transitions or changes. I may assume, however, that it will be fully understood, that changes more or less, to a greater or lesser degree, took place then as now, during, and after, every annual inundation of these rivers; and that the beds or channels of the majority of them, in inclining westwards, were being gradually silted up, owing to the nature of the soil through which they flowed being, for the most part, alluvial, from causes well known to geologists, and particularly so with regard to the Sutlaj, but which latter river having reached a certain point where the tract of country on the west rose so considerably as to prevent its waters from surmounting the obstacle, this inclination westwards has been prevented, and, in all probability, finally stopped.

I will not go back so far as the Macedonian Alexander's time, because we have no definite or trustworthy information respecting the courses, or even the numbers of all the rivers and their tributaries of the parts now known as the territory of the Panj Áb or Five Rivers, and of the parts immediately to the east. But we learn from Aristobulus, as quoted by Strabo, that the country was subject to the shocks of earthquakes, that the soil was loose and hollow by excess of moisture, and easily split into fissures, whence even the courses of the rivers became altered. He also states, that, on one occasion, when he was despatched into the country upon some business, he saw a tract of land deserted, which contained more than a thousand cities (towns and cities?) with their dependent villages. “The cause of this was, that the Indus, having abandoned its proper channel, was diverted into another, on the left hand [east], much deeper, and precipitated itself into it like a cataract, so that it no longer watered the country by the usual inundation on the right hand, from which it had receded, and this was elevated above the level, not only of the new channel which the river had formed, but above that of the inundation.”

We also know from Indian sources, that the Sutlaj or Satadru—the Hesudrus or Zaradrus of the Greeks—long after Alexander's time, flowed in the easternmost of its ancient channels shown in the map No. 6. All the Greek accounts respecting these parts, are more or less, mere surmise and speculation; and when we find enthusiasts “identifying” towns, fortresses, and the rivers also, as they now flow, we can value such identifications accordingly.

The first reliable information that we possess, dates from about or shortly before, the time of the invasion of Sind by the Arabs—one thousand and thirty-nine years subsequent to the invasion of these parts by the Greeks—and when we find such changes occurring between 712 A. D. and 1890 A. D., a period of 1188 years, we may be sure that the previous 1038 years had not been without proportionate changes also.

At, or about the time of, the Arab invasion, the Hakrá or Wahindah, of which the Chitang, Sursútí, Ghag-ghar, and Sutlaj, and their smaller feeders, were tributaries, flowed in two channels from near Márút, one of which channels, the easternmost, flowed about south-south-west by Ghaus Gañh, or Rukn-púr of after years, Khán Gañh (there are several places of this name, but this one lies on the south-eastern border of the Baháwal-púr state, near the western frontier of Jasal-mir), Wanjh-rút (the Bijnoot of the maps),<sup>540</sup> and No-har or Islám Gañh, skirting the Jasal-mír state on the west, and from thence down as far as Mitharo or Mitraho, on the south-east frontier of Sind as at present constituted, and from thence reached the *ran* or marsh of Kachébh, which it helped to form, by way of Amar Koṭ of the Sodahs.

The westernmost branch or channel of the Hakrá or Wahindah passed from Márút more to the south-westwards, through the present Baháwal-púr state, into Sind, very nearly as indicated by the present existing channel, as shown in the general map, No. 1. Subsequently, through some change in the courses of its tributaries, probably, the eastern branch from Márút deserted its old channel on the Jasal-mír border, and the Hakrá then lost the tributaries it previously received from the direction of Poh-karn, east of the town of Jasal-mír, altogether, leaving that part a sandy waste, and the beds of those tributaries ceasing to be perennial, became *rans* or marshes.<sup>541</sup> This great change is indicated by existing proofs, and accounts for all the channels still remaining after so many centuries, more or less prominent, over a space of some seventy-six miles from east to west, as already recorded.<sup>542</sup>

Where the Sindhu, Ab-i-Sind, Níl-áb, or Indus<sup>543</sup> at that period

<sup>540</sup> There are two places called Wanjh-rút. This is different from that described at page 497, but were included, apparently, in the same district.

<sup>541</sup> Tradition affirms, that in the Bikánír territory, the waters of the Hakrá or Wahindah used to spread out into a great lake, near a place called Kak. Sháhamat 'Alí, in his account of the Baháwal-púr state, says, that Baháwal-púr stands on an ancient site which was called Kak. This great lake may have existed south and east of that place, for the country is seamed with channels and banks, but the position of Baháwal-púr is too far to the north-west to be the part indicated.

<sup>542</sup> That is, from the east bank of the Hakrá channel, eastwards. See also pages 455 and 479.

<sup>543</sup> It will be noticed that I do not call the Sindhu, Ab-i-Sind, or Indus, "the

united with the Hakrá is not so clear, but, shortly after, we find from the earliest 'Arab writers, that four of the five rivers forming the Panch Nad or Panj Ab flowed within two *farsangs* (six miles) of Multán on the east, and passed from thence southwards towards Uchchh (but which place is not mentioned by that name by the 'Arab writers), which it also passed close by on the west side, and lower down again, three days' journey below Multán, in the direction of Aror or Alor, the ancient capital of Sind, united with the Sind Rúd, or Rúd-i-Sind wo Hind (the Bihat, Chin-áb, Ráwi, and Biál), and formed the Panch Nad or Panj Ab.<sup>541</sup> Still lower down again, between Baghlah and Sáhib

*Mihrán*, for the reason elsewhere explained. See note 124, page 211, and note 548, page 475.

With respect to crossing the Ab-i-Sind or Indus—the *Afuk* or Forbidden River—daily by Bráhmans, Wilford (As. Res. Vol. VI, p. 536) says: “Those of Multán jocularly say, that its true bed [from constant shifting] is not ascertained, so they may cross it with impunity.”

<sup>541</sup> In ancient times, the Níl Ab, Ab-i-Sind, or Indus, took a more direct southerly course after issuing from the hills below Kálá Bág, and, lower down, ran much closer to Multán. It was subject to changes in its course upwards as much as downwards below that place. Here is an illustration in point, from which we may see what has happened in the course of a very few years in the upper part of the Sind-Ságur Do-ábah, and we may judge what the changes may have been lower down in the course of ages.

In his “Year on the Punjab Frontier,” Edwardes says: “The Indus has for many years been gradually taking a more westerly course in its passage to the Sutlej. [He here makes it a tributary of the Sutlaj, by which he means what was the Sutlaj and Biáh, but now, since the junction of the two, the Ghárah or Hariári], and nowhere perhaps so markedly as at Esaukheyel [this shows how far north these changes commence]. Year after year it has encroached on the western bank, and in removing from the Sindh Ságur [Do-ábah, perhaps?] has increased its breadth of *terra firma*. The alluvium thus thrown up has in process of time created on the left, or eastern bank, a low but highly fertile tract called Kuchee [*kachchhí*]—this is the word, signifying ‘raw,’ ‘new,’ ‘recent,’ and applied to alluvium. The word occurs in Kachchh Bhuj, Kachchhí north and west of Jacob-ábád in Sind, Chhotah Kachchhí on the banks of the Hariári or Ghárah, and the term has even extended to the alluvium thrown up on the banks of rivers cultivated by Afgháns on the side of India, ‘kats’]. At Meeanwallee, the point where you leave the Sindh Ságur Doab to cross over to Esaukheyel, the alluvial tract just spoken of is about 12 miles broad when the river is at its lowest. In other words, the Indus has already moved 12 miles from that part of the Sindh Ságur [Do-ábah?]; and though in seasons of its utmost flood the river still reaches its former bank, and permits the villagers on the old high ground to fill pitchers from the waters with which Kuchee [Kachchhí] is then overspread, yet, in ordinary times, the original Doab of Sindh Ságur is now no longer discernable from the ferries of Esaukheyel.”

The country of the 'Isá Khel clan of the Níázi Afgháns is here meant. More respecting the changes of rivers in this part will be found in my “NOTES ON AF-GHÁNISTÁN,” etc., Section Four, particularly at pages 340, 341, 370, 371 and 400.

Gāṛh, about seventy-six miles south-south-west of Uchchh, at Dosh-i-Āb—*dosh* is a Tájzík word signifying ‘a place of meeting:’ the Waters Meet—this Panch Nad united with the Hakrá and its tributaries, and formed the Mihrán of Sind. From thence the great river continued its course in much the same direction as before, for about thirty-six miles more; and then, between Kandhárah or Kandháro (“Kundairoh” of the maps) and Wanjh-rút, just sixty-four miles north-north-east of Aror, separated into two channels, one of which, the lesser in volume, passing Wanjh-rút a little to the north, flowed more westwards towards Aror, which it passed about two miles or less on the east. Rebutted by the rocky range of hills, at the eastern foot of which, and into the plain eastward, where the city lay, it turned to the south, and united with the main river thirty-seven miles lower down. After the separation above noticed, the main stream, keeping more towards the south than before, near the present village of Sayyidah, the “Saida” of the maps, was again joined by the other branch from Aror. From thence, where the valley opens out considerably, it continued to flow in much the same south-south-westerly direction as before, until at a point forty-eight miles as the crow flies, lower down, where the country becomes almost a dead level towards the south, and also towards the west, it again separated into two channels, the main branch flowing in much the same direction as before, but becoming more tortuous in its course, passed near Bahman-ábád or Bahman-nih on the east. The other branch turning more towards the west into the flat open tract I have before noticed, passed between Bahman-ábád and Síw-istán, about mid-way, then bending southwards, and subsequently south-eastwards, re-united with the main river some miles north-east of Badín, and fell into the sea by one mouth near Shákará, about two days’ journey from Debal or Dewal, the ancient sea-port of Sind, on the east, where the river was chiefly known as the Hakrá, Wahind Ságár, or Sind-Ságár, as well as Mihrán of Sind and Great Mihrán.

Subsequent to the conquest of Sind and Multán by the ’Arabs,<sup>545</sup>

Edwardes continues: “When Ranjit Singh first came that way—probably when he went to Lukkee in Murwat—he opened a way through the jungle [the alluvial tract he mentioned had become covered with a high *jangal* of reeds, tiger grass, and tamarisk] for his army by putting four elephants abreast. \* \* \* In one part of Esaukheyel the Indus has within the last few years cut off a considerable slice, and made an adjacent island of it. The *zumindars* [*zamīndárs*—landowners] clung to their land with the usual tenacity, and actually established two villages on the island. Occasionally the Indus rose and overwhelmed the island, when both colonies took boat and retired to the mother country, Esaukheyel, but emigrated again as soon as ever the island re-appeared.”

<sup>545</sup> The Balázári, who wrote in 270 H (883-84 A.D.), states, that when the

a change came, the first important one to be noted. The Hakrá or Wahindah continued to flow much as before, and to unite into one stream near Sayyadah, just forty miles above Bahman-ábád, the western branch flowing towards the northwards, and then north-west, towards Síw-istán,<sup>546</sup> but somewhat nearer to it than before, then bent south and south-east again to re-unite with the main river, but not so far towards the south as before: at one period falling into the sea near Debal: at another about two days' journey from it eastwards, as it had previously done. At another period it separated into two branches about twelve *míl* (miles) below Mansúriyah—for that had now been built—on the west side, six miles from Bahman-ábád, and from Mahfúzah on the opposite or east side,<sup>547</sup> and fell into the sea near the town of Shákará, two days' journey east of Debal, by one mouth, and, subsequently, by two, one nearer Debal than before; but the other, known as the mouth of the Great Mihrán, was the Shákará channel separating Kachchh from Sind. At another intermediate period, the distance between the mouth of the Great Mihrán and the port of Debal was but six *míl* (miles): at another, after the junction with the Rá'in branch below Aror near Sayyidah, the river began to flow through the middle of Sind, that is a little more to the westward than before, and with a slower current, spreading out in that part which I have mentioned as almost a dead level westwards and southwards, and forming

<sup>546</sup> Arab leader, 'Imád-ud-Dín, Muhammad, advanced from Nírún to operate against Síw-istán and Bahman-ábád, a river ran *east* of Nírún and Síw-istán, parallel or nearly so, to the Mihrán. Muhammad, having crossed that river, which appears to have been fordable, reached the *west* bank of the Mihrán, and having crossed it to the east side by a bridge of boats, moved towards Bahman-ábád. The first-mentioned river was not the Sindhu or Ab-i-Sind, but the river called the Kumbh in the Qaṣṣ Námah, which enters into much greater detail. See the extracts from that work in note 184, page 232, and note 187, page 234.

<sup>547</sup> Mr. R. D. Oldham, in a paper on the subject of the changes in the courses of the Panj-áb Rivers, says, that "It would be impossible for the *Indus* flowing in the Narrá to send a branch past Hermetelia or Brahman-ábád [only it is not Brahman-ábád, but Bahman-ábád or Bahman-nih] unless water was gifted with the power of flowing up-hill in the time of Alexander the Great," etc.

As the bed of the Hakrá lies much higher than Bahman-ábád all the way down from Khán Garh and Khair-púr Dehr ke, and lower than its western branch, which passed Aror on the east, in which the overflow waters from the river Indus as it now flows find their way, there would be no necessity whatever for water to "flow up-hill," and which the Mitraho Canal does not do. At the period in question, where the Hakrá or Mihrán of Sind separated into two branches, some forty miles above Bahman-ábád and Mansúriyah, the country was almost a dead level, especially from east to west, but inclined slightly towards the south.

<sup>548</sup> The Balázari states, that Mansúriyah was founded on one side of the estuary or lake facing Hind, and Mahfúzah on the opposite side. See note 553, page 477.

several islands, until it reached Mansúriyah; while, lower down, it united and formed one great river. One writer states, that at this period, between the country of Mukrán, that is from the Kahtar range west of Síw-istán (Karáchí, it may be noticed, was considered, down almost to the present century, to belong to Mukrán) and Mansúriyah, the waters of the Mihrán of Sind formed great lakes, one of which, without doubt, is the existing Lake Manchhar.

At this period the place of junction of the Wihat, Bihat, or Jihlam with the Chin-áb was about midway between Chandaní-ot, now in the Rachin-áb Do-ábah, and Sá'e-Wál in the Chin-hath Do-ábah, in about  $31^{\circ} 51' N.$  Lat., and  $72^{\circ} 28' E.$  Long. In their downward progress the united rivers, under the name of Chin-áb, passed from some four to fourteen miles (according to the shifting of their courses from time to time from east to west and back again, from one side to the other of the broad tract seamed with its channels), and from four to eight miles east of Jhang-i-Siálán. On the other hand, the Ráwah or Ráwi, which also flowed, at different periods, from one side to the other of a tract of country, in some parts from twenty to twenty-five miles in breadth: at times on one side, at times on the other, and taking a more south-easterly course than at present, about eight miles east of Sath Gañh, about the same distance east of Hurappah, and five miles east of Tulanbah, united with the Chin-áb within a few miles of Multán on the east, the district immediately adjoining the city on that side being still known as Taraf-i-Ráwi, or the Ráwi Side or Quarter, to this day.

These three united rivers, known as the Trim Ao or Trim Ab, then flowing in a direction a little to the west of south, united with the Bíáh about twenty-eight miles lower down than Multán, and formed what the Arab writers name the Sind Rúd, or Rúd-i-Sind wo Hind,<sup>543</sup> which the

<sup>543</sup> Al-Mas'údí, who wrote in 300 H. (941-42 A.D.), says, that the river Mihrán of Sind [See note 543, page 471] flows on towards Multán and beyond, and receives the name of Mihrán. \* \* \* Another of the five rivers which go to form the Mihrán of Sind is called Hátil [See page 207]. When all have passed Multán they unite about three days' journey below the city of Multán, and above Mansúriyah, and unite into one stream at Dosh-i-áb [with the Hakrá or Wahindah], which flows towards Aldor or Alror, which lies on its west bank, and belongs to Mansúriyah, where [at Dosh-i-Ab] it receives the name of Mihrán. \* \* \* The Mihrán goes to Mansúriyah." See note 124, page 211.

If the ancient capital of Sind is here referred to under the name of Aldor or Alror, as it seems to be, it was within the limits of the tract dependent on Bahman-ábád or Bahman-nih, which territory was afterwards known as Mansúriyah.

Al-Mas'údí, it will be observed, does not notice any third great river. The Istakharí also states, that "the Sind Rúd, is about three stages from Multán, and that its waters are pleasant before it unites with the Mihrán," and does not refer

Istakharí says is three stages from Multán, and that its waters are sweet before it unites with the Mihrán, here referring to the Ab-i-Sind, by some also called the Nahr-i-Mihrán. This Sind Rúd then taking a course a little more to the south-south-west than before, flowed near by Uchchh on the east side, Multán and that place being then in the Sind-Ságár Do-ábah, and united with the Sindhu, Ab-i-Sind, Nil Ab, or Indus, which, up to this period, kept a more direct southerly course<sup>549</sup> after issuing from the hilly tracts near Kálá or Kará Bágħ, down to the vicinity of Multán and Uchchh; and the united five rivers then constituted the Panch Nad or Panj Ab. Continuing to flow much in the same direction as before, and passing close to, and between Ghauš-púr, Jachch-Wá-han, and Maú, and east of Bhatí Wá-han, Síw-rá'i, and Mír-púr<sup>550</sup>— by the old channel, now the great depression, by which, at the present time, the Nárah, so called, receives part of its waters—this Panch Nad or Panj Ab united with the Hakrá or Wahindah at Dosh-i-Ab, much as it had hitherto done. By degrees, however, through the erratic changes in the course of the Sutlaj, which had hitherto flowed in the easternmost channel that we know of, west of Chamkaur and Bhaṭindah, and whose previous junction with the Hakrá or Wahindah, consisting of the Ghag-ghar and its tributaries, including the Sursuti and the Chitang, took place near Wall-har, but which now began to incline towards the west and form a new channel for itself, the junction of the Sindhu, Ab-i-Sind, or Indus with the Hakrá began to take place a little lower down, between Sáhib Gaṛh and Kandhárah or Kandháro, but nearer to the former.

This junction, as previously noticed in the account of the state of the rivers about the time of the 'Arab conquest, of the Sindhu, Ab-i-Sind, or Indus, the Jand Rúd, and the Hakrá (the three great rivers mentioned in the Masálik wa Mamálik, and by Ibn Hauḳal) did not long continue, but, as before, again separated into two streams or branches, but to flow much in the same directions as before, the westernmost one, the Rá'in or Rá'iní, towards Aror, and the main one towards the place of junction farther south near where Sayyidah now stands. At this period these branches of the great river were navigable for vessels, or rather large boats, from the ocean upwards beyond Aror, Uchchh, and Multán, and the tradition of the Musalmán merchant, Saif-ul-Mulík tends to confirm it.

Below Sayyidah the course of the great river, the Mihrán of Sind,

to a third great river, but this fact does not show that it did not exist. It is, however, distinctly mentioned soon after, as will presently be shown.

<sup>549</sup> See page 301.

<sup>550</sup> See page 488.

as it was called below Aror,<sup>551</sup> was much as before described. It again separated into two main branches between thirty-nine and forty miles above Bahman-ábád and Mansúriyah, encircling a large portion of its territory, and again united below those places, flowed towards Wángah, and discharged its waters into the sea by the Shákárá channel and the Kohrá'i inlet or estuary,<sup>552</sup> then, not far from the town of Badín, of the present day. When in flood, such redundant water as could not pass readily into the sea by the ordinary channel, spread out, and along with the overflow from other rivers farther east, including the Loni, from Sanskrit *lon*—salt—the “Loonee” and “Loony” of the maps,<sup>553</sup>

551 According to the *Tárikh-i-Táhirí*, but see preceding note 548, page 475, and note 304, page 305.

552 See note 168, page 223.

553 Tod, in the map to his “Rajast'hán,” actually makes the lower part of the Hakrá close to its junction with the sea, to be the Loony R., and places it a long way west of Lakhh-Pat and west of the *Ran*; whereas the Loní flowed into the *Ran*, or was lost in it at its eastern extremity. Here, doubtless, was the “Loni Bari ost” of Ptolemy.

The writer on the “Lost River,” in the “Calcutta Review” (p. 18.), makes “the embouchure of the *Indus*, *Sutlej*, and the *Luni* form the *rann* of Kach”; and adds, that, “all traditions of tribes bordering thereon, say that it was anciently an estuary.” In another place he makes it, the “estuary of the *Sutlej*” only.

It certainly was an estuary, but of the Hakrá, Sind-Ságár, or Great Mihrán of Sind, of which the Sutlaj, four degrees farther north, as well as the Ab-i-Sind or *Indus*, which thereabouts united with the Hakrá, were tributaries.

The same writer recognizes this estuary at the mouth of the Hakrá as “Arrian’s great lake, at the mouth of the eastern arm of the *Indus*”; also that it is “the lake of Ságara in which according to the Chuch Náma the fleet of Muhammad Kasim lay”; also “the lake Ash Sharki upon which Al-Biladuri says the fleet of Jaishya son of Dahir, king of Sind, was destroyed by the Arab army under Junaid.” This is from Elliot.

The Samarah lake west of Amar Koṭ is more probably the remains of that lake or very near it, since changed, and the “estuary” led to it.

See page 67, where the naval battle is mentioned by the Balázári, and note 530, page 461, also note 534, page 465.

Wilford, who possessed a vast deal of information respecting these parts, though some of it is speculative and the names generally written from ear only, says: (As. Res. 6—225) The *Sigertis* of the Greeks is from Hindoo *Seher Des*, the country of *Seher* or *Sehr*. \*\*\* *Lehri* or *Lehráhi bunder* so called because it is in the country of *Lehreh* [Lár], while another part, on the eastern branch is called *Sehri* or *Sehráhi-bunder*, from the same cause [that is in the country of *Sehr*], but now is always called *Bustah-bunder*. Its entrance is broad. \*\*\* A salt water lake or bay was called *Saronis* by the Greeks, and *Eirinos* by ARRIAN in the Periplus. \*\*\* This lake communicates with the sea through two mouths, the largest of which is close to *Bustah-bunder*. The other to the east is small. East of it is *Lac-pút Bundur* in *Cach'ha* [Sauráshtra or Soráth commences at Lakhh-pat]. It owes its origin to king *LAC-PATI*, the grandfather of the present *Raja of Cach'ha*.

contributed to form the great *ran* or marsh between Kachchh and Sind, which previously had been a broad estuary, bay, or inlet of the ocean, but which now had begun to fill up.

It must not be supposed that this great river and its tributaries kept to a single channel only in their courses through alluvial tracts of country. There were, no doubt, then as now, in all the rivers, minor channels branching off on either side at greater or lesser distances, and flowing for greater or lesser distances, again to unite with the main channel, and again to branch off. What I have described here are the general courses of the main rivers.

Up to this period (about 335 H.=946 A.D.) Rújhí and Bakhar, now on the Ab-i-Sind or Indus, were unknown: there is no record in history of their existence; for, up to this time, no water from the Mihrán of Sind, the united Hakrá, Sind Rúd, and Ab-i-Sind or Indus, passed near their sites. The waters from the eastern and southern slopes of the range of Miltar Sulímán on the west, and from the Harú and Suhán rivers on the east, as far down as Rúján, flowed to the Sindhu, Ab-i-Sind, or Indus; while such streams as the Nári and Lehri, coming from the range of Miltar Sulímán and the Koh-i-Surkh or Rátá Roh, bounding the Afghán state (or what recently belonged to the Afghán state, and on that account christened "British Balochistan" probably) on the south, and those from the north-west, namely, the Bolán river, and the Ghár or Gháj, (some of which appear to have contained a greater volume of water than in after years), flowing southwards by Khairo Garhí, and Shadád-púr, must have fallen into the channel called in our maps the Western Narra; and these waters in some parts, evidently, formed the lakes, previously referred to, between Mukrán and the territory of Mansúriyah, including the Lake Manchhar, in which the waters collected.<sup>554</sup> From this lake they again issued by an outlet

Tod (Vol. I., p. 17) says, with respect to "Eirinos," that, the word is a corruption of Run or Rin; and in a note says, "Most probably a corruption of 'aranya' a desert; and so the Greek mode of writing is more correct than the present." This is a wonderful statement, truly.

<sup>554</sup> It is strange that, in the detailed account of the operations of the 'Arab commander, Muhammad, against Síw-istán, contained in the Chach Námah, there is no mention whatever of any lake near it, although another is mentioned lower down stream. All that is said is, that, "in former times the Ab-i-Sind did not flow on or from the north side of that place," but that it did at the time of the 'Arab who is relating the circumstance. Ammianus Marcellinus tells us (363 A.D.), that, in that part of Gedrosia which on its right touches the frontier of India, are several rivers of which the greatest is the Artabius, and that there, "the Barbitani mountains end, and from their lowest parts rise several rivers which fall into the Indus, losing their own names in the greatness of that superior stream." See note 185, page 233, and page 475.

running in the direction of about south-south-east to the tract in which Naṣr-púr<sup>555</sup> was afterwards founded, and flowing from thence, by some of the channels the remains of which still exist in that direction, towards Wángah, they united with the Puránah channel.<sup>556</sup> Subsequently, perhaps, they found their way by forming a new channel lower down, the Gúní channel of the present time, or a still older one, and fell into the sea by the Kohrá'i inlet, along with the Mihrán of Sind or Hakrá.

This was the state of the rivers forming the Great Mihrán, or Mihrán of Sind, at the time of, and for about two hundred and thirty or forty years after, the conquest of Sind, when the Istakharí wrote, and for a short time after the "Masálik wa Mamálik" was written, and Ibn Haukal came into Sind and obtained the materials for his "Ashkál-

The Bolán river during the past year (1890-91) has given proof of what it had previously been. I stated in my "NOTES ON AFGHÁNISTÁN," that it was liable to become greatly flooded, when it swept every thing before it. This was sometime before a line of Railway was thought of; and during this last year, the correctness of my statement has been fully proved, and at a great cost to the State. I hope I shall not, from this fact "hurt any one's susceptibilities," which is the most important thing, it appears, after all, to be thought of in these days, but only persons who make mistakes are supposed to possess any "susceptibilities."

555 In the Noh-shahrah district of the Haidar-ábád Collectorate of Sind as at present constituted. The Tuḥfat-ul-Kirám says it was founded "on the banks of the *Ab-i-Sind*" by Sultán Firúz Sháh, the *Khalj* Turk sovereign of Dihlí; and that he also built a fort near Naṣr-púr, which was called by the latter name, on the banks of the *Sankarah* [the Hakrá or Wahindah], on his way from Guzarát against Thaṭhah, when the Jáms were reduced to subjection." Consequently, Naṣrpúr and Naṣr-púr are totally distinct places, and far apart from each other.

Postans ("Personal Observations on Sindh," p. 161) says, that "Nasirpúr [Naṣr-púr is the correct name] is alluded to by geographers as one of the most beautiful cities of Sind; but it declined in consequence of the desertion of the main stream. The learned D'Anville considers this to be the Mansúra of the Arabs, and a city of great importance." See note 173, page 224.

556 The writer in the "Calcutta Review" calls the eastern branch of the "Indus" the "Dhora Puran, which meets the Narra," but, in this case where did the Purá-nah *Dhorah* come from if not from the Hakrá?

Seven paragraphs after, the same writer says, that "although much inferior in size to the Indus, the Hakrá must have been of vast importance," etc. It will be seen from this that he confuses the Hakrá with the afterwards formed, and modern Nárah, the origin of which has been shown, and *vice versa*, and does not appear to have known that the *Ab-i-Sind* or Indus, at the period mentioned in the text above, was a mere tributary of the Hakrá, which was a great river--the Great Mihrán as it is called by the 'Arab writers. There is no authority, I believe, in history, to show that the Indus was so great a river as the Hakrá, in those early days.

ul-Bilád. But long before Bú-Rihán-al-Berúní finished his "Tahkík-ul-Hind"<sup>557</sup> (about 422 H.=1030-31 A.D.), a great change had taken place, although not so much as he, or rather Ráshíd-ud-Dín, who quotes him, would lead us to believe. Be this as it may, the statement, that "the river Bihat and the Chandrá [Chin-áb] flow west of Multán," and that all five rivers, *viz.*, Ab-i-Sind or Indus, Bihat, Chin-áb, Biáh, and Iráwah or Ráwí, thus reversing facts, "unite with the Sutladr or Sutlaj below Multán at a *place* [sic] called Panch Nad—which for a *place* is an impossible name—is incorrect. It is clearly shown from various statements in history, that the Sutlaj continued for a long period after his time, and subsequent to the investiture of Uchchh two centuries after, to be a tributary of the Hakrá, at the time that the Panch Nad or Five Rivers used to unite with the Hakrá, at Dosh-i-Ab."<sup>558</sup>

The second transition was when the course of the western branch of the Mihrán or Hakrá, with which all the other tributaries had previously united, namely the Rá'in branch, or the branch which flowed in the Rá'in or Rá'iní channel, was diverted, by whatever means accomplished, and directed more to the westward from near Kandhárah or Kandháro, and cut a new channel for itself much farther to the westward than the gap in the lime-stone hills where Bakhar and Rúhí were afterwards founded. I say much farther westwards, because, if it had only been diverted into about its present course, Alor or Aror need not

<sup>557</sup> Always mistaken for "Tárikh-ul-Hind," even by its translator. See note 79 page 186.

<sup>558</sup> The only other construction that can be put on this statement is, that by the Sutlaj he meant the Hakrá or Wahindah, with which the Sutlaj united some miles lower down than the Panch Nad, for the Hakrá or Wahindah is never mentioned by Bú-Rihán separately. If this assumption is correct his place called Panch Nad, would refer to the Dosh-i-Ab.

The Istakhari, who visited Siud and Multán about the period that the diversion of the branch of the Hakrá is supposed to have taken place, says: "there is a river of Sind called the Mihrán. It passes the borders of Samand [~~of the old 'Arab map'~~] and Aror from the neighbourhood of Multán, and then flows on to Mansúriyah," etc. He says nothing of any recent change, which he could not have failed to have heard of had it occurred before his time, causing, as it did, the ruin of the ancient capital, and other vast changes. It is evident, therefore, that this diversion of the river took place subsequent to his travels in this part. The inscription, and the date contained therein, in the shrine of Khwájah ká Thán near Bakhar, noticed farther on, does not refer to the date the stream was diverted westwards, but to the period, when the Ab-i-Sind or Indus, being joined by the Sind Rúd or Panch Nad, which had deserted the Hakrá, gained fresh power, and found its way into the channel of the diverted branch of the Hakrá, and then, changing its course, began to cut its way through a depression in the lime-stone hills near where Rúhí and Bakhar were afterwards founded.

have gone to ruin in consequence; for then, instead of the river flowing about a mile or mile and a half *east* of that city, if we go by the present channel of the *Ab-i-Sind* or *Indus*, it had only left it to pass four miles and a half on its west; for the river is now only six miles from the ancient channel, and water could have been conducted to it without difficulty.<sup>559</sup> There can be no doubt, therefore, that the diverted channel must have taken a course much farther west of Aror than at present, and probably ran towards the depression called the Sind Hollow,<sup>560</sup> or certainly into some other channel to the north and west of where Shikár-púr now stands, before it bent towards the south again, and entered the then channel of the *Ab-i-Sind* or *Indus*, between Ruphí and Sihwán of the present day.<sup>561</sup>

559 After the branch of the river had been diverted, according to the tradition, Dilú Rá'e directed his people to turn the river into its old channel, but it could not be done. If the face of the country had been then as now, and the river as close as at present, this could easily have been effected—and, in fact, it has recently been done—for now the bed of the Indus is twenty feet higher than the bed of the old river. See following note 562.

560 Hughes, in his "Gazetteer of Sind" says (p. 770): "The Jacobabad and Briggs wah canals in Kashmor taluka were formerly used chiefly to fill what is called "the Sind Hollow," an old bed of the Indus traversing the Kashmor and Thul talukas. \* \* \* They are now closed up. The tract between the Sind Hollow and the river Indus is much cut up with *dhands* (flood hollows) and *dhoros* (old river channels)." See the extract from Dr. Kennedy's work given in note 311, page 311.

561 See page 457. A short time after the Istakhri's account, just referred to, we find the *Masálík wa Mamálík* giving the names of three great rivers, the Mihrán, the Sind Rúd, that is what was also called the *Panch Nad*, three days' journey from Multán, and the Jand Rúd or Samand Rúd, which that work states united with the Mihrán Rúd, that is the *Ab-i-Sind* (see notes 304, page 305, and 548, page 475), below the junction of the Sind Rúd; and that Basmid or Samid, Jandúr, and Multán, are all on the east side of the Rúd-i-Multán, which Ibn Haukal calls the Mihrán Rúd (the *Ab-i-Sind*), and all three places are said to be each one *farsakh* or league from the river Mihrán (the *Ab-i-Sind*). Ibn Haukal says more, namely, that the junction of the Mihrán Rúd (*Ab-i-Sind*) and Sind Rúd (*Panch Nad*) takes place below Multán and above Basmid, and yet, soon after says, that Basmid has two walls, one on each side of the Mihrán (*Ab-i-Sind*), from which, just before he said it was a *farsakh* distant. I believe Ghaus-púr to stand on or near the site of Basmid.

Bú-Rihán, whose account follows the above-mentioned works after an interval of between eighty and ninety years—he finished his work in 422 H. (1031 A.D.), but he never passed farther east or south than Láhor and Multán—says, that "Alor or Aror is situated on the Mihrán, which passes on the *west* of that town." If this is correct, it shows that when he wrote, the western branch of the Hakrá had then been diverted from Aror, for before that event happened, the river passed it on the *east*. The word 'west,' I may mention, is not contained in the recently printed text of Bú-Rihán's work.

Whether the tradition respecting the Musalmán merchant, Saif-nl-Mulúk, and his causing the diversion of the river from near Aror, be true or not—but I believe all traditions contain more or less truth—it is certain that, after all, it was not such a difficult task to accomplish;<sup>562</sup> and, in connexion with this tradition, we have the place of abode of the merchant, and the tombs of his two sons still pointed out near Multán, and they are still existing, or were so, at least, in the last century. Another curious coincidence, which does not appear to have been taken into consideration along with this tradition and the existence of these tombs is, that the supposed remains of the dyke raised by the Musalmán merchant, or a dyke remaining at the very same place, was existing a few years ago,<sup>563</sup> the situation of which lay about twenty-six miles east

<sup>562</sup> Referring to the danger of diverting the course of the Indus, by cutting the canal noticed under, Captain W. Baker, Superintendent of Canals in Sind, wrote, that “there would be reason for apprehension lest the channel of supply, excavated as it would be through a soft soil, should be so widened and deepened by the action of the torrent as to drain off more water than could be spared from the Indus, or, perhaps, transfer the main stream of the river, with its fertilizing effects, *from its present to one of its ancient channels.* \* \* \* There is no permanency in the bed of the Indus, which is always cutting one or other of its banks and throwing up shoals on the opposite one.”

Lieut.-Colonel W. Scott, the Superintending Engineer, also wrote: “At present the water is mere overflow, and runs so gently over the surface as to cause no danger, but let a body of water, 10 or 12 feet deep, pass through the same country, even if the ground was hard below (which it is not—it is merely hour-glass sand) and I should certainly expect the cut to increase far beyond our power of control. “See” Report on the Eastern Narra,” pages 4 and 27.

<sup>563</sup> About the same time, the then Collector of Haidar-ábád, in a letter dated 31st October, 1850, wrote to the Commissioner of Sind on the existence of a *band* or dyke which prevented the water from entering the lower part of the channel, and at the same time submitted a sketch of the country, where the *band* was said to exist, by a native of Sind, who was formerly a revenue official under Mír Shúb-dár, one of the Amírs of Sind, and respecting which, the Collector, Captain Rathbone, observed that it was “perfectly accurate after the fashion that all native papers of the kind are, totally destitute of all proportion.” He continues: “It appears from this, and the report of my informant, that the Narra branches off from the Indus near the village of Ghosepoor [Ghaüs-púr] which is built on the site of an ancient city [Basmid of the old writers], and lies in the territory of Bhawal Khan. *The bed of the Narra is said there to be in places a hundred and twenty miles broad.*”

The Collector of Shikár-púr, however, after examining what was considered the right locality, wrote, that the *band* or dyke referred to by Captain Rathbone lay close to the village of Birha, and that it was formed of earth and brushwood closely rammed together, 600 feet in length, 38 feet broad at the top, and with a height of 22 feet, the highest water mark in its rear being 15 feet, and the breadth of the ravine [old channel?] below the *band*, about 200 feet. “I could discover,” he says,

of Aror, and about eight miles north-west of the Ráín channel, the "Rainee N." of the maps, and twenty miles in the same direction from the old channel of the Hakrá or Wahindah, close to Mitharo or Mitraho, and about fifty-four miles below the point where, as I have previously described, the Hakrá separated into two channels after having, farther up stream, been joined by the tributaries constituting the Panch Nad or Five Rivers. The "island" mentioned to the Collector of Haidarábád by the native Revenue official, refers to the tongue of land which now exists, but greatly changed in the course of years, lying between the two channels entered in the Indian Atlas map as the "Ghoorelhwah" [Ghúrí ke Wá-hah? — The connection of this vitiated name with that of Faṭh Muḥammad, Ghúrí, of the native official, will be noticed], and the "Rainee N." The first branches off a little north of "Retee" [retí — 'sand'] of the map, and passes east of Khair-púr Dehṛ ke; and the second branches off a little north of Wanjh-rút, the "Winjrote" of the same map, which it passes on the west, both channels running about south-south-west, and the tongue of land in question lies between. Two miles east of this latter channel, the main channel of the Hakrá or Wahindah, mis-called, "the old bed of the River Wundun" in the same map, branches off.

The native official likewise stated, as reported by the Collector of Haidarábád, that "*the bed of the Narra*," as he called it, at Ghaus-púr in

"no band one koss long and with a breadth of 40 *guz*, as described by the Collector of Haidarabad. \* \* \* In the first place, the waters, a portion of which the band confines, are those of the Gotekée or minor *leht*, and it in no way interferes with the flow of the Ahmedpoor or principal one, which used to find its ingress into the Narra chiefly by the Rainee channel," etc. He then adds, that "the causes of obstruction to the Khoonum Leht [Kohan, old; *lef*, 'overflow' or 'flood'] from Ahmedpoor, I am credibly informed, lie in the construction along the banks of the Indus, within Bhawal Khan's territory, of extensive embankments, whereby the Khoonum Leht is prevented from encroaching into the adjacent tracts," etc., etc.

The band near Bihra [Bhírá], however, was not considered to be the one referred to by the native revenue official; for the Commissioner of Sind subsequently wrote, that "it is still doubtful whether the obstruction is an artificial band, or a change in the course of the Indus."

Here they were, so to say, all right, and yet all wrong. The band referred to by the native official was situated about twenty miles further east than Bhírá, as described above. The "Khoonum Leht," here mentioned, flowed for some distance in the depression which was once the channel of the Panch Nad when it united with the Hakrá at Dosh-i-Ab, but altered in the course of ages of inundations.

I here append a facsimile of the map or sketch of the native official, with a correct tracing of the country he refers to from actual survey, from which it will be seen that, barring his drawing, it is correct as to the bed of the Hakrá and Panch Nad near Ghaus-púr, and the direction in which the band was said to lie.

the Baháwal-púr territory (thirteen miles south-south-east of Míthan Kot, and about forty-one south-west of Uchchhlí) was, “*in places, about a hundred and twenty miles broad,*” and, that “*in that part the name it is known by is “Toorkuree,”*” only taking “*the name of Narra much lower down.*” Now it will be seen from my general map No. 1, and confirmed by the one-inch to the mile Survey map of the Baháwal-púr state, that a vast tract of country extending from Ghauṇ-púr, above mentioned, to near Birsil-púr east-south-east, one hundred and ten miles in breadth, and about one hundred and forty in length, is literally seamed with banks and channels showing the action of the Panch Nad (including the Ab-i-Sind or Indus) and the Hakrá, at different times, in effecting their junction; and the subsequent changes in the channel of the latter, caused after, or about the time, of their final separation, and through changes brought about by the Sutlaj betaking itself to a new channel, which caused a change in its place of junction with the Hakrá.

From all that has been adduced, it is evident that a *band* or dyke had been in existence in the locality indicated from by-gone times, and repaired or renewed from time to time as required; and the situation ascribed to it quite agrees with the traditional account.<sup>564</sup>

<sup>564</sup> It will be well to give the traditions respecting the diversion of this branch of the river by means of a *band* or dyke, as I have not related it in the separate notice of the river.

“Saif-ul-Mulúk is the name of a great and rich Musalmán merchant, who in the early part of the fourth century of the Hijrat brought about the ruin of Alor. The tract of country then dependent on it, was ruled by a Rájah—for the power of the Musalmáns had waxed weak in these parts at that time—who was called Dilú Rá'e, who was a great tyrant, and deflowerer of maidens. The merchant arrived near Alor with his merchandize, which was of great value, laden in vessels on the river which was then navigable from a great distance upwards, down to the great ocean (Muhammad, son of Kásim, gave directions respecting the navigation. See note 189, page 243); and he had also along with him a beautiful hand-maid named Badi'-ul-Jamál. Not content with plundering the merchant of a considerable portion of his goods, the Rájah also demanded that the hand-maid should be given up to him. Finding what a tyrant he had to deal with, the merchant resolved, with God's help, to make a bold endeavour to escape from him. He asked to be allowed three days' grace—some say eight days—after which he would comply with the demands made upon him, and deliver up the damsel. In the meantime, by means of his wealth, having got together a number of artizans and numerous labourers, he set to work day and night to raise a great *band* or dyke, up stream, above Alor, and by making a new channel, to divert the waters of the Hakrá or Wahind farther westwards towards Bakhar [it does not mean from this that Bakhar was then in existence, but to the place where it was afterwards founded as may be seen from the reference to Síw-istán. Perhaps the merchant, who was a dweller not far from the confluence of some of the principal rivers, had witnessed how easily a change might be effected in such a level tract of silt and sand]. This diversion

Burton ("Scinde :" Vol. I, p. 202), who saw a good deal of Sind when employed in the Survey, says, "the province is a sloping surface

he effected; and on awaking in the morning of the day on which the days of grace expired, instead of a broad and deep river running near Alor, what did the tyrant discover, but its bed full of mud, and some muddy water. The river had left it, and was running towards Síw-istán and the Lakhní mountains, and the merchant and his vessels had been wafted thereon far beyond his reach, and Alor ruined.

The diverted river, lower down, betaking itself to the nearest depression, got, in all probability, into the channel of the Khach Námah.

According to another slightly different version, the merchant was on his way to Makkah ; and after his return from thence, by another route, he took up his residence near the *kaṣbah* of Rattá, which is said to have been at one time a great city, and there he was buried. It is added, that, by this hand-maid, Badi'-ul-Jamál, he had two sons, one Rattá, the other Mattá, and that the tombs of all three are at this place, known as Rattá-Mattá to this day, after his two sons.

The *Tárikh-i-Táhirí* contains this tradition with a slight variation. It says : "Below the city of Alor, or Aror [that is, that the city stood higher than the river, which was at a little distance from it on the east] the river constituting the Panj Ab flowed, which is likewise called Hákryá, Wahindah, and Wahán, indiscriminately, which sends its waters into the great sea. Dilú Rá'e governed the territory between Alor and Muḥammad Túr, \* \* \* From the merchants who brought their merchandize by the river from Hind, on their way to the port of Dewal, he levied one half as toll." Then the demand is made by the Rájah for the possession of the merchant's hand-maid ; and the merchant obtains three days' grace, and the author continues : "During this period he collected a number of skilled men, who, in the piercing of mountains, exceeded the renowned Farhád, and were able to close a breach in a rampart like that of the *Sadd-i-Sikandar* (or Alexander's Wall). He bestowed on these men whatever they desired, gold, gems, valuable cloths, and the like, his object being to throw up a strong embankment on the river above Alor, and divert the waters in the direction of Bakhar. Night after night these strong workmen laboured to excavate a fresh channel and throw up an embankment, and thereby turned the river aside towards Sihwá and the Lakhní Hills, and with such force, that the merchant, through God's mercy, was speedily carried away beyond the reach of the tyrannical Rájah." The latter is said to have commanded his people to turn the river back again into its old channel, but was told by all, that now that the water had flowed elsewhere, it could not be done. It did not strike them possibly to remove the *band* or dyke, but, perhaps that would then have been useless, the river having cut a new channel for itself.

I may mention here that this tradition is universal in these parts up to the present time ; and, in the reign of Akbar Bágsháh, descendants of this very merchant are represented as being then living. After Bakhar and its dependencies, in 982 H. (1574-75 A.D.), fell into the possession of the Bágsháh, after the death of Sultán Maḥmúd Khán (who held it independently after the fall of the *Arghún* power in Sind), consequent on the disputes which had arisen between the officials sent from the court to take possession, "it was determined in 983 H. (1575-76 A.D.) to make the Nawwáb, Tarsún Muḥammad Khán, *jágór-dár* of Bakhar ; and, in the first month of that year, Muḥammad Táhir Khán, son of Sháh Muḥammad, a descendant

of silt and sand, through which the Indus cuts its varying way with a facility that passes description. *The erection of even a few feet of brickwork built up in the bed of the Indus as it still flows, might divert the stream into another channel, cause the decline and downfall of a metropolis and twenty towns, convert a region of gardens into a silt*

*of Saif-ul-Mulúk*, and two other officers, on the part of Tarsún Muhammád Khán, entered Rúrhí, and sent a copy of the imperial mandate to Kisú Khán, then holding the government, and residing in the fort of Bakhar." It appears that Tarsún Muhammád had subsequently left Muhammád Táhir in charge, because, when Tarsún Muhammád Khán came to Nág-awr, where the Bádsháh then was, when he was subsequently dismissed to proceed to Bakhar, some of the ministers of the Bádsháh represented, that "it was not expedient that a descendant of Saif-ul-Mulúk should be left in charge of a frontier province."

Rattá or Rattá-Mattá is described at the close of the last century, in the Survey record I have been quoting herein, as "a large kasháh or market-town three kuroh (a little over five miles) north-wards of Játú-i (which was the chief town of one of the twelve mahálls or sub-districts of the Bakhar sarkár of the Multán súbah in the time of Akbar Bádsháh), and here is the tomb and shrine of Saif-ul-Mulúk, who is famous among all people."

According to the tradition, it is predicted that the Hakrá is to burst the *band* or dyke of Saif-ul-Mulúk, become a perennial river once more, and empty itself into the sea. Burton, in his humorous relation of the legend of the "Seven Headless Prophets," in his work on "Scinde," gives the prophecy as follows:—

"Dyke of Aror be burst, and flow  
Hakro perennial to the main :  
Swim ye fish, ye lillies grow  
Where Sammahs plough the sultry plain."

He adds: "Now the bund or embankment of Aror had, hundreds of years before the time of Jam Tamachi [third of the Sammah Jáms of Sind], been thrown across the Indus [he is mistaken here: the *band* was across the Hakrá, as the verse mentions] by the masonic prowess of an honourable husband," etc., etc.

The same prophecy appears, as related by a devotee of the "Mamoi" sept, in the "Gazetter of Sind," but was not properly understood. It is:—

"When broken shall be the bandh of Aror,  
And the water shall flow over Hakrah,  
Where will be the fishing of the Sammah ?"

This does not apply to any village called "Hakrah," but to the river, thus:—"The *band* or embankment of Aror shall be broken, and the water shall flow [once more] in the channel of the Hakrá; and then where will the Sammahs' fishing be?" Meaning that it would be spoiled.

I am unaware whether the two stones set up by Mír M.:súm of Bakhar in the bed of the diverted branch of the river, are still in existence, or whether, if they are, any inscription is legible; for he is said to have cut an inscription on them. If we could find an inscription we might obtain further information on this interesting subject. See also note 517, page 452.

desert, and transfer plenty and population to what a month before was a glaring waste. As regards the ancient course of the Lower Indus infinite has been the speculation, the theorization, the dissertation, the argument, and the contradiction upon this much vexed subject. But listen to the voice of reason, as proceeding from one Dr. Lord," etc., etc. See Dr. Lord's "Memoir on the Plain of the Indus," also the statement of the Greek, Aristobulus, quoted at pages 469 and 470.

Postans, too, in his "Personal Observations on Sindh," says (page 18) respecting the Indus : "At Sakkur, Rori, below Hyderabad, and at Jerruk, rocky barriers interrupt on the western bank its progress at those particular spots, but elsewhere it has full liberty to choose its constantly changing course, through an under soil so light and friable, that it cannot withstand the action of such a mighty rush of water even for one hour. \* \* \* The noise of the falling banks of the Indus, when heard upon the stream during a calm night, resembles the constant discharge of distant artillery."

Such I have myself heard many times, as all must have who have passed up and down the great river. I have often in the course of a single day, seen many acres of land, trees and all, suddenly fall into the river with a great roar, and such I have witnessed several times in one and the same day.

It is very certain that what the merchant is said to have done in ancient times, would, if now carried out, be sufficient to divert the course of the present Indus, consequently, the feat ascribed to Saif-ul-Mulúk, with the means of paying for the labour, say, of a thousand men during the space of three days and nights, was not impracticable. To have commenced the excavation of a new channel above Aror, and to have erected an embankment with the earth excavated, strengthened with brushwood, and the like, was as feasible then as now. The portion of a new channel once opened, the river, on being let into it, would soon cut a channel for itself, or take to the first depression it met with in its course ; and, in this instance, it made its way some distance to the westward of the lime-stone hills at first, and, subsequently, near to them, but still to the westward of where Ruṣhí and Bakhar were subsequently founded, namely a little west of Sakhar of modern days. In course of time, the Panj Ab or Panch Nad having ceased to be a tributary of the Hakrá or Wahindah at Dosh-i-A'b, in inclining westwards lower down, got into the channel of the diverted or Rá'in branch of the Hakrá ; while the main river itself, through the loss of the Sind Rúd or Panj Ab or Panch Nad, was not able to supply it, or to a very small degree ; and when the Hakrá subsequently ceased to be a perennial stream, the Rá'in, or diverted branch of that river, only received

water from the overflow of this newly-founded Panch Nad from the direction of Ghaus-púr.<sup>565</sup> The Panch Nad having thus got into the lower part of the diverted Rá'in channel, soon enlarged it, and inclining towards a gap in the lime-stone range, flowed through it between the high ground on the east on which Rúrhí was afterwards built, and the peninsula on which the town and fortress of Bakhar were founded. Neither of these two places were known, or ever referred to, in history in the time of the Turk Sultáns of Ghaznih. Máthilah<sup>566</sup> (the Máthilo

<sup>565</sup> See note 581, page 503.

<sup>566</sup> Máthilah or Máthilo was one of the twelve *makhálls* of the Bakhar *sarkár* of the Multán *súbah*, and the place here mentioned was its chief town. This was one of the six fortresses of Sind, mentioned elsewhere, standing on mounds, the heights or extent of which mounds were increased in the reign preceding that of Chach. It is now a small town on an eminence; and in the neighbourhood are, or were, the remains of many ancient buildings, and groves of enormous *pípal* trees, called in the Panjáb territory, *bohar*—the *ficus religiosa* of botanists. See note page 246.

Another of these six fortresses was Síw-ráí or Síw-ráhí, the ruins of which were still existing some fifteen years ago. After the conquest of Sind by the 'Arabs it still continued to be a place of strength and importance; and, in the reign of Akbar Básdsháh was the chief place of a *makháll* of that name in the Berún-i-Panch Nad district of the Multán *súbah*. The site indicates that it was once a place of importance and strength; and it lies about five miles north-east of Sabzal Kot, and three miles from a station on the line of Railway, called Wali-har. The mound on which the town of Síw-ráhí stood is about three quarters of a mile round about, and rises about thirty feet above the surrounding country; and it is said that some three hundred or more wells belonging to it, faced with masonry, but in a dilapidated condition, could still be seen in the *jangals* surrounding it. The remains of the fortress, which adjoins it, is about a quarter of a mile in circumference, and the walls rise to the height of about fifty feet. The bricks found here are of the same description as those found at Wanjh-rút, described farther on, together with fragments of stone carvings, beads, and other ornaments. Here likewise have been found numbers of pottery balls, similar to those discovered at Bahman-ábád, of considerable size, as large, in fact, as a man's head. These were the missiles discharged from the ancient war engines called *manjaníks*, balistas, or battering rams, such as were used by the 'Arabs under Muhammád, son of Kásim, the conqueror of Sind.

I regret to find that this place, like Wanjh-rút, and many others I fear, has been invaded by Railway Vandals, who have been pulling down the walls of the place for "ballast," as they term it. It is a pity that there was no "Act for the preservation of Ancient Buildings" in "Young Egypt" as there is in Old Egypt, so that Railway excavators might not be allowed to demolish the most ancient buildings to put money in their own pockets. There is one thing, however, to be noted, and that is, that this line of Railway appears to have been carried, for part of the way, at least, through the depressions formerly the channels of the rivers herein described; and in case of a sudden or extraordinary change in the courses of the Indus or its tributaries, such as have taken place in bygone times, there is a chance that a good portion of it would be washed away. See note 554, page 479.

of the Sindís), only thirty-seven miles to the north-eastwards of these places, which was captured by Abú-l-Hasan, the general of Sultán Mau-dúd in 440 H. (1047-48 A.D.), appears to have been the strongest, and most important place in that immediate locality. If Bakhar had been in existence, the importance of its position must have been such as to render it impossible to pass it by without notice of any kind.<sup>567</sup> But these places—Bakhar and Rúshí—are never mentioned, even up to 573 H. (1177-78 A.D.), when Sultán Mu'izz-ud-Dín, Muhammad-i-Sám, sovereign of Ghazníh invaded Guzarát by way of Uchchh, nor even in 578 H. (1182-83 A.D.), when he marched into Lower Sind from Multán, and annexed Debal and the territory on the sea coast. If these places existed at the time, which I do not believe they did, they were of no account. In fact, Bakhar is not mentioned in history until the time of Malik Násir-ud-Dín, Kabá-jah, 602-625 H. (1205-6-1227 A.D.), at which time it had grown into a strong fortress, but it was on a peninsula west of the river, and not an island, as I shall show. It may have been fortified by the Malik, Násir-ud-Dín, Aetamur (Ai-Timur,) who held Uchchh and its dependencies, which included Sind, under the above named Sultán, and was the first feudatory of that territory after its subjugation by him. This Malik was killed at the time of the Sultán's defeat at Andkhúd in 601 H. (1204 A.D.), and Malik (afterwards Sultán) Násir-ud-Dín Kabá-jah, was made feudatory in his stead.

The fortress of Bakhar and its town continued to be situated on a

It will be noticed that this ancient place, as well as Máthilah, Ubárah, Bhatí Wá-han, Ma'úh, Jachch Wá-han, Rám-kalí, Ghaus-púr, and several others, all lie between the great depression in which the waters forming the Nárah now flow, which, in ancient times, was the channel of the Sindhu or Ab-i-Sind, and the Rúd-i-Sind wo Hind of the Muhammadan travellers, and the channel of the Hakrá of which they were tributaries. The whole of this tract contains, or did contain, numerous vestiges of the remains of ancient fortified towns; and every here and there the soil was strewed over with the fragments of kiln-burnt bricks and other pottery.

See the amusing piece of "history" contained in the "Gazetteer of Sind," respecting this part "1400 years ago," page 677.

Síw-rá'i or Síw-ráhí has been "identified" by Cunningham in his "Ancient India." He says (page 254): "The Sogdi or Sodræ, I would identify with the people of Seorai," the actual position of which, he says "is unknown!" See also note 361, page 366.

567 If it did exist, the new channel flowing past it tended to make it a place of importance.

Burton ("Scinde" Vol. II, p. 250) says, "The channel [present] could not have existed in Alexander's day without attracting the attention of his historians. The Moslems connect the change, by tradition, with a time subsequent to their conquest of Scinde."

peninsula for some considerable time after this period, for some two centuries probably, but in the course of time, consequent on the increased volume which the Panch Nad or Panj Ab, now included in the Ab-i-Sind, had acquired, presently to be noticed, the force of the current washed away all the softer portions of the rocky strata on which the fortress stood, on the west side, by forming a second channel, leaving it an island, but larger than at present, and separated from the town.<sup>568</sup> The action of the current still continuing, in the course of years the other small islands near it were formed, one of

Eastwick (p. 29) referring to the same subject, says, nothing can be made of Arrian's account. Certainly not by attempting to trace the movements of Alexander according to the present courses of the rivers of these parts, but it may be different if the movements are traced according to the *ancient courses* of the rivers as I have here explained them. See also note 530, page 461.

<sup>569</sup> With reference to Rúrhí more particularly, Captain G. E. Westmacott, of the 37th Bengal N. I. (in "the Bengal Asiatic Journal" for 1841), who wrote on the spot, says, "Roree, or more correctly Lohnree [I have already given the derivation of the word and the vernacular form of writing it in note 121, page 209], the ancient Lohurkote [?], is a town of considerable antiquity, and is said to have been founded [this is of course local tradition, not history] with Bukur about the middle of the seventh century of the Hijerat." He is here quite wrong, and did not know that the fortress of Bakhar was invested and captured in 625 H., or twenty-five years before the middle of the seventh century of the H. He is just a century too late. He, however, gives some interesting particulars which tend to corroborate what I have mentioned respecting the action of the river. He says: "The strata of the rock is horizontal, and exhibits marks everywhere of the action of the river, which must have risen formerly at least fifty feet above its present level in season of floods, and washed the foundations of the houses. In the sandy bays, creeks, and hollows abandoned by the stream, date and peepul trees grow luxuriously, and rocks worn by the water, and shattered and broken into gigantic masses, were submerged at no very remote period. Along the base of the hills, on both banks of the river, the land bears the appearance of having been under water [when the Panj Ab poured through the gap]. The remains of a stone and brick wall, or quarry, built evidently, to oppose the encroachments of the river, runs along the edge of the precipitous ridge which supports the town, and under it is an extensive cavern." The buttresses are evidence that the river has worn away a great deal, or they would never have chosen to build dwellings in such a position.

Burton ("Scinde," Vol. II—250) also remarks, very pertinently: "In ancient days, when the Indus—say geographers—washed round the entire shoulder of the Sukkur Hills, it was, you may be sure, bleak and barren enough. Presently the stream shifted its course to the present channel, "cutting away the looser strata of the limestone ridge, and leaving the harder masses, one of which forms the island, and others the hills on the Sukkur side of the river. Bukkur, with the moat which nature thus threw round it, and the least assistance of the mason's art, in days when howitzers and mines were unknown, must have been a kind of Gibraltar. See previous note 567.

which, Khwájah Khízr's island, on which is the Khwájah ká Thán, history distinctly shows was part of the main land on the Rújhí side up to nearly two centuries and a half after the conquest of Sind by the Arabs.

What I have here stated is corroborated by a singular coincidence, which will enable us to arrive at the approximate period when the Ab-i-Sind, Panj Ab, or Panch Nad had already cut a channel between Rújhí and Bakhar, thus separating them from each other. In the little island of Khwájah Khízr,<sup>669</sup> above-mentioned, there is a *masjid* whose

<sup>669</sup> Khízr or Elias, sometimes confused with the Prophet, Elias, and said to have been the Wazir of Kai-Kubád, the ruler of I-rán Zamín, is stated to have discovered and to have drank of the fountain of the water of life, and consequently, will not die until the sound of the last trump at the judgment day. Khwájah Khízr, for this reason, is also called the *Zindah* or Living Pír; and it is out of this that the compiler of the "Gazetteer of Sind," when referring to this island, makes out the shrine to be worshipped by the Hindás as a river god under the name of *Jindá* Pír. This is after the fashion of turning every *masjid*, or place of *sijdah* into a "*mazjid*." Khwájah Khízr is also accounted, in consequence, the patron saint of the waters or rivers, hence Muḥammadans of Hind are in the habit of offering him oblations of lamps and flowers, placed on little rafts, and launched upon rivers, particularly on Thursday evenings (the Friday evening of Musalmáns, as the night precedes the day) in the fifth solar month, August. It is at this time that the festival of the *bérá* or raft is held, when a raft is launched upon the waters in honour of Khwájah Khízr.

The legend respecting the island of Khwájah Khízr or Khwájah ká Thán is, that a shepherd named Báijí, whose hut was situated where one of the quarters of the town of Rújhí now stands, observed one night a bright flame burning at some distance from him; and under the supposition that some travellers passing that way had kindled a fire, he despatched his wife thither to obtain a light. She went, but the light vanished as often as she attempted to approach it. She then returned and related what she had seen to her husband, but Báijí, thinking she was frightened, did not credit what she told him, and went himself to procure a light. He found, however, that what she had told him was true; and he concluded that it must be some miraculous manifestation. Filled with awe, he thereupon erected a *takiyah*, *thán*, or devotee's station there, turned devotee, and gave himself up to the care of the spot. Shortly after, the river is said to have changed its course, and to have encircled the ground on which the *thán* of the Khwájah stands.

This island lies a little north of Bakhar, but the channel separating it from the fortress is narrow and not difficult to cross.

With regard to the date, 341 H., which is undoubtedly correct respecting the shrine of Khwájah Khízr, it is certain that the branch of the Hakrá was diverted from near Aror sometime before this date; and, in all probability, the river had shifted from the westward of the present Sakhar more to the east, and had begun to cut its way between the present Rújhí and Bakhar, before the island of Khwájah Khízr was detached from the main land. From all accounts I believe this branch was diverted, and this great change took place about the year 335 H. (946-947 A.D.).

appearance bears evidence of its antiquity, and in the *masjid* is an inscription, of which the following is a literal rendering :—

“Know, that when this fabric was raised,  
Khizr's waters encompassed it round about,  
This pleasing hemistich Khizr wrote :—  
In the ‘Court of God’ the date is found.”

This, according to the *abjad* system, gives the date 341 H. (952-53 A.D.), which is just two hundred and forty-eight years after the conquest of Sind, and two years previous to the death (but some say it happened in that year) of 'Abd-ul-Malik, son of Núh, seventh of the Sámání rulers, who was killed through falling from his horse whilst playing the game of Chaugán or Polo, when the sway of the Khiláfat over Sind was merely nominal, and part of it and Multán were in the possession of Ḳarámíṭah rulers, subsequently expelled by Sultán Mahmúd of Ghazníh.

Such a place as Sakhar is not mentioned in history down to the time of the Sayyid, Mír Ma'súm, styled Bahkárí, because he was a native of the Bahkar district, and one of the historians of Sind. He was an official under the Mughal government in the reign of Akbar Básbháh, and, after twenty years' service, was allowed to retire to a *jágír* conferred upon him in that same district in 999 H. (1590-91 A.D.). In relating events of the year 416 H. (1025-26 A.D.) he certainly mentions Bakhar, and shortly after Sakhar, but this certainly refers more to what afterwards became known by those names, in the same way as he refers to Tháṭhal which was not founded for centuries after that period, and as he himself relates; and moreover, histories written before his time do not once refer to them. In proof of this, he does not seem either to refer to Sakhar as a new town, but to what had previously been known as Bakhar, as if, after the Panch Nad or Panj Ab, as the river is here styled down to modern times as well as Ab-i-Sind, had cut for itself another and second channel, and severed the fortress from the main land, the severed town had become Sakhar.<sup>570</sup> What the

<sup>570</sup> Another fact worthy of notice is, that the channel which separates Sakhar from Bakhar is not more than one quarter of the breadth of that separating Bakhar from Ráhí, where the river flowed from the first, when it found its way through the gap in the rocky hills. The breadth of the former channel is about 100 yards and the latter 400. Neither was the depth of water so great in the former as in the latter; and, lately, the former channel has been widened, in order to lessen the violence of the current in the larger channel.

Eastwick says, that just by the place where Clibborn's house stood, “The river is exceedingly deep, and a whirlpool is formed by the opposition which the remains

meanings of the words may be I cannot say, but it is evident that there is some connection between Sakh-ar and Bakh-ar, or as occasionally written, Bhak-ar, but not correctly I think. Mír Ma'súm is stated in history to have died and been buried "at Bakhar;" and his tomb still remained in 1848 (and is still there probably, if not desecrated by Railway Vandals), at the foot of the lofty *manár* or tower of his own raising,<sup>571</sup> in the Sakhar Cantonment, in what is known as "old Sakhar," and near which is a great mound, said to mark the site of the *kot* of the former Rájahs of this part of Sind.

From this it is evident, that what was known as "old Sakhar," was really the remains of the town of Bakhar, separated from the fortress when the Panj Ab or Panch Nad, formed the second channel. We are told, as far back as the time of Sultán Násir-nd-Dín, Kabá-jah, that when hard pressed on the investment of Bakhar by the Wazír of Sultán Shams-ud-Dín, I-yal-timish, his rival, in 625 H. (1228 A.D.), Kabá-jah had to evacuate the city or town, and retired to the fortress.<sup>572</sup>

of an ancient building makes to the headlong waters. When the river is low this building can be distinctly seen, and is another proof, and one far more irrefutable than the inscription of Khwájah Khizr, that the stream migrated hither from Alúr."

In another place he says, that Sakhar "contains no trace of Hindú architecture or worship."

<sup>571</sup> Mír Ma'súm founded many buildings, both here and at Rúhí, indeed, the founding of *masjids* and religious buildings, may be said to have been his hobby; and, moreover "he ornamented them with his own designs in stone; for, in making chronograms and cutting inscriptions, he had no equal, and also in the elegance of his letters. When he accompanied the embassy to Persia, at every prominent stage, all the way from Hind to Tabriz and Iṣfahán, he recorded the fact on the *masjids* and other buildings. The inscriptions over the gateway of the fort of Agrá are his work, and also those of the Jámí' *Masjid* of Fath-púr, and other places."

Respecting one notable inscription I shall have something to say hereafter.

Mír Ma'súm also set up two stones in the bed of the diverted channel of the Hakrá or Mihrán of Sind, near Aror, to mark the former course of the stream, with an inscription to that effect. He also left behind him many foundations for pious and charitable purposes.

Eastwick mentions a small domed building, which, in his time, formed part of the Agency at Sakhar, built by Mír Ma'súm, with the date 1008 H. thereon, and another, opposite it, with the date 1006 H.

<sup>572</sup> When Sultán Jalál-ud-Dín, Mang-barní, the Khwárazm Sháh (the hero who crossed the Indus on his charger, fully armed, in the face of the whole Mughal host, in the rapid part of the river between Nil Ab and Kálá or Kará Bág), had escaped from the toils of the Mughals, he shortly after entered Kabá-jah's territory of Multán and Uchchhh, which then comprised Sind as well, on his way into Irák by Lower Sind, Mukrán, and Kirmán. One of his Amirs made a night attack on the camp of Kabá-jah, who was hostile, which was pitched near Uchchhh on the banks of the A'b-i-Sind, a *farsakh* (three miles) from that place, and overthrew him. Kabá-jah

If Bakhar had then been an island, and he had the control of the vessels on the river as stated, he might have defied all the efforts of the enemy as long as food lasted ; while, if it had been at all like what it was when Mírzá Sháh Husain, son of Sháh Beg Khán, Arghún, re-built it anew, there was not standing room for an enemy's force, however small, at the foot of the walls, and from which position only a few men could attack it, at a time when artillery was not in use. The breadth of the fortress and the island of Khwájah Khizr together is but five hundred and two yards.

I may also add, that Sakhar is not noticed in the A'in-i-Akbarí, although Bakhar, Rúrhí, and Aror are. The chief place of the *mahall* or sub-district of the Bakhar *sarkár* of the *súbah* of Multán, to which it belonged, was Bakhar itself. It is also quite certain that when Humáyún Bádsháh, Akbar Bádsháh's father, invested the place for some two years, there were not so many islands existing as there are now.

effected his escape by getting on board a vessel, and made for his strongholds of Akar and Bakar, as Rashíd-ud-Dín, in the Jámí-ut-Tawárikh, writes the names, which, he says, were on two *jazrahs*, which word means both peninsula and island, in the Ab-i-Sind. The Jahán-Kushá'e however, says, that Akar and Bakar were two fortresses on one island or peninsula.

It will not be amiss now to give some extracts from a few old travellers respecting Bakhar, Sukhar, and Rúrhí or Lúrhí, and also show a few of the wild theories entertained by some modern "authorities" on the subject.

Ibn Batútah is the first eastern traveller that we know of who visited Bakhar, the place not having been in existence in the time of the still older ones. He was in Sind in 734 H. (1333-34 A.D.), just a century and a quarter after the death of Qábá-jah, and sixty-seven years before Amír Tímúr invaded India. All he says is that "Bakar," as he writes it, is a handsome city, divided by an arm of the Sind river." From thence he went on to Uchchh and Multán.

In the time of Jalán-gír Bádsháh, about eight or ten years only after the death of Mír Ma'sum of Bakhar, Mr. Joseph Salbanke, who made a journey from India through Persia and Turkey in 1609, in the fourth year of that monarch, says : "Reuree is a towne consisting of husbandmen, and painfull people, who deal also in merchandize, as cotton cloth, indico, and other commodities, and are a peaceable people to deal withall.

"Buckar stands towards Lahor, where we received kind entertainment of the Goverour. Sword blades are very good chaffer in this towne: my-selfe having experience, who might have had ten pounds sterleng for my sword, the blade being worth a noble in England. Close by this citie of Buckar runneth the River Damiadee [See the old map, page 297, also that at page 321], which within eight days journey runneth into the Riuver of Synde, which falleth into the Ocean Sea, between the countreys of Guadel and Guzerat. On the Riuver passe Barkes of fortie and fiftie Tunnes, by means whereof, there is traffique into diuerse parts of India." "Sucker is situated on an Iland [sic. he appears to have mistaken Sakhar for Bakhar and vice versâ, as what follows clearly indicates] in the Riuver, and consisteth most of Weauers and Diers,

Mír Ma'súm states, in his History, that when Sháh Beg Khán, the Arghún Mughal conqueror of Sind, first went to inspect Bakhar, after

which serue the country round about. At *Sucker* we stayed [in the town: not in the fortress, certainly] four and twentie days for a safe connoy to *Candahar*, and passed to *Candahar* in twenty days," etc., etc. See my "NOTES ON AFGHÁNISTÁN" etc., note ¶, page 674.

Another traveller, Nicholas Whithington, "left in the Mogols country by Captain Best, a factor, in 1612," in the "Tractate" written by the former, states, that "Goods may be conveyed from *Agra* on camels to *Buckor* in twenty days, which is on *Sinda* Riuer, thence in fifteen days aboard the ships."

If we can place implicit faith in Sir Thomas Roe's Journal, we shall find, that Bakhar town joined the main land in his time. He says respecting the province [sarkár] of Bakhar, that, "the chief city, which is called *Buckar Suckar* [according to this the names were not used singly then] lies upon the River *Sindee* or *Indus* \* \* \* *Haagichan*, the kingdom [!] of the *Baloaches*, to the west of *Tata* and *Buckar*, confines west upon the kingdom of *Lar*, subject to *Shabas* [Sháh 'Abbás]. *Indus* windeth itself into the eastern side of it: it has no renowned City."

From these different statements it appears that Sakhar, or old Sakhar, really formed part of the *shahr, baladah*, or city, or town of Bakhar, when the latter joined the main land, as I have before demonstrated from the situation of Mír Ma'súm's tomb.

The "river Damiadee" of Salbanke, can only refer to the *Ab-i-Sind* or *Indus*, when it flowed in one of the old channels between *Dijí Kot* and the present channel referred to at page 458, and the *Sindy*," of course, is the *Hakrá*.

Mandelsloe says, that "*Bachar* or *Bukar*, lies on both sides of the River *Indus*." He was in these parts in 1639.

Now let us see what wild theories have been entertained respecting Bakhar, and its neighbourhood, centuries before it became an island, and even centuries before any river passed near it.

Vincent, from whom others copy, in his "Navigation of the Ancients," goes back to Ptolemy. He says, "The author (Ptolemy) means Bekher [as Dr. Vincent spells it] for the site of the tribe of Sogdi or Sábracæ," but Vincent himself says: "I take Binágara for Bekher. \* \* \* Craterus was detached into Arachosia and Drangiana from the island of the Sogdi, but he appears to have again rejoined the main body." Then again, referring to Purchas, he says, "Bekher is equivalent to the capital Mansura and the island. Suckor or Sunkar is a town on the island." I am sure Purchas never made such a statement that "Mansura was the capital, or that Bakhar was Mansúriyah. While the writer knows all about Ptolemy, he does not appear to have known who founded Mansúriyah or when, he seems to know nothing of Bahman-ábád or Bahman-nih, nor of Alor the ancient capital of Sind.

Tod (p. 334) says, "The island of *Buk'har* [in other places he styles it "Rory Bekher"—perhaps they were quite different places in his imagination] on the *Indus*, is a place celebrated in Alexander's voyage." He also supposes that "*Sangra*" is "a stream branching from the *Indus*," and that it branches off at *Dura*, seven miles north of "Buk'har;" and that it must be the *Sankra* [sic] of Nader Sháh's treaty with Muhammad Sháh Bádsháh. Such nonsense as the above may be allowed to

he had reduced Thatbah, and all Upper Sind had been ceded to him, it was then an island. On his approaching it from Chándú ká, he was met by the governor he had sent thither previously, at the *kaṣbah* of Shakar (as it is written in two out of three copies of his work consulted, and *Sakar* in the third); and it was just after this, that the Sayyids of Bakhar voluntarily left it, and were assigned places of residence in the *kaṣbah* of Rúhí.

When Sháh Beg Khán, subsequently, in consultation with his son, Mírzá Sháh Husain, resolved to repair and add to the fortifications of Bakhar, the old fort of Aror, and other buildings there, were demolished for the sake of the kiln burnt bricks to furnish materials for the purpose, together with numerous buildings, which, in former days, had been erected by the Turks and Sammabs. The fortifications then added to and repaired were still standing in 1007 H. (1598-99 A.D.).

Mír Ma'súm likewise states in his History, that Humáyún Bádsháh received the envoy of Mírzá Sháh Husain, the Arghún Mughal ruler of Sind, "at the *baladah* of Bakhar," which must have been on the main land even then, because the Bádsháh never set foot in the fortress. When we read in that History of the garrison making sallies on Humáyún Bádsháh's investing forces, and that all that he required was siege materials to effect its capture, the conviction will again present itself, that the fortress of Bakhar must have still been connected, in some way, with the main land, as a great number of vessels, which the Bádsháh did not possess, would have been required to carry on a siege, as well as to convey siege materials.

rest on its own merits, except to notice that the author of the "Gazetteer of Sind" tells us, that "Bakhar district must not be confused with the island of *Bukkur* [sic]," thus pretending that there is a distinction between the two names which does not, and never did, exist. The same writer also refers to a singular "sanad" granted to the Saiyads of *Bakhar* [sic] in A.D. 1711, by the Emperor Jehándar Shah, still in existence [what a long time has elapsed!] as showing his connection with the Government of Sind. How wonderful! It did not occur to the writer that the Mughal Empire of Dehlí included Sind, and was *de facto* included in it, until the disaffection of the Kalhorahs in 1126 H. (1714 A.D.). Had he studied the history—the true history—of these parts, he would have found that Sind continued to constitute a part of the Mughal Empire until ceded to Nádir Sháh by treaty in May, 1739. See also page 677 for one of the rich specimens of Gazetteer History contained in that work.

Postans ("Personal Observations") says, that Sakhar "is better known to the natives as Chipri binder;" and Elliot ("Indian Historians," Vol. I, p. 521), following Postans, says: "Sakar or Sakhar, is better known to the natives as "Chipri-bandar," which would imply that it was, in part at least, artificial." Of the derivation of "Chipri" I am unaware.

But I am anticipating, and must return to the discussion of the state of the rivers at other epochs.

The western branch of the Hakrá was thus diverted from the vicinity of Aror more to the westward, and that branch only; for we know from the personal knowledge of a contemporary historian, the author of the *Tabakát-i-Násírí*, that in 624 H. (1227 A.D.), Wanjh-rút on the Hakrá was a flourishing place, and the chief town of a district, extending eastwards to the Bikánír border. When the author reached Uchchh from Khurásán in the above year, having come down to that place from Ghazníh by way of Banián in the Koh-i-Júd or Salt Range, by boat on the Bihat, he was made Kází of the forces under Sultán Násir-ud-Dín, Kabá-jah's son, 'Alá-ud-Dín, Muhammad-i-Bahrám Sháh, and Principal of the Firúzí College at Uchchh. At this period the camp was pitched before the gate of the *kásbah* of Ahráwat (أهْرَاط - Uhar-ot, possibly); and the whole of Kabá-jah's fleet, and boats, on which the baggage and followers of his army were embarked, were moored in front. Soon after, the author went over to the winning side—to the enemy's camp—as soon as the Dilhí forces appeared; and the first of the great feudatories to whom he presented himself was Malik Táj-ud-Dín, Sanjar-i-Gajzlak Khán, a personage, he says, "of sufficiently formidable aspect, and his form of magnitude," who then held the district of Wanjh-rút of Multán; and after Uchchh and Bakhar fell, he was placed in charge of the territories dependent on them, which included the greater part of upper Sind. The district of Wanjh-rút depended on the Hakrá; and that river continued to flow past the town, and through the district dependent on it, after the western branch was diverted from Aror, and to flow much as it had previously done towards Mansúriyah. This state of things continued up to, and for some seventy or eighty years after the investment of Uchchh by the Mughals in 643 H. (1245 A.D.).

Wanjh-rút, improperly called "Bijnoot" and "Vijnôt" by those who did not know the correct name of this place, was still in existence a few years since. It stood, in ancient times, before the Hakrá or Wahindah ceased to flow, on the east side of that branch of the great river which passed Aror on the east, and was afterwards diverted, as already related, about twenty miles lower down. Its situation was in the *do-dbah* or delta between that branch and the main channel, about forty miles below the junction of the rivers, forming the Mihrán of Sind, at Dosh-i-Ab, on the south-west, and is now rather less than eight miles east, inclining slightly south-east, from the present Khair-púr Dehr ke. The changes in the river caused it to go to decay centuries since, although Síw-ráhí or Síw-rá'í, which was, probably, a more

ancient place, was still the chief place of a *maháll* of the Berún-i-Panch Nad division of the *sarkár* of Multán in the time of Akbar Básdsháh.

At the period I refer to, a few years since, the site of Wanjh-rút comprehended a collection of mounds of a blackish colour, ranging from twelve to twenty feet in height, consisting of the remains of pottery, fragments of charcoal, and great bricks, such as have been found at Bahman-ábád and in ruined sites higher up, along the banks of the rivers, and at Bahrám ke on the Ghárah, and in the ancient towns of Hindústán. These bricks range in size from fifteen to eighteen inches long, from nine to twelve broad, and from five to six thick. The site extends for about half a mile in length and half that in breadth, and is about a mile and a half in circumference. The base thereof has been silted up to some four or five feet in height by alluvial deposits, caused by the changes in the old channel of the river, and the action of water during the lapse of centuries. There are also a number of mounds beyond the site, marking where suburbs probably stood. In the centre of the place there are the remains of a Hindú temple of some kind, built chiefly of sand-stone, the nearest point from which such is now obtainable is Jasal-mír. Only a few fragments of stone carvings remain which can tend to the identification of the style and date of the building. Some very small silver and copper coins have also been found, but the figures thereon were too defaced to make anything of them, and also beads, and fragments of other ornaments. The natives for years have been carrying away the stones and bricks for building purposes; but now, I am told, the Railway Vandals have appeared, and have been demolishing the site as fast as possible, and other ancient remains, for "ballast" for a Railway! See note 41, page 169, note 464, page 429, and "NOTES ON AFGHÁNISTÁN," etc., page 669.

The next or third transition was caused by the great flood, which overwhelmed the whole of the northern parts of the territory of the Panj Ab or Five Rivers, as already described at page 392, which occurred between the time of the investment of Uchchhl by the Mughals, and the invasion of Hind by Amír Timúr, that is, between 643 H. and 801 H., about the years 720 to 725 H. (1320 to 1324 A.D.). It was at this period that the Bihat or Jihlam and Chin-áb, having altered their courses considerably, united a short distance—a few miles—below Shor or Shor Kot, whereby that place became placed in the fork between the two rivers, and in the Chin-hath Do-ábah. That fort is, doubtless, that which Amír Timúr refers to in his account of the passage of the united rivers below the junction, and the surging and uproar caused by the meeting of the waters, (see page 279); for the Tájzik word *shor*, signi-

fying 'disturbance,' 'tumult,' 'uproar,' and the like, was probably the origin of the subsequently named, Shor or Shor Kot.

By this change in their courses, the two united rivers above-named moved some fourteen or fifteen miles farther westwards than before, and abandoned the Ráwi altogether; and instead of passing Multán on the east side, and which had been previously in the Sind-Ságár Do-ábah, they passed it on the west side, and thus placed it in the Rachín-áb Do-ábah, but Uchchh was thereby placed in the Bist Jalhandar Do-ábah.<sup>573</sup> The united Bihat and Chin-áb now united with the Biáh—with which the Ráwi still united<sup>574</sup> on the east side of Multán, but much lower down than before—a little to the north of Jalál-púr in the south-west corner of the Multán district as now constituted, about forty miles below that city, and some thirty miles above Uchchh. The united Ráwi and Biáh had consequently to run between twenty-five and thirty miles to the south-westwards to unite with the Chin-áb and Wihat; and, soon after, a little lower down, these four united with the Ab-i-Sind or Indus thus forming a new Panch Nad or Panj Ab near Uchchh on the west, and deserting the Hakrá for good.

It was at this period, I believe, if it had not previously done so, that the Sindh or Ab-i-Sind threw off a branch farther westwards, between Rúján and Kashmúr,<sup>575</sup> which flowed in the channel which

<sup>573</sup> When Abú-l-Fazl wrote the A'in-i-Akbarí, Uchchh, through other changes, had been thrust out of the Do-ábahs entirely, and became Berún-i-Panch Nad, or Extra Panj Ab, or outside the *do-ábahs* embraced between these rivers; and Uchchh was still thus situated when the A'in-i-Akbarí was completed; while Multán, through a change in the Ráwi, was then in the Bári Do-ábah as at present.

<sup>574</sup> Before this, the Ráwi had united with the Chin-áb before the junction with the Biáh, and nearer to Multán on the east, which part is still known as taraf-i-Ráwi.

<sup>575</sup> Ibn Batútah makes some remarkable observations in confirmation of this. Respecting the Ab-i-Sind, he says, that he came down the river, and on the 1st of Muḥarram, 734 H. (11th September, 1333 A.D.), reached the junction forming the Panj Ab. Then he says, that "here commences the territory of the Sultán of Hind and Sind; and from thence it is necessary, that a description in writing should be sent of persons arriving on the frontier, to the Amír of the province of Sind stationed at Multán." From the junction he proceeded to Jatú-i [in the original MSS. consulted written جنای for جنوی] in which are located a people called al-Sámírah [Sumrah?] who have been dwelling in that part from the period of the conquest of Sind in the time of Amír Hajjáj. From thence he went to Síw-istán, and makes no mention of Bakhar in going thither, but, coming from Sind on his way to Multán, he came to Bakhar, which he says is "a handsome city (or town) divided by an arm of the Ab-i-Sind. Where was the other arm or arms, or main channel? and how did he reach Síw-istán without passing Bakhar, as he appears to have done? I conceive that he went down by the channel flowing farther west; but, if not, he certainly refers to another arm or channel of the Ab-i-Sind,

passed more directly westwards towards Sháh-púr and Uchchhí, in the part known at present as Kachchhí, and west and south of Khán Gaṛh (now Jacob-ábád), and from thence towards Khairo Gaṛhí and Shadád-púr, receiving between these two places the waters of the streams from the hills on the north, north-west, and west, which hitherto had made their way towards the Manchhar lake, and the Lakhí range of mountains. Then issuing from the lake, and bending more towards the south-south-east towards Naṣr-púr, and near that place deserting its former channel running in the direction of Badín—one of those intervening between the Puránah Dhorah or Old Channel and the present channel of the Indus—the stream turned to the southwards to unite with the sea not far beyond Shakar-púr, where the remains of an ancient town still exist.<sup>576</sup> Other, but minor channels, running southwards or branching off from the main channel, there must have been then as now, and these I need scarcely refer to here, save to one larger than the others which passed east of the town of Jarak, and from thence towards Sámúí-Nagar, before Thathah was founded, about 740 H. (1389-40 A.D.).<sup>577</sup>

Thus did the river called the Sind Rúd or Rúd-i-Sind wo Hind, which, when the old 'Arab geographers and chroniclers wrote, consisted of the Wiyat, Chin-áb, Ráwi, and Biáh, desert the Hakrá or Wahindah altogether, but the Sutlaj—which then flowed in the Uboh-har channel, and has been incorrectly called “the Western Nyewal”—and the Ghag-

and that certainly flowed in the Sind Hollow, or some distance west of Bakhar. From the latter place he went on to Multán by Uchchhí, which, he says, was on the Ab-i-Sind.

<sup>576</sup> The ruins of several ancient towns are said to exist in this neighbourhood. There is a mound at a place called “Kakeyja,” in one map, and “Kakeja” in another, thirty miles south-east of Jarak. Another ruined site is at “Katabaman” of the maps, twenty-four miles east-south-east of Jarak; a third at “Shah Toorail,” nine miles north-north-east of Badín, and rather less than two miles from the recent west bank of the Gúni branch of the Indus; and a fourth collection of ruins at “Nindimanee,” five miles east of Muhabbat Dero. These I believe to have been in the southernmost parts of the *Bet* or delta mentioned in the operations of the Arab leader Muḥammad, son of Kásim. See note 187, page 234, and note 538, page 468.

Close to where the Fulailí and Gání branches of the Indus used to unite, the ruins of large buildings and fragments of broken bricks and pottery covered the ground for miles.

<sup>577</sup> Mír Ma'sám says, in his History, that when Sháh Beg Khán attacked Thathah the first time on the 11th Muḥarram, 926 H. (2nd January, 1520 A.D.), he came from the northward by the Lakhí Hills, and took up his position on the banks of the Khán Wá-hah, three *kuroh* (about five miles and a quarter) north of the city; and, that in those days, it was the main branch of the river, but there was water to the south likewise, in another channel.

ghar and its tributaries, along with the Chitang, continued to unite with the Hakrá as before.

The movement to the westward of Multán of the Wihat and Chináb appears to have affected the Níl Áb, Áb-i-Sind, or Indus likewise, and their junction with it tended to its inclining farther westwards to near 'Áli-púr and Sít-púr downwards, forming a new channel for itself, but a considerable distance above the point where it had before united with the Hakrá, thus deserting altogether its former channel by Ghaus-púr in which it flowed to unite with the Hakrá at Dosh-i-Ab; while, lower down than that point, this new Panj Nad or Panj Áb, entered and appropriated the channel of the western or Rá-in or Rá-iní branch of the Hakrá, a little above Bakhar, and then nearly dry in consequence of this desertion of the main stream above the point of separation of the Hakrá branch, and passed on towards Rúhí and Bakhar.

In the meantime, between this great transition (brought about mostly, if not entirely, by the great flood in the northern part of the Panj Áb territory) and the preceding one, the delta between the sea-port of Debal, and the principal mouth of the Great Mihrán or Hakrá, Wahindah, or Sind-Ságár, below Badín, had been gradually increasing from the deposits washed down; and, at the same time, the territory of Kachéhh or Kachéhh Bhuj, as its name, signifying 'new,' 'crude,' 'newly-formed,' 'alluvial,' etc., which hitherto consisted of several rocky heights lying along the sea-coast with a *ran* or vast marshy tract on the other side, was being gradually increased by these deposits from the Hakrá and what had been brought down by the Loní river and its affluents.

The river Sutlaj which for a long period of time—since the last great change or transition—had flowed in the channel by Uboh-har (the "Western Nyewal" of the maps) still continued to be a tributary of the Hakrá, but, affected by the same causes that had led it previously to alter its course westwards from its older channels, caused it now to take a course still more to the westwards on leaving the hills near Rúhpáṛ, and then to bend to the south-west again, and to form a new channel for itself about midway between the Uboh-har channel and that of the present Hariári, Nílí, or Ghárah, which, instead of uniting with the Hakrá near Márút as before, flowed in this new channel some sixteen miles or more to the westwards of that place, and with a tortuous course, to a point or position near which the present town of Baháwal-púr stands, and which is said to occupy the site of an ancient city. Passing east of it, it bent towards the south-west again; and some twenty-two miles south-south-east of Ghaus-púr, and between Khán-púr and Khair Garh, about thirty-five miles below Diláwar or Diráwar,

united with the Hakrá, instead of higher up stream as it had formerly done.<sup>578</sup>

Having lost such a large volume of water through the desertion of the Panch Nad or Panj Áb, the Hakrá had, with some difficulty, continued up to this period to be a perennial stream, and on this account, when it (including its tributary the Sutlaj)<sup>579</sup> reached near to Kandhárah or Kandháró and Wanjh-rút, near where the Hakrá, as long as the Panch Nad continued to unite with it at Dosh-i-Áb, sent off the branch towards Aror (which had subsequently been diverted towards the lime-stone range, which at first it passed on the north and west), it now, likewise, separated into two channels, the western-most or minor of the two, entered the channel of the Rá'in or Rá'ini or old diverted chaunel, and struggled on towards Aror.<sup>580</sup> During seasons of inundation, the overflow waters from the Panch Nad or Panj Áb, as far north as Ghaus-púr above which the ancient junction used to be,

<sup>578</sup> This is the period referred to in the *Tárikh-i-Táhirí*, which says, that "That part of Sind which is now flourishing [when written in 1621 A.D.] was a mere waste at the period of the rule of the Sumrah's, between 700 H. (1300 A.D.) and 843 H. (1439 A.D.), owing to the decrease of the Áb-i-Sind, namely the Panj Áb [including the Áb-i-Sind], which from Bakhar [as it is therein spelt] downwards, is called the Bahmin [the old Panch Nad as before described]. No water flowed towards those then waste parts. \* \* \* The chief town of the Sumrahs was Muhammad Túr." The writer refers here to the period when the Sammah tribe was in a flourishing condition; and it must not be supposed that by the Panj Áb or the Sind that the Áb-i-Sind or Indus is referred to, because he immediately adds respecting it, the diversion of the stream passing Aror on the east, and relates the tradition already narrated at page 484, namely, "Below the city of Aror [the city was built chiefly on the skirt of the rocky hills, but its suburbs probably extended some distance farther east] the river of the Panj Áb flowed, which was likewise called by the names of Hakrá, Wáhindah, and Wá-han, and other names, for it changes almost at every village it passes. After fertilizing the country the river unites with the ocean."

The dates given by the *Tárikh-i-Táhirí* above, are totally wrong even by its own statements, otherwise, when did the Sammabs come into power? The Sumrahs acquired power in Lár, Debal, or Lower Sind about 261 H. (874-75 A.D.), and in 738 H. (1337-38 A.D.) they fell, and the Sammabs rose. Their power lasted, independently from 752 H. (1351 A.D.) to 927 H. (1520 A.D.), when the rule of the Sammabs was subverted by the Arghún Mughals. See the latter part of note 315, page 317.

<sup>579</sup> The Hakrá having lost its last chief tributary in losing the Sutlaj—for the Ghag-ghar, and its tributaries, could not alone, except in time of floods, reach much beyond the points where in former periods the other rivers used to add their waters to it—it from that time, may be said to have ceased to flow.

<sup>580</sup> This seems to be what Salbanke refers to as the river Dumiadee, or very much like it. Since he visited Bakhar, no doubt many changes, that we know not of, may have taken place. See note 572, page 493.

found their way into the old channel, which still remains in the form of a great depression ;<sup>581</sup> and this overflow, uniting with such water as continued to run in the old diverted channel east of Aror, subsequently united with the main channel of the Hakrá near Sayyidah. This second or minor branch is what appears in our maps as the "River Nara," and "Western Narra," locally called Nárah—Snake or Snake-like—from its tortuous course.

Such was the general state of the rivers from near the period of Amír Tímúr's invasion of Hindústán, until about the period of Bábar Bádsháh's invasion of the country of the Panj Á'b in 925 H. (1519 A.D.).

The fifth great change or transition occurred when the Sutlaj, the

<sup>581</sup> By this depression the "Khoonun Leht" of the Collector of Shikár-púr referred to in note 563, page 482, finds its way into the old channel. In his "Report on the Indus," Wood says, respecting that portion of its course between Miṭhan Kot and Bakhar—Ghaus-púr, mentioned above, lies nearly due east from the first-named place—that, "neither on the east or west banks of this division is there an outer bank, and the consequence is, that the country here is largely inundated. In the Mizarry districts [he refers to the tracts west of Miṭhan Kot, inhabited by the Mazári Balúchis], the floods of 1837 fell twenty miles back from the river [this overflow was towards the old channel I have before alluded to between Rúján and Kashmúr] ; but, in ordinary seasons, twelve is the more usual measure of the width. On the opposite bank [the Ghaus-púr side], the inundation about Subzakote reaches to the edge of the desert [that is to the channel of the Hakrá.]

A little above Miṭhan Kot, he says, that "in the month of May, the breadth of the Indus was 608 yards, while the Chenab or Panjab was 1776 yards, and almost twice as deep—all canals cut from the Sind [Indus], and surplus waters pour into the Chenab."

If we draw a line from Multán westwards towards the Derah of Ghází Khán, and then from those places down to Ghaus-púr, 107 miles south of the former and 86 of the latter, and near which is said to be the site of an ancient city, which I believe to have been Basmád, we shall find what a great depression exists in the part where the Sindhu or Á'b-i-Sind and the Rúd-i-Sind wo Hind or Panch Nad had formerly flowed. Multán is 402 feet above the sea, Basírah 409, and the Derah of Ghází Khán 440 feet ; while Baháwal-púr is 375 feet, 'Alí-púr 337, and Ghaus-púr but 295. In this depression the Sindhu or Á'b-i-Sind, and the Sind Rúd or Rúd-i-Sind wo Hind, flowed when they were tributaries of the Hakrá or Wahindah, and the country all along the east side of the present course of the Indus as far down as Bakhar and Aror, with the exception of around Kashmúr on the opposite side, where another depression turns westwards towards the Sind Hollow—indeed it constitutes a portion of it—is higher than on the west side, but slopes towards Bakhar ; but, on the other hand, there is another depression westwards, which begins about forty-two miles north-north-west of Bakhar, which runs away towards Shikár-púr which it passes on the north and west, runs down towards Mehar, and meets the depression from the direction of Shadád-púr and Khairo Garhí where the "Sind-Hollow" depression turns southwards. See note 575, page 499.

most erratic of all the rivers in this part, instead of flowing in a south-westerly direction on leaving the hills near Rúh-páṛ by Cham-kaur, and running by Faríd Kot, Maktí-sar, and Bágh-sar, towards Baháwal-púr to unite with the Hakrá, as it had previously done, turned sharply towards the west on issuing from the hills, then turned more towards the north-west, near Lúdhíánah, towards Fil-úr, and united temporarily with the river Bíāh at Loh-Wál or Lohí-Wál, when the united streams lost their respective names and became known as the Harfarí, Núrní, or Nili. This united stream after flowing for about twenty-one miles, again began to separate between Kasúr and Debál-púr, and, soon after, separated into three, instead of into two streams, as they had previously been. The Bíāh, it must be remembered, continued to flow in its own independent channel, which it had never left within the range of history, except to change, as it probably did, from one side to the other and back again in the space constituting its bed, which hereabouts is from eighteen to twenty miles broad; and on this fresh separation it still continued to flow in it as before under its own name. The middle branch of the three, above referred to, was of minor importance with respect to the other two, and was then known as the Dandah,<sup>532</sup> which ran almost parallel to the Bíāh, by Mailsí and Lodhraṇ towards Jalál-púr. The third turned more to the south on separating, passed Ajúddhan, or the Pák Pattan, or Holy Town, ten or twelve miles on the east and south, and regained its name of Sutlaj. These three branches having flowed apart for just one hundred *kuroh*, or one hundred and seventy-five miles,<sup>533</sup> again converged towards each other, the Sutlaj passing near Baháwal-púr on the north, re-united with the middle branch or Dandah, and then with the Bíāh once more, about five miles to the westward of Jalál-púr above-mentioned, and formed the Ghallú Ghárah or Ghárah,<sup>534</sup> all three branches thus losing their old names for this new one.

Thus the Dandah and Sutlaj having re-united with the Bíāh and become the Ghárah, with a considerable volume of water, pushed farther westwards from the place of junction, and met the united Bihat, Chin-áb, and Ráwi. They thus formed a fresh Panch Nad or Panj

<sup>532</sup> The meaning assigned to Dandah by the people of this part has been previously mentioned.

<sup>533</sup> The middle branch did not flow apart quite so far, as it united with the Sutlaj before it again united with the Bíāh, as already stated.

<sup>534</sup> Some persons have supposed that Ghárah means 'mud,' 'silt,' etc., but such is not the case, this word is written ઘારા and ગારા, while gárá ગારા means 'mud,' 'earth mixed as mortar,' or 'earth prepared for potters.' See also note 73, page 183.

*Ab*,<sup>585</sup> without the Sindhu, *Ab-i-Sind*, or Indus being included as it had hitherto been; and such was the general state of these rivers as known to Abú-l-Fazl when he wrote the *A'in-i-Akbarí*, but this formation of the Ghárah had taken place nearly a century before he finished his work; for when Mirzá Sháh Husain, the son of Sháh Beg Khán, the Arghún Mughal, overcame the Langáh Jat ruler of Multán in 931 H. (1525 A.D.), he made the Ghárah the boundary between their respective territories.

By this fresh movement in the courses of the rivers, *Uchchhh* was removed from the Bíst Jalhandar Do-ábah into the tract known as Berún-i-Panch Nad, that is, outside the Five Rivers. The united streams flowing in one channel under the name of Panch Nad or Panj *Ab* for about eighteen or twenty miles, or much more, allowing for the windings, and subject to minor changes more or less every year, united with the Sindhu, *Ab-i-Sind*, or Indus a little below Sít-púr and *Uchchhh*; and by this junction the Panch Nad then extended almost as far above *Uchchhh* as the Panch Nad of the present day extends in the opposite direction below that place.<sup>586</sup>

Such was the general state of the rivers, as here described, up to about ten years before the close of the last century, or just one hundred years since.

The fifth, and so far, last great transition, up to the present time,<sup>587</sup> began towards the close of the last century, when the Bíáh, at last, deserted its ancient channel for the first time since it is heard of in history; and this was occasioned, apparently, through the Sutlaj again altering its course still farther westwards. On issuing from the hills of the Siwálikh, instead of passing close to Lúdhíánah, it left it between seven and eight miles on the north by Fi-lúr and 'Alí Wál (the scene of General Sir Harry Smith's brilliant victory over the Sikhs), and from thence keeping to the northwards of west, united with the Bíáh at Hari ke Paṭan, or Hari's Ford, some fifteen or sixteen miles farther west than before. On this the Bíáh deserted its channel, and instead of inclining westwards—as all the other rivers had more or less done, but the Sutlaj to the greatest extent—it took a *totally contrary direction to the east*, deserting the channel it had flowed in for

585 This was the first occasion that any of the waters of the Sutlaj formed part of the Panch Nad or Panj *Ab*, except, when as a tributary of the Hakrá, it united with that river lower down near Khán-púr and Khair Gáṛh, and it had never reached so far west before, "within the range of history."

586 See page 302.

587 The earthquake of 1819 appears to have caused considerable change near the sea coast, but whether its effects were felt more towards the north it is impossible to say, as there are no particulars available.

upwards of a thousand years, and combined with the Sutlaj, between the last independent channel that that river had flowed in before it deserted the Hakrá altogether—the “Great Dhandah”<sup>588</sup> of the Revenue Settlement Reports—but rather nearer to the latter old channel. Both the Bíáh and Sutlaj thus lost their old names entirely, and again became known by the names they had borne some two hundred and seventy-five years before, as has been previously explained (and as they had flowed when Abú-l-Fażl wrote),<sup>589</sup> namely, Hariári, Núrní or

<sup>588</sup> See page 504.

<sup>589</sup> Nothing will show the extent of the changes effected by these alterations of the rivers more than Abú-l-Fażl’s description of the sarkárs or sub-provinces of Multán and Bakhar (or Bhakkar, as he writes it) of the Multán súbah or province. At the time he wrote, certain *mauza*’s, or villages and their lands, dependent on the Kuhror *maháll* or district, lay then in the Bíst-Jalhandar Do-ábah, that is, between the Bíáh and the Sutlaj, when they flowed independently. Multán itself was in the Bári Do-ábah as now, but the *mahálls* of Uchhh, Ubárah, Bhatí-Wá-han of the Bhatís, Jamshér of the Bhulídí and Dúdá-i, of the Balúch tribes of these names, Díwařáwal of the Dehr (Diráwar of the present time), and Síw-ráí or Síw-ráhi of the Dehr, the *mauza*’s of Fath-púr, the *mauza*’s of Kuhror, Mahlúl [?] of Ghází-púr, Raprí, Ráj-púr, and Dúd Khán (the names of which seem to have been changed subsequently, and the people of which are not mentioned), Ma’úh (Ma’úh Mubárák of the present time), Márút of the Bhatís, twenty-one miles N.E. of Mauj Garh, and Mhand or Mahand, and Sít-púr, were all Berún-i-Panch Nad. Of these Dúdá-i, Fath-púr, Sít-púr, and probably Jamshér, lay *west* of the A'b-i-Sind or Indus. Up to the last great change in the last century, Sít-púr, and some of the others, probably under altered names, still lay *west* of that river, and Berún-i-Panch Nad; while now, Sít-púr is in the Sind-Ságár Do-ábah *east* of the Indus, and in the Mužaffar Garh district as at present constituted.

Uchhh, Ubárah, Bhatí Wá-han, Síw-ráí or Síw-ráhi, Ma’úh or Ma’ú, Márút, and the others, still remain Berún-i-Panch Nad, but, on the *east* side of the Sindhn, A'b-i-Sind, or Indus.

Then again, the *maháll* of Jatú-i, then Berún-i-Panch Nad, and belonging to the Bakhar sarkár of the Multán súbah, was, like Sít-púr, *west* of the A'b-i-Sind before the last great change, but now, Jatú-i is also in the Sind-Ságár Do-ábah, and *east* of the river.

Máthilah *maháll* of Bakhar sarkár still remains east of the A'b-i-Sind; and also the other *mahálls* of that sarkár, of which, on that side also, were Alor or Aror, “with its fort,” and Bakhar, with its “strong fortress.”

Máthilah appears in Blochmann’s text of the A'in-i-Akbarí, as Alilo, instead of Allo, and many other names are incorrectly printed. In the printed text of the Akbar Námah the word is written Máthilah and Máthilah.

Wade and Mackeson passed down the Hariári, Níli, or Ghárah in 1832-33 [they, too, call it by the incorrect name of “Satlaj”] and they state, that “Chakra [Cháchar] four *kos* N.W. of Ghaus-púr,” was ten minutes ride from the Indus, and Míthan Kot was three miles beyond (or west) of its then right bank. The place where they crossed from “Chakra” was then almost immediately below its junction with the Panch Nad, the newly formed Panch Nad referred to in the text above.

Nílī, as far down as the vicinity of Ajúddhan or the Pák Pattan, and Ghallú Ghárah and Ghárah below, as far down as the junction with the other rivers, as described at page 372. In this new channel, subject, of course, to the yearly fluctuations, minor so far, caused by the yearly inundations, the newly formed river flows at the present day.

From the period of the fourth to the last transition here noted, the Chin-áb, above its junction with the Bihat, also altered its course, but not to any great extent. It used then to pass near Massan on the east, and so continued for sometime; but, during late years it has passed about midway between that place and Jhang-i-Síálán; and the junction with the Bihat, at the period referred to, took place just ten miles lower down than at the present time, and both rivers (united) have, since then, worked a little more to the westward. Near their junction with the Ráwí, however, the change has been greater. In 1695 the rivers united a little to the north-west of Sidhú ki Sarā'e; but near the close of the last century, when the Bíah and Sutlaj united; the junction of the Ráwí with the Bihat and Chin-áb took place midway between Dandí Wálah and Sargání, not so far west as at present.

The junction of the new river thus formed by this union of the Bíah and Sutlaj, likewise caused a change in the course of the Sindhu, Ab-i-Sind, or Indus. When the Survey was completed from the record of which I have herein largely quoted, the latter river passed close to Jatú-i, 'Alí-púr, and Sít-púr on the east; and it is since that period that it began to incline farther westwards from a point about fifteen miles below the Derah of Ghází Khán, abandoning the channel by Jatú-i, 'Alí-púr, and Sít-púr, and united with the new Panch Nad or Panj Ab between Rájan-púr and Miṭhí dá Koṭ, about thirty-four miles south-west of Uchchh, and which it had not previously done within the range of history. During inundations its redundant waters still found their way into its ancient channel by which it used to unite with the Hakrá, now become a great depression only; but, lower down than Ghaus-púr, in that part of the depression east of Ahmád-púr, passing Síw-ráhí, Sabzal Koṭ and Ubárah, and from thence into the Rá'in channel, this overflow formed the river, which from its tortuous course (when flowing), is locally styled the Nárah, or Snake, or Snake-like.

Thus, while the once mighty river, namely, the Hakrá, or Wahindah, forming the "Mihran of Sind," or "Sind-Ságár," which received as its

They also say, that "Panjnad pours its waters into the larger stream between Gumbheer and Muhar, the latter village being close to the eastward of their confluence." Miṭhan Koṭ was also then completely surrounded by water during the period of the inundation. "MS."

tributaries the waters of all the rivers from the Chitang to the Sindhu or Ab-i-Sind, through the loss of most of its tributaries, and the failure of others, ceased to flow—although even now, in time of great floods above, its waters have occasionally reached the ocean—the Sindhu, Ab-i-Sind, or Indus, now become a mighty river by the accession of five of those tributaries, flowed towards the south-westwards, changing at times and forming new channels to be again abandoned, ever changing more or less. It may be said without exaggeration, that there is little of the vast, sloping, alluvial tract of Sind, below the parallel of Ucchh, and extending from Birsil-púr of Jasal-mír to Shadád-púr of Upper Sind, a space of four geographical degrees in breadth, that the Hakrá or Wahindah and the Sindhu, Ab-i-Sind, or Indus, have not, at different epochs, within about the last fifteen hundred years, flowed over; for the whole extent is literally seamed with their channels of lesser or greater age, in all and in every direction.<sup>590</sup>

<sup>590</sup> It seems that the new Railway—the Southern Panjab Railway—will run for great part of its way, close and parallel to the old channels of the Ghag-ghar and the Hakrá, and will stand a great chance of being flooded. We may also be sure, if steps have not been taken to prevent it, that all old sites will be destroyed for “ballast.” A sharp eye should also be kept on the finding of antiquities and hidden treasure in such places.